

**Pioneer
Little
Europe
(PLE)
Prospectus**

a.k.a. "Stormfronts of the Street"

by H. Michael Barrett

**Compiled from posts at
<http://www.stormfront.com>**

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Introduction

When our friends still aren't quite grasping the message about advocating 'Stormfronts of the Street' (aka PLEs), we frequently hear them say:

"Yes, but how will we keep the non-Whites out of these target areas?"

or "Isn't this some kind of running away plan?"

And both friends and opponents sometimes offer this gem:

"Won't you be interfering with non-Whites and in violation of every known civil rights law?"

PLE target areas, however, would be in the Old White community. We are here to TERRAFORM the Old White community, not to conform to it.

We make an enormous distinction between ordinary Whites and those who are conscious Whites (White Nationalists - WNs).

Some of the Old community Whites will not want to live within an area where our numbers are CONCENTRATED. They will voluntarily and legally flee this target area. In fact, all who oppose White Nationalism will voluntarily quit the area. Many others, however, will welcome their liberators!

We refer to the process as "The Uncontrolled White Nationalist Culture," and it has certain characteristics:

* The UWNC starts out by drawing together the WNs who are no longer permitted to exercise the integrity of their community living space anywhere else; those who are unwanted elsewhere if they even so much as express love for their race. These are the culturally homeless, the berserkers, the greatest misfits, the especially

angry, those who refuse to run any more, who refuse to bow and scrape, the doers rather than passive thinkers, wild dogs in the cellar.

Let 'em out!

Their colorful splinters and lack of uniformity means that they've become feral, hard, sometimes unpredictable, and a lot less forgiving. Some are visible and others are not, but all others will sense that they have arrived and will voluntarily depart from any territory these now claim, the PLE target area. And make no mistake, it is an especially sacred area as well.

Relocation is nature's way for the race to recover. The most affected have the most influence in this game, and they will release a lot of HEAT in a unique kitchen, this place called a PLE.

Our opponents will not be able to endure the heat, and will flee the kitchen.

* The Uncontrolled White Nationalist Culture is for all of our supporters, and what has been too German, too Italian, or too Irish will become - during the revival process - a more uniform and relevant synthesis of purpose. And that will spread outward to embrace even those far away.

* The PLE approach to patriotism has a Janus-like face, because its UWNC both repels our opponents and allows us to gather (or legion) our people together.

* The large numbers of WNs involved will swamp all the existing institutions in the LOCAL target area, and will gain ENORMOUS RESPECT everywhere else. They will also occasionally connect with militants, those who have long lacked a community to defend.

Now all will defend their community.

* The UWNC will displace and DESTROY all the local values that have never really served Whites.

* It is the age of the common White man and White woman, and those who are no longer content with just what they are served up on television.

WNs are their own media. And they don't want to merely subscribe to publications and consume the products of the cultural revival, they want to PHYSICALLY PARTICIPATE in the process.

They want to connect and speak about feelings that are longing to burst from within.

* THE UWNC has the potential, within the hearts and minds of those who believe, to become our next ethnic and cultural form.

* The UWNC is accessible to every WN, can be influenced by any of them, but it is not to be totally controlled by any one of them. The UWNC is like the fabled genie in the bottle, and once it's out anything can happen and will!

The genie is capable of taking on even the largest and most unpleasant opponents and tasks, and it will take them on. Our genie's face is camaraderie and community.

And our opponents will tremble and quake when they encounter it for the first time, as it will be especially unfamiliar and challenging to them.

"Cultural-Legionism"

This book is about a pro-White organizing strategy called Cultural-Legionism, a word which had to be coined in order to account for the peculiar way in which Western Civilization since the time of the Greeks has been held together by a metaphysic of words and meanings to inspire actions (i.e. In the beginning was the word). The word Amen means "the unseen principles of the highest power," and the object of engaging those is to focus the charisma of every individual into a powerful community.

A central example would be the words "gather" and "legion," which are actually two faces or

tendencies of the same concept. All of the following situations, though they are separated by many centuries, can be offered as examples with this common denominator:

* Ancient Greek military commanders preferred, when it was feasible, to engage their opponents within a close enough distance of their *polis* (community) as to retain the advantage of civilian support.

* At anytime the Roman legionnaires was not engaged in battle they were usually involved in building projects.

* When Napoleon Bonaparte established an institution in 1802 called the 'Legion of Honour' his awards were for military and civilian accomplishments, which he declared to be of equal value to the nation.

* In 1876 the James-Younger gang decided to rob the banks of Northfield, Minnesota, but despite their unsurpassed fighting and riding skills (The best actually since Napoleon's time), it was the beginning of the end for them when an organized community dared to take them on.

There are also four examples of "legionism within politics" which will be of particular interest to anyone involved in raising up a PLE - and seeing to the defense of its residents.

* The American president and his state governors have the advantage of being able to pivot from one task to another, as they are not only political leaders but commanders of armed forces.

* And America's military veterans, with local posts throughout the nation, routinely supply authoritative leadership for youth, political, and emergency activities. In other words, it's quite a different matter as compared to anyone attempting to organize Americans with a foreign militant tradition.

* In keeping with our heritage as Europeans and Americans, it is proposed in the PLE Prospectus

that Whites otherwise raise up an "Uncontrolled White Nationalist culture" (WNs will actually control it) within specific target areas for all others to voluntarily and legally avoid. This ongoing campaign - in accord with our culture as a survival tool - will create an expanding living space.

* As we are Americans, and not red Chinese or Stalinists, we turn away from anyone who advocates the use of "forced conditioning" even for the dissemination of pro-White beliefs (i.e. The means is not justified by the end). And it's recommended that any converting be accomplished through free thought, community building, and the much gentler conditioning of Western culture.

More extensive studies of this subject are available from a variety of sometimes contending and more controversial authors, both Christian and pagan, Western and foreign. Among the most widely known are those concerned with the New Testament's gospel John, Martin Heidegger's books on philosophy, and references on the role of Thoth in ancient Egypt.

Part One – Why a PLE?

Too many white Americans are uninformed about why their political position erodes toward disaster, a situation attributable to a variety of ethnic problems, both racial and cultural.

And while it has been the custom for most to abandon urban, suburban, and sometimes even rural areas, removing their financial resources from the places their pioneer ancestors built because organized newcomers scapegoat them for every social malady, some of us prefer to circle the wagons in various regions and fight back with an entirely new method.

Primarily what this means for now, as every great task requires a conducive environment to work in that reduces interference, is to establish a cluster of networking businesses; cultural, fraternal, and legal volunteer organizations inspired by our basic goals.

For it's in these places, in Pioneer Little Europes (PLEs) where the old nationalities can align and evolve into a cultural revival for all white Americans, that a new faith and ethical resistance can take root.

In modern America "white" people commonly endure by taking a defeated posture whenever ethnic cultural matters are discussed; but for a number of us it's an imposed mask and we're going to throw it aside as soon as our vanguard implements this solution to our collapsing society.

Great social changes continue to come, and everyone has some opinion about what we are in for, but the unexpected transforms into opportunities for those who are best prepared to grasp them.

Mainstream Americans won't assert their natural rights until they are at least conscious of being a

distinct people. In the meantime, the Old form of White community is being eroded by its opponents:

genocide (jĕn'-ō-sīd) *n.* deliberate extermination of a race of people.

This is the basic definition of genocide, an area of study which has long benefited non-Whites, but it's time for our own advocates to discover how an incomplete comprehension of its causes has left our own people vulnerable to its effects.

Efforts to explain the threat of genocide from a White perspective were certainly offered long before PLE came along, but this is an invitation for you to compare those previous assessments on all the following levels:

PHYSICAL GENOCIDE: The proximity of many Whites to the more troubled non-White communities continues to cause an attrition of Whites by the trauma of murder and the more subtle collapsing cultural barriers to miscegenation.

EMOTIONAL GENOCIDE: Again, usually the same troubled non-White communities, cause an especially high number of crimes involving rape, intimidation, and theft. And it has resulted in an overall effect of us no longer feeling safe in our communities.

CULTURAL GENOCIDE: Since at least before World War II the reins of White culture, politics, and the legal system have been displaced by many with a non-Aryan orientation who became more overtly opposed to White interests as their own power bases grew; including Jews, Blacks, and others. And as Whites today will often mistake technology as an adequate replacement for other aspects of culture, which in total are a race's survival tools, the call for a revival is not sounded loud enough even within White nationalist politics.

ECONOMIC GENOCIDE: Many Whites even

assisted this sellout without realizing the consequences, as they were never really prepared to separate in their minds what an intolerable intrusion was because of their participating in an economic and cultural system that constantly draws non-Whites into positions they don't fill themselves (often because of class distinctions about certain kinds of work).

Everything listed so far has at least been regularly communicated to "CONSCIOUS" White people in a very general way, but the next two aspects of genocide - though related to those above - are often overlooked.

TERRITORIAL GENOCIDE: One of the most effective ways to exterminate any race is to take away the living space it needs to maintain its economic or cultural integrity. Today, however, even in White Nationalist politics itself, many still have not grasped that - as the OLD White community has been subverted of so much PHYSICAL, EMOTIONAL, CULTURAL, and ECONOMIC integrity - it no longer possesses a) adequate self determination or b) the cultural dynamics to be defined as a true community, territory, or ETHNIC LIVING SPACE.

DEFENSE TRADITION GENOCIDE: Although "conscious Whites" have long recognized how their ethnic cultural institutions were subverted, including their defense organizations, only the proponents of PLE point out how crucial it is to reclaim the military and cultural tradition of LEGIONISM - as the key part of a cultural revival to be held within the PLEs. This will enable a multilevel struggle that will give our opponents a lot to contend with.

To recapitulate: Whites cannot afford to accept the narrow definition of genocide presently being offered in the OLD White community, and even in the White nationalist groups that have tried since World War II to rouse or serve the OLD White community, but rather must apply a definition that suggests we need to create a NEW living space and raise up functioning cultural dynamics within it.

The PLE's "cultural Legionnaires" offer a way to destroy all of the most detrimental values of the OLD White community by showing our own values in high and concentrated profile, and the PLE's "militant legionnaires" offer the one and only defense tradition that Whites have any inclination to use to repel the more overt attacks - from within the secured area of ETHNIC LIVING SPACE (PLEs) and elsewhere.

Our people are increasingly cut off from the traditional leadership they've relied upon, but new leaders can arise from this alternative.

Electing a few polished political representatives was never enough, so today we need environments which can constantly transform disinterested members of the public into countless trained political leaders. These will be motivated to defend the interests of our communities by whatever means are necessary, and this new model community will be able to terraform Whites everywhere else.

The old order obstructs genuine self-determination for non-Whites as well, and even succeeds in redirecting the hatred spawned from their disappointments onto our people, so let us look for opportunities to put a wrench into that strategy. Continuing a diplomatic tradition which contributed to the founding and development of this country, let us also negotiate for non-White allies whenever that is feasible.

Visualize a more technically advanced White ethnic consciousness than was sufficient to sustain the old White communities, a synthesis of technology and cultural integrity sprouting up in every town of North America, and you have identified where our footing would not be defeated.

There was a time when the nation was dotted with businesses having local character, then came chain stores, but our Pioneer Little Europes will combine the friendliness of the former with the economic potential of the latter - and still be

militant enough to defend themselves from all comers.

It is still early, but those of you with the proper skills must establish a cultural facility for a Pioneer Little Europe to influence your town. Begin with a web page explaining the need for a cultural center, which will become more elaborate as the resources are available, and call on others in your community to assist in building up one particular area in the town or city where you live.

The hippies built political stronghold communities in the sixties, the homosexuals built them in the 70s, and non-European American gangs have had them since the 80s; so there is no reason we can't have a place to assert our own political and individual interests.

In small towns a few shops and a meeting space would be enough to begin, but activists in large cities must be determined to establish so much that's concentrated in close proximity - both visibly and invisibly - that eventually the whole world will realize they are there.

This will occasionally require drawing on the help of supporters who usually pay dues and let others carry the burden like public servants, but now we need to engage the potential of everyone and from within the occupations they are ideally positioned.

Those in the real estate business can advise our people where to best concentrate their expenditures for rent, business investments, and cultural centers.

Those who are involved in employment can look for people with the idealistic commitment new enterprises require. Those involved in law can represent the new community that also sustains them.

Auto mechanics and other tradespeople can teach skills to the teenagers of parents who have come to trust only them. And security can be provided by those with reputations for fairness.

The leaders who emerge from such communities will be more relevant and versatile than the existing leaders who are merely personal success stories, educate the uninformed, don't prepare successors, lose elections even in areas of strong regional support, and are viewed as alien, racist, or fascist because they have an incomplete grasp of their own national culture.

When choosing your local geographical footing, take into consideration any resources which can contribute to the longevity of your plans; for example, there may be other ethnic cultural organizations to draw people near your organization, be it a book shop, souvenir manufacturing business, movie theater, fraternal organization, bar or restaurant.

Consider also relocating a few outside activists. The stages are roughly this: Web page, casual socializing, formal meetings in rented space, and then property ownership.

Cultural oriented businesses and fraternal organizations in close proximity become the new Little Europe. Your key activists can eventually organize in the most promising nearby areas; places best suited to support the functions of the main Little Europe.

Keep in mind that our European-American youth need the skills you offer, for a very rough future could eventually be in their hands. Include the retired and elderly, for a materialistic society is too ignorant to place proper value on them.

Our elders need to be allowed back into their traditional position of respect, whatever their level of obvious usefulness, for our youth will benefit by them.

One of the symptoms of those who suffer from too much big city living is their addiction to dissective criticism, an attitude which replaces normal civility. We sense it's there when criticisms routinely arrive unaccompanied by a helpful alternative, or when a barrage of criticisms is packaged as "good humored" insult.

It's a spiritually poisonous attitude we associate with our opponents, those who delight in offending us, so our people should turn away and drive away as much of that as possible. Let it be replaced by the more frequent positive reinforcement we encounter outside the city, or anywhere we meet people with self-respect and a respect for others.

And look for opportunities to engage the contributions of women on a wide front that is free of any domestic definition; for they are more commonly being denied their inclination to place their emphasis within that definition.

And throughout our journey let us appreciate that man invented the telescope to see distant stars, but a woman taught us how to calculate the distance. And when we read something inspiring about those who won their freedom in the past, especially European peoples, let us use it to raise the ethnic consciousness of our people here in America.

Or when watching some entertainment like Riverdance, listen a little more carefully than other people do, for the inspiration in such rhythms is more powerful than a locomotive, and its time has come!

What Are Pioneer Little Europes For?

Although WNs will see different reasons for organizing themselves into Pioneer Little Europes, here's a basic list of the advantages:

* The effect of WNs showing their values in concentrated numbers, and destroying the established neighborhood values, will be to encourage opponents to FREELY DECIDE that they should move from a culturally intolerant situation (Liberal flight).

* As a conscious society of Whites determined to hold and expand their living space, each PLE is correctly organized for survival and represents the sprouting seed of a future ethnic society (as in

race and culture).

* This new sort of "culturally gathered White person" will be much more receptive to those who have better locations to pitch, in the Northwest or elsewhere.

(The Mormons for example created a number of towns before putting their stamp on an entire territory. And Civil War abolitionists, as well, established local areas of concentrated support in the north that were tied into the underground railway throughout the South.)

* The effect of WNs swamping a local area enables them to fill most or all political offices.

* The political goals of White Nationalists can begin to be implemented on a small scale.

* PLEs provide safe speaking forums for controversial historians, some of whom have "revisionist views." And as PLE forums are not dependent on any particular pro-White ideological conclusion, they cannot be dismissed as easily as any form of cultism.

* PLE debating forums will test those who seek the support of veterans and the community.

* A PLE's culture gathers up and places a claim on every imaginable activity associated with Whites, becomes their popularly associated base, and the most likely place to lead all of them from.

* Those who adhere to some favorite pro-White cult or ideological splinter will begin to evolve more embracing values to unify the community (The PLE guideline recommends veteran and cultural legionism as our militant front).

* Curious Whites will come to participate in a PLE's street fairs and shops long before joining any political organization.

* White Nationalists will finally have a place to meet persons of the opposite sex who share their political views.

* Both the militants and negotiators will be routinely accepted as useful parts of the community - even if not the appropriate remedy for a given situation - instead of being viewed as offering various purists the wrong solution.

* Pro White leaders will have access to so many local supporters that some among them will be always available as volunteers; even when there's a last minute need for demonstrators on hot issues requiring a strong turnout.

* PLEs would encourage the creation of pro-white adoption services as an alternative to abortion. These would be more likely to be utilized by WNs than the establishment alternatives, which consider a child's ethnic (as in race and culture) inheritance as only PART of a "point system" that undermines the race.

And as is evident by Hillary Clinton's book *It Takes A Village*, even the partial consideration of race is under attack today, with Liberals aiming to place in White homes a growing number of non-White children whose own racial communities have declined responsibility for them.

* A PLE provides a respected peer group capable of fine tuning the habits and views of many Whites who have been a long time unaccustomed to being realistic about what is appropriate or useful behavior.

* A PLE's residents and visitors will have far more opportunities to meet socially and raise their consciousness.

* When the community's residents decide to engage their negotiators or militants, the representatives selected will receive far more backing.

* Concentrated numbers of WNs will be able to use the power of boycott on businesses that they can obviously clobber or come to terms with.

* Children will be raised in an environment that is

increasing, not losing, its political and cultural clout and esteem.

* When individuals abandon any given political group, instead of rejoining the Old White community most will decide to at least participate in the social and cultural life of the PLEs.

* Leaders who wish to pitch beliefs and remedies can do so 24 hours a day, no longer having to wait until people are gathered to a given town sometime in the future.

* A PLE itself is a non-stop advertisement, 24 hours of the day and night, and leaps and bounds beyond such traditional tactics as leafleting.

* Activists who wish to solicit funds for pro-White causes can actually see the eyes of the people they are appealing to.

* The products and services of White Nationalists will gain an enormous visibility to those who will use them.

* Recruiting enough musicians for a WN band, drum corps, or orchestra becomes much easier when they actually live near to each other.

* Blanket legal attacks on communities are much harder than on organizations and individuals.

* Depending on the circumstances, it will be either impossible or difficult for opponents to contain the invisible supporters of the community.

* PLEs will allow us to regain control over a veteran's legion post, which can be named in honor of Charles Lindbergh or some other pro White "Legionist," and we can get on with the campaign to take back the only militant tradition that will win for Whites (from the secured areas of the PLE).

* A PLE's culture revival will easily make its claim over pro White films of the past, encourage an alternative film industry to Hollywood's less predictable results, and become the natural venue

for pro-white films having openings even if there's only one PLE theater.

* As PLEs are the vessels of a cultural revival, producing products to raise the consciousness of Whites beyond the impotent pro-white cults of the past, their appeal will displace ideas incapable of uniting the community.

* PLEs promote the well being and prosperity of individuals and families, and connect them to the more Spartan and especially idealistic people who are more directly waging the fight.

* The countless people in the Old White community who already identify with some aspect of White culture will finally be able to see how it relates to the everyday political conditions of Whites.

* When Whites in the Old White community have difficulties, and seek emotional support or resources, they will immediately view the PLE as their vanguard and the most logical place to go for a remedy.

PLE & What You Do For A Living:

The raising up of a Pioneer Little Europe (PLE), as with any other kind of political/cultural/lifestyle community, means that certain kinds of "callings" are more advantageous or critical to our community's survival than others.

Additionally, almost any kind of employment or business suddenly gains a kind of revolutionary aspect when it's turned to raising up a PLE, or what we call a "Stormfront of the Streets."

It's often been said that "A man is what he does," however, in PLE building both men and women become far more than what they do for a living when gathered into community:

Real Estate Agent: Some spend their lives selling and renting property to whoever contacts them, and can even quote all the latest civil rights laws

that supposedly "define the new reality." Others will take the time to read the PLE prospectus, and discovering how we can break out of the encirclement using methods that previous movements used, they will quietly contact friends about it.

Music Concert Organizer: This is a person who entices people to TEMPORARILY move great distances, where they can TEMPORARILY experience a heightened sense of camaraderie and power. When the organizer sees the advantage to having these customers stay and put down roots, that's a PLE.

Politician: In the OLD White community, only the rare White Nationalist politician is sustained by a pro-white enclave. PLEs can beef those up, target swing vote areas, or totally terraform fresh areas of political support. Whatever the choice, a pool of PLE supporters even allows WN politicians to find activists on very short notice when fast breaking news requires them.

Ethnic Culture Organizer: In the 1980s I served as a volunteer adviser to the late John Whooley, a remarkable man who established the largest complex of Irish services ever seen in the San Francisco Bay Area.

John's work included his contributions to the building of the huge Irish Cultural Center, the operation of a large gift shop downtown, organizing dances in major hotels, the publication of the Irish Herald, the sale of advertising, and a travel agency.

My own suggestions were for the Herald to also adopt all of the following: A column for John to regularly comment as the leading authority on local Irish concerns; a poetry section which both his wife and I contributed to; and a books by mail service, which was modeled after Earl "Turner's" White Legion Books.

There was one thing John didn't do, however, he didn't break out of the specifically Irish mold as I also advocated, to sell products from all over

Europe - for all the Whites with more complex roots. He said the concept looked potentially profitable but the territory was too unfamiliar to him.

That will all have to wait until someone among us is ready to make his or her own splash, which would be a major contribution to the 'Uncontrolled White Nationalist Culture' that PLEs will release. And while we wait, the all-Africa gift shops and Asian-fusion restaurants will thrive with their own wide view.

Janitor: In the OLD White community there is so little dignity associated with this kind of work that non-Whites are invited into their homes and businesses to take care of the tasks. In fact, many still don't realize that the OLD White community's values about class and profit are stronger than even the loudest protests about non-White immigration. What happens in a PLE is quite different: Starting a WN janitorial business will be viewed as especially honorable, and even far sighted, as non-Whites will refuse even the work offered by any liberal friends of theirs clinging to a PLE target area.

Book Shop Employee: When working in the shops of the OLD White community, the person handling books can sometimes feel like he or she is drifting along with a lack of meaning. In a PLE, however, where the selection is more carefully selected to bring about a social transformation (or upheaval to some), every person you sell to is a potential brother or sister.

Security Guard: In the OLD White community, where countless non-Whites are welcomed into well paying union jobs as janitors, trash collectors, and bus drivers, or even non-union mechanics and computer technicians, White guards are often treated as the lowest class.

Additionally, because of the special sensitivity to non-White rights, Whites in security positions increasingly become the suspects in any dispute. As White guards have long been radicalized, even at times exploding on the workplace, those who

are PLE oriented can do wonders at recruiting.

Law Enforcement: The Old White community is collapsing politically and culturally, while the clout of non-White communities is rising, so the police are often expected to be easy on criminals and hard on themselves. In a PLE, however, Western Civilization prevails and even serious mistakes by the police may receive a mitigated judgement because of the community's support. A more extensive review of this particular job classification is available at the conclusion of the prospectus.

Lawyer/Paralegal: Lawyers have become very unpopular in the OLD White community, but in PLEs they are welcomed because the collapsed condition of White rights requires us to devise laws that will assist our return, and end the custom of White lawyers feeding on their own people.

For example, anyone who's ever seen a Chinatown knows that its residents are not required by any court to share that sort of ethnic living space with non-Chinese, but Whites are legally required to allow their own territorial genocide by allowing in everyone from the wealthiest Asians to the poorest Blacks.

PLEs avail themselves of the tactic of cultural repulsion to begin, where they know others will voluntarily avoid a concentration of WNs, but PLEs ALSO need a future legal right to maintain this new ethnic community's integrity.

That's what our legal people can begin working on externally, and internally they can help us establish many more mediation alternatives, much as Japanese societies prefer to resolve their disputes.

Arbitrator: Even many of the most famous White Nationalists are in the political closet most of the time, and frustration has really built up, so it's become commonplace to hear many WNs talk about militancy as the only possibility. "I will never negotiate" is frequently heard from many

powerless WNs in the political closet, and it permits our opponents to rule without any obstruction.

Threats usually led only to doing little or nothing at all, but by engaging trained arbitrators whenever our opponents signal that they are willing to negotiate, a PLE's residents exercise a strong option.

Bar Owner/Operator: This is an especially important calling in any political/cultural/lifestyle community, including a PLE. Some of our most successful political competitors developed their community building strategies around bars, even referring to the concept as "bar communities," but a PLE's family orientation suggests we'll have fewer bars with just as loyal a following.

Artist: During the French Revolution there was a prominent painter by the name of Jacques-Louis David, who so advanced and recorded the cause of his own time that many people even today still recognize his work, if not his name. One of the techniques he was known to use was to provide a mirror for people to look into while admiring a revolutionary crowd in a painting that was mounted on the wall behind them. It provided a *trompe-l'oeil* effect that allowed viewers to see themselves within the revolutionary process.

Today the pressures of technology are causing many painters to transfer their skills over to the advantages of computers, which dramatically accelerates the number of new ways available to bring the public into step with our vanguard. Many non-White immigrants, especially those from India, cooperate closely with their kinsmen and adapt well to computers. These are already routing any competitors who do not synthesis ethnic loyalty and technology.

Poet: One of the peculiarities of great social upheavals is the way poets or songwriters are often found in the vanguard. This is exemplified by Milton serving as Cromwell's personal secretary; exemplified by the leaders of the 1916 Irish Uprising; exemplified by the Confederacy's Father

Abram Ryan; exemplified by Horst Wessel serving National Socialism; exemplified by De Annunzio serving Fascism.

In our own literary renaissance we need to welcome in the poet in a big way, despite the protests of those who think poetry is unmanly or not very political. Even a person who is unable to write poetry can assimilate it, or simply needs to understand how it moves others. Whether in the quiet of personal contemplation, or transformed into a patriotic song at the baseball park, Whites need more poetry.

Teacher: In the old White community teachers were abandoned economically and culturally, so we'll want to make every effort to win them for Pioneer Little Europe, whether it's in alternative schools, homeschooling, or supporting them when they are unfairly asked to risk their lives just to teach.

Additionally, the old community tends to make extreme specialists of Whites, who often rely on non-White labor to complete tasks they could easily complete themselves if they were taught or saw any dignity in it. There are also many job sites where Whites don't pass on their job skills to other Whites because they lack any trust in them, but the Little Europe way is that we can all become teachers among those we trust.

An additional article on teaching is available at the conclusion of this pamphlet

Shop Owner/Operator: No matter how idealistic a PLE's residents are, who will be invited to propose all sorts of programs for improving the condition of Whites, the center of a PLE is still its shops. And it will be the forward looking business person within WN who will realize the potential of inviting an entire customer base to establish itself near the shop.

Handicraft Maker: PLEs become the vessels of cultural revival, and the wider our selection of consciousness raising products the better. Visualize what is presently found in many street

fairs, then select just the Euro themes that our people tend to buy. And purely cultural events offer the easiest way for new people to connect with the more political things happening in a PLE.

Theater Owner/Operator: Having a theater in a PLE is especially advantageous because it doubles for both a cultural center and town hall. And to be sure, if a PLE's theater owner is also its operator, this person will be viewed as nearly royalty within our new definition of Who's Who.

Employment Agency Interviewer: In the OLD White community many interviewers don't see their profession as offering much adventure, but those who quietly direct our most talented friends into a PLE target area know that they are participating in the great adventure of "doing the race's work."

Doctors, Nurses, Aides, and Orderlies: A PLE's residents should aim at establishing a non-profit medical clinic for the specific needs of White Nationalists. This is to be staffed by doctors, paramedics, nurses, first aid providers, and others willing to donate a portion of their time. During the massive Hippie exodus to San Francisco's Haight Ashbury during the 1960s, for example, a free clinic was organized there. It is still in existence serving Skins and other WNs as well.

There is also a severe shortage of nurses throughout this country, which in large part can be attributed to the hostile work environment created by multiculturalism. But as the long range goal of the PLE activists is to bring about "White ethnic community rights laws," this could be greatly relieved by zoning any hospital associated with us as a protected ethnic institution.

Until then, picture a White woman crying out for assistance in the middle of the night at a hospital where the help is all non-White. But no one prioritizes getting over to her, as they cannot relate to her culturally.

Blood Bank Operator: The dwindling blood

supplies in this country can be attributed to a number of factors, such as the erosion of community and the threat of AIDS, but racially conscious people are also concerned by the transmission of ethnic diseases. As the screening procedures of blood banks continue to be derailed by political correctness, cheap labor, language problems, and even a cruel profit orientation that preys on the homeless and drug addicts, our people would soon gravitate to a PLE blood bank and loyally support its higher standard.

Driver: Many of the people hoping to move to a PLE target area won't have much money for transportation or living expenses, especially any young who are still looking for a place where they fit in, but a PLE project highly values the less rooted WNs (i.e. renters, rebellious, non-conformists etc.) because they can arrive quickly like cavalry and will seem like cultural locusts to our opponents. Calling all drivers of taxis, buses, and 18 wheelers, because PLEs follow Nathan Bedford Forrest's dictum of "Get thar first with the most."

When you meet a WN on the road, find out as much as possible about their needs and interests during the conversation, whatever could potentially connect and root them to the conscious community. Then be sure to tell them about any local PLE in your area, perhaps even driving them over there yourself. When you encounter WNs who have no vehicle or lack the money to travel from one PLE to another, inform them about any free ride postings in our supportive newspapers or coffee shops.

Architect: PLE supporters tend to be inclined toward a revival of Western Civilization's classical tradition, as there is all too much in the OLD White community that's distorted, cheap, petty, ugly, or small. To play a leadership role in our cultural revival, our architects may search for inspiration by perusing everything from the older designs of Europe to America's world fairs. Frequently our people welcomed the noble and grand scale of the latter, but all too often had to settle for temporary materials and Hollywood

dreams.

Unemployed/Volunteer: In the OLD White community unemployed WNs increasingly discover that their race, and especially their views, become a serious disadvantage. In a PLE, however, because many liberals will flee the WN invasion and abandon their jobs, an open White Nationalist will have the advantage in job hunting. And until a job is generated, the unemployed are highly valued in the PLE's pool of activists available for a political campaign. There is always a need for people to register voters and answer phones. And many elections have been won by simply gathering a few hundred voters.

What Would the Ideal Target Area Look Like For Us?

Years ago I observed that our competitors (Blacks, Jews, Gays, Chinese and others) frequently evaluated any potential areas carefully before they announced in their special interest media that they were ready for all their friends to swarm in and create a power base, and they used a profile much like this:

- * Schools
- * Library
- * A public park (good for meeting without cost)
- * Parking spaces
- * An especially helpful real estate company in the target area
- * Room to expand (as the Uncontrolled White Nationalist culture prompts others to depart the area)
- * Lots of small shops (as in Chinatowns, mom and pop can legally discriminate when hiring)

- * Public transportation
- * Something like a Walgreen's or Peoples drug store
- * Internet cafes, restaurants, a few bars (to facilitate social cohesion)
- * A number of church buildings and halls for various belief traditions
- * A mix of apartments & houses (to draw some residents quickly, and for others to put down roots)
- * Complex employment potential
- * A movie theater or public auditorium
- * A local radio station to take over or a newspaper
- * A traditional pro-White stronghold, or various Euro culture facilities
- * Walking distance to local government offices for voters and protesters

Part Two - Pioneer Little Europe's Open Community Dynamics

A Little Europe is a generic term for any local community where Whites live in close proximity to businesses which offer cultural facilities and services consciously supporting their political revival.

Fonts of Revival: For centuries the United Kingdom and Ireland have been America's main connections to the nations of Europe and the world, which has a lot to do with language. And now thanks to the line of communication existing between the British National Party and the American Friends of the British National Party, our Little Europes have successful examples for establishing healthy relationships among Whites and going about the process of securing a worthwhile future for them.

The BNP also advocates ethnic self determination for both Irish cultures, and leads all other parties in demanding Ireland for the Irish race, so Irish Americans are especially enthusiastic about their example - having themselves made vast contributions to the White nationalist cause here in the United States.

Social Space: Observe birds on a street wire and you'll soon notice that they nearly always give each other social space; in fact, one of the indications of birds clashing is when space is rudely ignored. Human beings assert varying social spaces for themselves as well; personally and as ethnic groups (as in race and culture).

Other races can't generally walk unmolested in Black neighborhoods, and residents of Chinese neighborhoods don't sell property to outsiders, but none of the organizers responsible for establishing those and many other expanding areas even attracts the attention of civil rights law enforcers.

It will also be possible for us to establish Little Europes without illegality (as law-abiding as the present White community) .

Renters Blitzkrieg: This peculiar sounding term was coined in the 1970s, and refers to a so called civil rights technique that was used - ironically - to overthrow a popular Irish working class neighborhood in San Francisco. And probably few residents in most neighborhoods even realize it exists.

It's a kind of moving sit-in that goes unnoticed for months, but the people stay permanently. Of course, little was said about the families who fled this massive wave of homosexual renters, but the tactic was not made illegal due to the impossibility of controlling where people choose to move.

It has often been observed that our own movement has a disproportionate number of men, and a growing number of women, without the benefit of deep roots. They would be just as inclined to go where opportunities and adventure abound. And there are always new relationships, money, and opportunity wherever those with similar values move *en masse*; because many locals will prefer to go elsewhere.

White merchants with self-hating attitudes will follow settled customers in flight, but they will drop prices and sell their shops to the strongest among the conscious-Whites before departing.

At first glance most of the newcomers will look quite powerless, especially to those with long term career commitments or investments, but those who have little to lose are also the risk takers. A peculiar thing about all the community building projects which caused White flight is that they too began with an "invasion" of the poorest and most mobile (That's what that slogan on the Statue of Liberty once meant to Whites).

Before giving the signal for your own land rush to begin, however, have advance scouts examine the cheapest clusters of rentable housing in your area,

because the first wave of Whites isn't going to be choosy. This is very much like bringing relatives from the old country, so the less expensive it is for everyone the better. If you have middle class qualms about this, and that's understandable, try to get past it.

Think about how poor and rough the Chinese men were when they came without wives during the gold rush era, but now their families have almost half of San Francisco as their Little China. It wasn't an accident, their fraternal societies have done it that way for centuries, and you mustn't hesitate to release the highly coiled social power of Whites ready to go (Moving and rebuilding allows races to recover from difficulty).

For decades liberals have been conditioning Whites, who are captured audiences of liberals in the old White communities, that they have no moral right to ethnic space. And our opponents go even further in removing the cultural infrastructure within our communities (race consciousness). But the subtle genocide will be halted for those who stand with us, building Little Europe(s) and promoting a cultural revival to erect strong supports - similar to the way timbers are lodged throughout a mine.

Time Factor: Occasionally Whites who want to live in a race conscious community still say: "Wouldn't this take too long?," as they either realize we are running out of time, or would rather curl up where it is safe and avoid debating their ideas to the world. But alternative communities are often known to establish themselves quickly.

In 1965, for example, someone showed me the Haight Ashbury. He was quite attuned and receptive to all the changes. At the time little seemed out of the ordinary, though there were cafes where singers and poets advocated drug use, and a few shops sold drug oriented paraphernalia. But in just three years hippies controlled those streets.

Contrary to a popular misconception, community

building is actually one of the fastest ways for any group of people to experience the exhilaration of seeing some of their values implemented, as each day's victories lift the spirit and accelerate the critical mass of those who long felt as if they were "waiting for Godot."

Any political community is like a giant magnifying glass, because the energy is focused and acts as a catalyst on the old neighborhood. And it's like a two-for-one offer at the supermarket, because domino-like effects also radiate into faraway neighborhoods that your resources couldn't reach.

Advance Scouts/Reception: Choose confident and engaging people for these related tasks, as they will provide the most lasting impressions to those who pour in. Imagine yourself in a bewildered newcomers shoes: Wouldn't you return home if there was a lack of warmth and support in this unfamiliar urban wasteland (An undeveloped Little Europe), or if the journey resulted in being exploited by people you trusted?

In the beginning our new arrivals should gain an immediate social tie with us. And they are going to have that same nervous excitement that their ancestors had on their faces, as they headed west in a covered wagon carrying what little they could. In the case of the Mormon exodus to Utah, a great number of them simply walked all the way, pushing along their few belonging in a handcart (like a wheel barrow).

That wasn't a suggestion, just a graphic example of the length people will go to just to live in a society where they are not constantly disrespected for their beliefs, exploited, harassed, threatened, or murdered. And if any ask: "Aren't you making promises?" Tell them the truth, we can't promise anything; in fact, they definitely shouldn't come unless it makes sense to them as well.

And if they say: "Is this part of some secret plot?" Again be straightforward, telling them that building an open community requires explaining the dynamics publicly. How open each individual

will be after they arrive will depend on personal preference, but past examples suggest we'll be closer to each other.

Welcome Wagon: As your receptionists greet the first wave, they should try to sort out who came mostly for personal freedom and who came mostly to build the community. After the latter type becomes acclimated to the area they can help enlarge the welcome wagon activities for entire White families to follow.

Let there be no prejudice about the idealistic single members in your welcome wagon, as they and the families coming will have a natural rapport for each other. And even single people who come mostly out of personal motives fit in somewhere, reassuring similar types in the old community that will take a wait and see attitude.

Advertising: When advertising for settlers to come to your territory, be sure to let them know about all the resources available to those who can stand on their own two feet, because you won't be able to support them.

Describe the area's employment opportunities, properties for sale and rent, parking, public transportation, schools, libraries, museums, and especially any services already available from Little Europe's business community.

Past examples of community building reveal that the flood of newcomers will establish themselves around the shops, services, and organizations who were the quickest to say "We welcome your business."

Repeating/Reviving: The residents of Little Europe will sometimes be seen repeating things to their friends in the barbershop, at the local bar, or at the veterans legion post, but it's often not accidental or because they're unimaginative.

They have the patience to repeat building principles for the benefit of the doubting Thomases, or those who didn't possess enough community spirit to listen the first time.

Some listeners need a lot more time to carefully fit all the unfamiliar pieces together in their minds, and others will seem incapable of believing until it's built. Community organizing is like that, a kind of game where you can expect different speeds and responses from listeners.

Stereotype: The many different types of people who will comprise Little Europe will be its best protection from any opponent's stereotype. The hippies of San Francisco's Haight Ashbury were not routed because of the hard drug dealers, the homosexuals of that city's Castro district were not routed because of the occasional incidents of public sex, and Little Europe's families will not be routed because of a few extremists who haven't what most people are buying.

Some extremists will even be emotionally moved by Little Europe's cultural revival, converting to the values of a higher spiritual caliber which empower supporters instead of exploiting them.

Friendly Image: Despite all that will be covered about security needs in Little Europe, and the emphasis is mostly for doubters, our community needs to avoid a paramilitary image.

For example, the president of the United States is the commander and chief of the armed forces, but he is sustained in office by those who do not generally view him as militaristic. This is also true of the people in Little Europe, who must avoid creating an eccentric security image exceeding the obsolete White community's standard for an acceptable response.

In some cases it will even be better to accept some damage to ourselves, though not to the extreme Gandhi went to in India. This will stir the moral conscience of friendly outsiders who, even after enjoying our cultural functions, may still not comprehend what we endure.

Social Tension: This naturally occurs when any new culture comes into a neighborhood and begins to displace the habits of those already

there.

After World War II it happened in every city where Blacks moved into White neighborhoods; in the 1960s when the drug culture came to the Haight Ashbury; in the 1970s when homosexuals moved into a quiet Irish neighborhood called the Castro; and in the 1980s when Central Americans and another wave of Chinese arrived.

Resistance: Some of our future neighbors, as anywhere else, are not going to extend the hand of friendship to "our sort," but the countless political communities recently established in the United States can attest to the fact that eventually most resistance eventually evaporates.

Do you know how General Patton handled opposition during World War II? He often bypassed large numbers of the entrenched, assumed control over their nerve centers (local government) and supply lines (shops), and then allowed time for demoralization to set in.

That is also the way to build a warm, inviting, and peaceful community despite anyone with outdated prejudices about White newcomers (In peace time Patton also advocated something similar to our community organizing).

Patience: You have probably already heard that patience is a virtue, but in the case of building a new community it is especially true. Before any resident of Little Europe despairs of an unruly neighbor and foolishly resorts to expressions of returning hatred, let them consider this:

Some times in the unconscious "White" community alongside Little Europe we're going to encounter people who will be slow to give up sociopathic attitudes, as they are unused to living near a vital community, but if we are patient eventually we'll win many over.

And remember that the most stubborn personality types, if you succeed in winning them over, will be even harder for those lacking patience and forgiveness to turn around.

Self Defense: We will not interfere with strangers who observe the constitutionally guaranteed rights of Little Europe's residents and accommodate their need to social space, but if any among us is in potential danger due to anti-White racists or White self haters - and the police can't be reached in time - we'll exercise our legal right to self defense. This means a response that does not exceed the level of the threat.

Mediation: When Little Europe's residents see tension occurring they should avoid a reactionary response to it. This may seem callous at first, but sort out whether it is in the interest of the community to endure or eliminate the offending issue.

If the tension risks traumatizing children or causing real injury there's good reason to resolve it, but if it means soothing those who have a habit of harassing our people's publicly expressed love of race, growing numbers, or lack of interest in kosher politics, it may be better to let the issue go unresolved until they move away.

Community Expansion: The people moving into Little Europe will find this creative tension working in their favor, because accidentally unhappy neighbors raise the probability of apartments, houses, and shops becoming available at lower prices.

Hopefully an artificially high level of tension won't be generated because of extremists causing it, and I mean that sincerely, because that would be illegal and risk being counterproductive to the family image we want to project. And be assured, constant paranoia from the media ensures that enough folks won't remain next door to "racists" and "fascists."

Extremists: The typical extremist is an advocate of genocide against opponents, and while it is true that this often happened as Whites struggled across North America, it was a regrettable and unconscious effect.

Hopefully the political fortunes of extremists will decline, becoming especially irrelevant to Little Europe's residents, as Whites peacefully assert their right to the same amount of social exclusion accorded to conscious and organized residents of non-White and liberal communities.

Although we will not be able to stop anyone from entering our open community, we can hope that for the sake of our family strengthening atmosphere that militants will have enough sense not to provoke problems for Little Europe.

And the faster we build large, powerful communities, the faster our opponents will be inclined to peacefully negotiate beyond their present stingy and condescending definition of what's fair.

Forgiveness: We will be strengthened by a diverse community of Whites without distinction to religion or paganism; in fact, we can learn something from them all.

The concept of forgiveness, for example, can be traced to both sources, and it is in the interest of our community(ies) to forgive any neighbor who offers a sincere apology after offending us. Most will come to appreciate that we weren't the horned berserkers our opponents had been allowed to describe unchallenged for years.

Releasing The "Uncontrolled" WN Culture

When our friends still aren't quite grasping the new message of PLE, we frequently hear them say:

"Yes, but how will we keep the non-Whites out of these PLE target areas?"

PLE target areas, however, are in the Old White community. We are here to terraform the Old White community, not to conform to it.

We make an enormous distinction between ordinary Whites and those who are conscious

Whites (WNs).

Most Old community Whites will not want to live within an area where our numbers are concentrated. They will voluntarily and legally flee this target area.

We refer to the process as "The Uncontrolled White Nationalist Culture," and it has certain characteristics:

* The UWNC starts out by drawing together the WN's who are culturally homeless, the berserkers, the angry, those who refuse to run any more, doers rather than passive thinkers, wild dogs in the cellar, those reduced to being cultists without community or camaraderie, all those who are unwanted elsewhere politically.

Ref: *The Ordeal of Change* (book) by Eric Hoffer

Ref: *Futurist Performance* (book) by Michael Kirby

Ref: "Inside the American Nazi Party" (article) by H. Michael Barrett

Ref: "Mardi Gras for White People" (article) by H. Michael Barrett

* Their colorful splinters and lack of uniformity mean that they've become feral and hard. Others will depart from any territory these now claim, the PLE target area.

Relocation is nature's way for the race to recover. The most effected have the most influence in this game, and they will release a lot of heat in a unique kitchen, this place called a PLE.

Our opponents will not be able to endure the heat, and will flee the kitchen.

* The UWNC is for all our people, and what has been too German, too Italian, or too Irish will become a more uniform and relevant synthesis of purpose. And that will spread outward embracing

many more even far away.

* From the PLE perspective on patriotism, which has both military veteran and cultural forms, the UWNC is a "cultural legionism," for it not only repels our opponents but allows us to gather (or legion) our people.

* The large numbers of WNs involved will swamp every local institution, and they will gain enormous respect there. They will also connect occasionally with militants, those who have long lacked a community to defend.

Now all will defend their community.

* The UWNC will displace and destroy all the local values that have never really served Whites.

* It is the age of the common White man and White woman, and those who are no longer content with just what they are served up on television.

They are becoming their own media. They don't want to just subscribe to publications and consume the products of the cultural revival, they want to physically immerse themselves in the process.

They want to connect and speak about what's longing to burst from within.

* THE UWNC has the potential, within the hearts and minds of those who believe, to become our next cultural form.

* The UWNC is accessible to every WN, can be influenced by any of them, but it is not to be totally controlled by any one of them. The UWNC is like the fabled genie in the bottle, and once it's out anything can happen and will.

But unless this UWNC is released soon, we won't be going anywhere.

The genie is capable of taking on even the largest and most unpleasant opponents and tasks, and it

will take them on. Our genie's face is camaraderie and community.

And our opponents will tremble and quake when they encounter it for the first time, as it will be especially unfamiliar and challenging to them.

* When they weren't required to fight, Rome's legionnaires built towns.

Technology and the Uncontrolled White Nationalist Culture

As the twentieth century dawned it became increasingly evident that technology would develop into an extraordinary phenomenon, a new dimension altogether, capable of taking us on to our next stage of evolution or of destroying us culturally or physically.

In the 1920s the Italian Futurist art movement founded by Filippo Marinetti represented efforts which avant garde thinkers around the globe were making to welcome the new options as they emerged against prevailing trends in a still plodding Western civilization.

The Futurists declared in revolutionary manifestos their worship of speed, adventure, experiment and change. The movement also carried the seeds of its own destruction, for going to its logical extreme it met resistance as it assailed museums, history, rural values and past artistic achievement.

Many of these flamboyant personalities, aware of their failure to set pragmatic goals, sought other outlets for their talents. Mussolini's fascism desired to weld the nation together through great public works programs, and people such as Marinetti brought Futurism into its front ranks.

Other national leaders, too, Roosevelt, Hitler, Stalin and Churchill, picked up the song of the technician and produced their own styles for mobilizing their peoples. Reaching the multitudes by radio, still in its embryonic stage of impressionability potential, they all took on a

deity-like aura.

The promises seems like miracles, but then were delivered in varying degrees according to national character, in the form of spectacular projects for constructing roads, automobiles, planes, airports, ships and docks. All this required a nation working in unison to bring these accomplishments into the lives of those who made them possible.

This was a plough-sword situation though, because weapons too had improved and multiplied dramatically, and any war declared could reach the worker's family at home. Increased national ability required greater resources, expansion led to collision and so on to World War II.

Those who ignore history are always repeating it. Today the cultural centers from Hollywood to Moscow play the role of the Futurists. In Hollywood it is more obvious. Miles of colored celluloid depict the virtues of speed, adventure, experiment, change and violence.

The face of this neo-Futurism we are most familiar with is the narrow Capitalist culture that dominates America and Western Europe; which provides so much technology that the most bonding social interaction among Whites actually decreases.

White communities are also culturally disrupted by tightly bound ethnic societies of immigrants, those drawn in by an economy that routinely sacrifices the values of White cultural integrity and living space for profits

Although America is still an extension of Europe in a cultural sense, as a society in a more advanced state of displacement it is less European.

America's role in Europe has two effects at least. The positive one is that we are increasing our contact with the Homeland, returning as the early explorers did with treasures from the New World.

The other effect is negative, for bringing in even more technology to displace Europe's social homogeneity, an even lower level of European consciousness is promoted that saps our heritage at the root.

The traditional impulses of European culture which come into the United States are be encouraged, but even more critical to our survival is that we cleave a conscious White American identity beyond that Europeanism.

This is a synthesis of technology and cultural integrity, a higher social form that's shaped within the PLEs for the purpose of guiding all our people.

Pro-white political activism isn't at maximum efficiency in cyberspace, though the paranoid protests of opponents have convinced many otherwise.

As few strangers would actually respond to an on line invitation from White "militants" who don't represent a conscious community gathered in the real world, such activity largely becomes a waste of time.

Computer businesses and cafes in Pioneer Little Europe, however, will provide our people with the opportunity to gather together in more normal environments when exchanging ideas - where a healthy trust can also be established.

Today's "movement" is largely adrift in cyberspace, another victim of technical displacement, so we need to become a community that's engaging the new technology for cohesiveness and the actual flexing of influence.

Among the reasons most Whites have not resisted their political opponents are these:

- a) They don't recognize themselves as a real ethnic group with a declining culture
- b) They aren't conscious of needing living space to survive as a people (even many WNs haven't

absorbed this one yet, though they know fish need water)

c) They are not conscious of how non-Whites displace their values. Following basic needs, establishing identity is the primary goal of Pioneer Little Europe(s).

PLE's building society should not exclude people which are obsessed with the Jewish question, or those who neglect it, as most of them are going to do a lot better when a conscious community's survival is at stake.

Our opponents have already gathered up their own out of focus allies, and they rarely apologized for that either.

To balance out the risk of inclusiveness, however, the building society needs to encourage businesses and services that Jews will traditionally avoid. This means more of what's athletic, pragmatic, traditional, tidy, and negotiating, and less of what's caustic, abstract, exploitative, liberal, or eccentric.

Jews tend to be drawn to organizations which promote hardcore antisemitism, even to the point where some actually become strangely over-stimulated and actually attempt to fan it to its logical extreme.

Jews will occasionally expend their energies against some of the contending parties within Pioneer Little Europe. Despite that, the building society should sidestep any issue that risks complicating its gathering of conscious Whites.

And PLEs shouldn't permit even the friendliest Jews to hold positions of leadership, as our living spaces must remain as sacred as anyone else's.

This is very much like the establishment's policy of being non-communist rather than anti-communist, as it permits us to influence Whites willing to negotiate themselves in or adopt some of our views.

And too much of White nationalism has been unfairly stereotyped by conflicts about Jews rather than by its many honorable efforts to peacefully address the political and cultural injustice of ethnic stratification (i.e. the unfair supremacy of Jews and others in purely economic systems).

As the obsolete form of White community continues to unravel because of its cultural dynamics being subverted, various categories of White people are devalued as unprofitable and abandoned by the system; women, children, women with children, the elderly, the homeless, and military veterans, etc.

As that happens we need to absorb all those who can expand the PLE. This is very much like the tactic of a disgruntled employee who, having no other way of dealing with his overbearing supervisor, decides to intentionally absorb all his supervisor's tasks, until one day the owner realizes he no longer needs the obsolete supervisor.

Family: Those who belong to political groups that emphasize what is militant rather than what's sociable often complain about how their families and friends shut them out of their lives. And it does not matter how educated such militants are either, as neglecting to connect with others through a cultural revival leaves them with the cart before the horse. Some of the misguided will even say: "Cultural revival? Lets save the celebrating until afterwards."

And although Little Europe isn't intended to be the Sparta they would prefer (but welcomes veteran legionnaires), it will easily attract Whites without any interest in military pursuits, raise their consciousness about their true position, and prompt many to begin ameliorating the injustice of their position. Whether such family, friends, and strangers become "militant" or merely political or cultural in the process, certainly depends on how inclined their opponents will be to negotiate the grievances of a real community.

Women: For too long the White racist movement has not been very generously oriented to the needs, goals, problems, and aspirations of White women. Too often they have been dismissed as being too liberal by those who have no intention of taking a more experienced, patient, or manly assessment. Yes, a woman's more nurturing inclination can have an unhealthy effect when left abandoned and exposed to the world, but if there are men enough to build the political home she needs, a Pioneer Little Europe, most women will refocus to where they nurture her own first.

In fact, everyone's transition to a healthier footing will occur naturally in the PLE. Despite that, women shouldn't be stopped from using a hammer alongside men, because the obsolete community outside Pioneer Little Europe will still be able to interfere with many of the natural inclinations and options of White women.

The special strengths of women, including the emergency roles they traditionally take on, as when they shouldered rifles while the West was being settled, must not be dismissed as abnormal either. As many women have a special talent for creating handmade goods, are their households leading purchaser of any cultural goods, and are skilled in the social networking necessary to hold a community together, they will surpass many men in their usefulness.

Non-Veterans: Although many conscious Whites know that the goals of the veterans organizations in the old White communities are largely dispossessed, it is not as widely known that organizations such as the American Legion are consciously permitting posts to be established in political communities – with civilians allowed to attend their functions as a support group. Little Europe's veterans, therefore, must utilize this opportunity to introduce as many civilians as possible to the activities at their posts.

Ask most anyone and you are sure to be told that it's the good guys who usually have won. Women are especially attuned to that, despite the appeal

of bad guys. But there haven't been enough conscious Whites ever convinced that they were the good guys. Too often it is mixed up with that doubt that emerges while representing an unpopular racist group of the past. It is important, therefore, that our people develop ideologically to where they realize that they are the good guys and morally deserve to win.

Artists: During the French Revolution there was a prominent painter by the name of Jacques-Louis David, who so advanced and recorded the cause of his own time that many people even today still recognize his work, if not his name. One of the techniques he was known to use was to provide a mirror for people to look into while admiring a revolutionary crowd in a painting that was mounted on the wall behind them. It provided a *trompe-l'oeil* effect that allowed viewers to see themselves within the revolutionary process.

Today the pressures of technology are causing many painters to transfer their skills over to the advantages of computers, which dramatically accelerates the number of new ways available to bring the public into step with our vanguard. Many nonwhite immigrants, especially those from India, cooperate closely with their kinsmen and adapt well to computers. These are already routing any competitors who do not synthesize ethnic loyalty and technology.

Poets: One of the peculiarities of great social upheavals is the way poets or songwriters are often found at the very forefront. This was the case when Milton served as Cromwell's personal secretary; the case among the leaders of the 1916 Irish Uprising; the case when Horst Wessel served National Socialism; and when De Annunzio served Fascism.

In our own literary renaissance we need to welcome in the poet in a big way, despite the protests of those who think poetry is unmanly or not very political. Even a person who is unable to write poetry can assimilate it, or simply needs to understand how it moves others. Whether in the quiet of personal contemplation, or transformed

into a patriotic song at the baseball park, Whites need more poetry.

Teachers: In the old White community teachers were abandoned economically and culturally, so we'll want to make every effort to win them for Little Europe, whether it's in alternative schools or simply being there for them when they have difficulties in the old White community where the social dynamics oppose their interests

Additionally, the old community tends to make extreme specialists of Whites, who often rely on nonwhite labor to complete tasks they could easily complete themselves if they were taught or saw any dignity in it. There are also many job sites where Whites don't pass on their job skills to other Whites because they lack any trust in them, but the Little Europe way is that we can all become teachers among those we trust.

Causes: As with other Political communities, we will need ongoing campaigns to fight diseases, support our international counterparts, and to solicit bond money for those caught up in the wheels of "justice." And we must not forget the many who became prisoners after putting their faith into organizations that did not correctly grasp the idea of developing a community that was conscious, roused, and empowered enough to politically affect the judicial system when they would need it the most.

This new development means a certain amount of friendly rivalry will continue to exist between various types of organizations, as their economic beliefs range from those with a more exploitative belief system to those with a charitable, idealistic, even socialistic orientation. Little Europe's residents and supporters will be the final arbiters of which offers the most effective or appropriate remedy for various circumstances. And no doubt, new efforts at recombining or reaching a synthesis will accelerate in Little Europe.

All our opponent's political communities, no matter who they represent, have organizations accepting establishment monies for their charities

and community projects. Initially this will seem impossible to many White activists, then controversial because of the obvious risk of underfunded organizations being compromised, so Little Europe's organizations need as much money as possible without any strings attached.

Our PLE's shops, services, and residents shouldn't always be so conveniently identified, for being partly submerged or overlapped with the unconscious White community will debilitate the moral of our opponents and provide an extremely important tactical advantage.

Our opponents tend to imagine that we are in places where we are not, as they are afflicted with prejudices conditioned into them that cause paranoia, so an awakening racial community - one partly submerged and honest about the fact - will occasionally rouse those who will launch uncoordinated and unproductive personal assaults.

Mostly this will take the shape of an obsolete stereotype about some hateful invisible empire, rather than simply acknowledging how organized Whites have a basic human right not to share what is eternally sacred or opposed to common sense security.

This will be especially true of the less sophisticated or uneducated opponents of Whites, who will be compelled to clash even with any Whites in the unconscious community who seem to represent us, be they merely fellow travelers, cultural revival customers, or just Whites who are suspiciously tolerant of anyone.

Those increased errors of judgment will also work in our favor; for whenever Whites are rudely jolted awake they will avail themselves of the kinds of resources to be concentrated in the PLE. As increasing numbers of Whites become publicly supportive of us, larger portions of our community can also be made visible.

Stereotypes: Most conscious Whites have been in uncomfortable social situations when strangers,

coworkers, and even family members have read into their statements some antisocial interpretation that was never intended. The liberal media is quite successful at conditioning such prejudices into the old White community, but a thriving Little Europe will allow them to see an opposite image.

Claiming: Claiming is a propaganda tactic for controlling how we are represented among our opponents and among potential supporters in the old White community where the social dynamics are obsolete. Just as Blacks, Marxists, and even homosexuals gained control of the words used publicly to describe them, including those with a negative connotation.

The PLE's residents need to regain control of how an unfashionable word such as Aryan is interpreted. A friendly environment like a PLE can accomplish that easier than a militant environment, and there's no reason for us to accept the foreign, hateful, and negative definitions that our opponents have succeeded in attaching to especially useful words.

PLEs & The Law

The following questions and answers are constructed for the purpose of clarifying the most frequently asked questions about PLEs (Proposed Stormfront's of the Street) and the law:

What do the present laws of the land have to say about Whites raising up these political/cultural/lifestyle communities that many of you call PLEs?

A PLE is an entity that our opponents have actually made no provision to account for within a now truncated legal system which otherwise routinely denies residents of the White community their natural right to function without harassment in the ethnic institutions and living spaces that they created for their survival.

This is not to declare that repositioning to a PLE

will avoid repression (new types of political communities will eventually be challenged), but there is nothing in the present law to prevent them from coming into being, establishing a business base for our cultural revival, asserting our rights by whatever means conscious Whites will support, and evolving into higher levels of legal recognition.

In the long run there is nothing to stop us from filing a petition for the kind of formal zoning that recognizes our right to maintain an ethnic community. This is exactly what was proposed to save Japantown in San Francisco, and American Indian tribes have held their own right to hold community living space for a much longer period of time. Nor is there anything to prevent us from culturally terraforming all the rest of the Old White community.

But if a large number of conscious Whites (WNs) swamp a target area, as you are advocating, wouldn't the driving out of opponents be illegal?

Anyone might assume so, by the way you're describing it, but what the process actually calls for is that this concentration of our supporters would raise up "an uncontrolled White Nationalist culture" in a portion of the Old White community. This will have the effect of destroying the local values and prompting any opponents to voluntarily and legally depart.

Question: The Old White community, as you term it, is frequently dotted by a few non-Whites, so when you cause them to flee, won't you have a civil rights action on your hands?

Answer: When a mass of Chinese laborers from the early California gold fields concentrated in downtown San Francisco and culturally displaced the Whites, the Whites were unable to do anything about the matter. And later, when Blacks concentrated their numbers in many major American cities and culturally displaced Whites out of those places, again the Whites had no recourse.

But White Nationalists are a hated and despised form of modern humanity, so won't those who dictate the law make a serious effort to obstruct you?

When homosexuals first began concentrating their numbers in such urban areas as the Greenwich Village in New York (Stonewall), the Castro district in San Francisco, and even their favorite rural resort areas, they too were hated, despised, and powerless.

But despite the full weight of the law being brought down on them, including massed vigilante actions permitted to the police, the homosexuals managed to hold onto their target areas and become a political power for the first time.

OK, I see, but if a concentrated number of WNs use this same strategy which was employed by the Chinese, Blacks, and Gays to seize a stronghold area and become an open power for the first time in a long time, won't this local overthrow of the system be met with even greater violence?

A PLE is to be comprised of two categories of residents, those who keep their feet firmly planted in the system, and a certain percentage of those who describe themselves as militant protesters who will not.

As my personal spin tends to emphasize peaceful negotiation (not to be confused with an overall faith in all PLE supporters), I really don't have a lot of influence over what militants do.

Those who are participating within the system - and ideally that would be most of us most of the time - will struggle for the community from political offices and the justice system; for it's our intention to swamp the Republicans, Democrats, and any third party on a LOCAL basis,

Although the Chinese, Blacks, and homosexuals got into the system as well using this local approach, what do you PLE types plan to do when the authorities run rampant and start

shooting out of frustration - and fear?

Now let me make this as clear as possible for you, the PLE supporters - unlike many who have come before them - would prefer to peacefully negotiate legal and reasonable solutions to all the problems afflicting the White race today.

And primarily I'm referring to the government's genocidal intrusion into our ethnic community's territories and its culture.

But if the need for Whites to gain a tolerable level of self-determination is not negotiated rationally, and we're illegally and immorally attacked physically, that will only strengthen the prospects of any militants in this form of open community - where we are not always our brother's or sister's keepers.

And any harm coming to the PLE community would not only risk the rousing of sympathetic elements in the Old White community, perhaps waking them permanently, but it could even bring the struggle in this country to a flashpoint.

That's the other foot that the PLE activists sometimes refer to.

It's obvious that some of you have very strong feelings for raising up and retaining this kind of community, so what exactly is it to you?

A PLE is the vanguard model for the next form of White community, a vessel for its cultural revival, and a complex White ethnic group that values the possession and control of actual territory as the source of its influence.

A PLE is an open community, where various individuals and purist groups advocate different forms of government for the residents of its target area, but what is the building society's specific recommendation?

The recommendation (and any WN is free to ignore it and still participate) is that we all at least begin by accepting the Declaration of

Independence and the U.S. Constitution as an incredibly important and useful part of our ethnic heritage.

But don't those documents permit non-Whites to fully participate in any White community, including a PLE?

No, they do not, and anyone seeking to verify that may be referred to the Supreme Court decision of *Dred Scott vs. Sandford* 19 Howard 393 (1857)

Mr. Chief Justice Taney delivered the opinion of the Court:

The question is simply this: Can a negro, whose ancestors were imported into this country, and sold as slaves, become a member of the political community formed and brought into existence by the Constitution of the United States, and as such become entitled to all the rights, and privileges, and immunities, guaranteed by that instrument to the citizen? One of which rights is the privilege of suing in a court of the United States in the cases specified in the Constitution.

We think ... [that Negroes] ... are not included, and were not intended to be included, under the word "citizens" in the Constitution, and can therefore claim none of the rights and privileges which that instrument provides for and secures to citizens of the United States. On the contrary, they were at that time considered as a subordinate and inferior class of beings, who had been subjugated by the dominant race, and, whether emancipated or not, yet remained subject to their authority, and had no rights or privileges but such as those who held the power and the Government might choose to grant them.

That case decided that Blacks weren't ever extended citizenship in this country up to that time, and even many liberals will admit that, but what of the later amendments which declare that they are entitled to the rights of full citizenship today?

Let me assure you that the founding fathers had good reason for never extending citizenship, as they considered their endeavor an ethnic society. And in turn, Whites shouldn't clamor for the right to live, work, and vote within Chinatowns, Black communities, or Indian reservations.

Why should Whites govern themselves in the PLEs by the originals of these documents when there are so many other kinds of pro-White government possible?

We should at least begin there because it's part of our inheritance, and because it provides an unassailable legal legitimacy in the eyes of many others in the Old White community.

Nearly all White Nationalists will probably agree with you, but that is not how the founding father's documents are interpreted today.

No, they are not, this is why the PLE's residents will raise up their community - from positions both visible and invisible in the target area - and ask that any supporting attorneys and legislators begin thinking out the proposed forms for an emergency set of civil rights laws.

At the very least we're in dire need of "ethnic community integrity safeguards or zoning," just to bring us up to par with what's already accorded to the Chinese and others who are rightly not expected to share their living space.

But there's no practical or moral reason to stop there, as our people can also strive for recognition as a nation, a status long accorded many American Indians in their own relationship to the US government.

Is there any evidence that PLE would be able to do anything for White women, or is it your intention that they all return to the home?

At the moment most White women really haven't much choice about being in the workplace, and we should aim at reaching the point where they can freely decide what they really want to do. Most probably will choose a way of life that's more domestic, but those who choose otherwise should not have the way barred to them.

While researching the material I needed to produce the PLE prospectus, I also turned up

documents which proved that a prestigious business organization in San Francisco, the Olympic Club, was discriminating against women, so I turned that evidence over to Dru Ramey of the San Francisco Bar Association.

She then made sure that it became the first hard evidence for an existing law suit against that club. And after we have raised up an entire ethnic community for ourselves we should be able to do much more in the interests of White women.

There seems to be an unhealthy proliferation of attorneys today. How will a PLE's residents tackle that problem?

In Japan there's a cultural tradition called "Chotei" for negotiating outside of more formal proceedings, so that country has a lot fewer attorneys, but in the White community of today too many disputes will escalate toward some aggressive and coldly clinical resolution.

The reason this goes on (from the PLE perspective) is that today's White communities aren't properly defined communities at all, and don't even hold living space separate from others, but are closer to being groups of people so independent as to be isolated from each other.

As this condition worsened, Whites had less and less say in the world, however successful they become financially, and an unnatural proliferation of attorneys occurred. Instead we need to raise up a new model of the White community to serve as a vessel for a cultural revival.

Part Three - PLEs & The West

The following questions and answers examine the PLE building strategy within the context of Western Civilization:

As there's a distinct resemblance between PLEs and the "polis" or city-state of ancient Greece, judging by the emphasis placed on establishing speakers forums, are PLEs intended to somehow mimic them?

No, because the West constantly evolves its forms. PLEs are actually inspired by a close observation of how our competitors and opponents routinely displace us, so any resemblance to a polis in ancient Greece merely confirms that we're doing the right thing.

Patrick Buchanan wrote a book with the pessimistic title of The Death of the West. Is it really too late for us to do anything?

It's the publishers who usually decide a book's title, and so what Buchanan actually says in that book is the following:

"Traditionalists should emulate Roman converts. The empire still merited their allegiance, but they separated themselves from old comrades and customs and created a new Christian culture in their own families and within the fellowship of the converted."

In other words, Buchanan's view is that the present form of the West is dying but he recommends forming a new one.

And how does the PLE plan line up with that?

Pioneer Little Europes are advocated as the seed of a future form of Western Civilization, but it's still too early to know which traditional Christian values will be carried over.

Buchanan has both feet firmly planted in the

system, and isn't a militant, so how does PLE compare on that aspect?

The only official militant creed in a PLE is Legionism in its military-veteran and cultural forms, and that acts as an umbrella tradition for all White Nationalists - whatever their personal beliefs about better or more radical alternatives.

In 5th century BC Pericles created an enormous home for the gods on the Acropolis, and its center of attraction was the Parthenon that's still there today, so what did Pericles have in his approach that we would find useful?

Pericles went about things in a manner that could be compared to such successful American leaders as Long and Roosevelt (or even the more positive social building phase of Europe's prewar fascisms and national socialism), as those projects on the Acropolis inspired people to work together. And PLEs will deliver similar results, as the energies and special values of our own people are released for a cultural revival.

Aren't PLEs really too small scale for us, especially when compared to the power and grandeur of the Roman Empire?

At its high point Rome was impressive, but historians have also determined that it started as one little town. And who would ever have projected that the humble and impoverished followers of a religious sect would inherit it in its maturity?

In the PLE Prospectus there's a statement that says "In the beginning was the word." Was that particular PLE idea derived from the Judeo-Christian tradition or National Socialist Germany, as we see it in both?

That actually begins, appropriately, before the rise of Western Civilization. Thoth is an Egyptian god of letters (among other attributes), and represents the insight that society's existence is dependent on a peculiar metaphysic of words and meanings. The Greeks called Thoth "Hermes Trismegistus."

Later this insight shows up in the Jewish holiday story of Hanukkah, where lights symbolize words and Jews are reminded that they must remain lit for Jewish survival. Then this shows up in the New Testament gospel of John, and Germany's National Socialists repeat it early in the twentieth century.

You've said that the Old White community doesn't fit the correct definition of an ETHNIC GROUP (as in race and culture), because it doesn't maintain its territorial integrity, but that PLEs would fit the requirement by raising up an uncontrolled White Nationalist culture that repels outsiders. Is there a precedent anywhere for this more detailed approach to defining a community?

Yes, there is. The Oldest Japanese community in the continental United States is in San Francisco. Outsiders call that place Japantown, and many insiders translate Japan as Nihon and town as machi. But those who really know what it's about say *Nihonjin machi* which means Japanese people.

As Japantown is really an ethnic group and not merely a piece of real estate, when it began to falter financially and was in danger of dissolving, Mayor Newsom suggested that the area simply be zoned to exclude all non-Japanese.

As no mayor - liberal or otherwise - is probably going to seek zoning for Whites, and even most WN leaders aren't making much of an effort at community building yet, how would PLEs survive without a similar level of cooperation or non-interference from the establishment?

PLEs would serve as vessels of a cultural revival, releasing an "uncontrolled White Nationalist culture" in the target area for all outsiders to voluntarily and legally flee.

Today's political establishment leaves White people out in the rain, and PLEs are described as their "arks of survival," but what does that

actually mean?

It's another hint that our survival strategy (PLE) is a modern extension of our heritage. And whether WNs are motivated by the biblical story about Noah and his family surviving a great flood, or of a very similar Greek story about Deucalion enduring when Zeus flooded the earth, White people need an ark.

It's time to gather every resource into the PLE target area that will enable us to survive. That includes our most conscious men, women, and families, everything they normally needed before, and as many cultural revival products as they can generate in order to reach other Whites.

As PLE is actually "PLE-Legionism," do any of the previous methods of defence in Western Civilization bear any resemblance to this modern strategy?

The Greeks often encouraged their opponents to battle them near their polis, as the support of its people and resources tended to tip the balance in their favor.

Unfortunately, all too many "modern Greek warriors" in White Nationalism registered their protests without bothering about community support (PLEs), believing that they could simply shock the Old White community into wakefulness. But the people these were willing even to die for didn't have the kind of cultural preparation that would ever allow them to understand, so now those warriors sit in jail.

It is also worth mentioning, as PLEs are the vessels of a much needed cultural revival, that the Greco-Roman root of the word Legion means to gather.

An ancient relationship between those words allows us to place an emphasis on one or the other during PLE organizing, depending on whether it's for militant or peaceful purposes.

An existing example of this in American culture

is that any legal president of the United States is also the commander and chief of the armed forces. From the PLE perspective this is an acceptable extension of the legion idea into politics.

We recognize similar characteristics all across American culture; with a traditional American community gathering in all its Norman Rockwell familiarity being an acceptable form of "cultural legionism." Many of our opponents understand this, and our people need to understand as well.

The opponents of Whites have frequently attempted to represent this peculiar arrangement as a form of fascism or national socialism, even making an issue of how similar symbols are utilized throughout US government, but "legionism" here has long been applied to very different circumstances and values.

Those militants you spoke of, who remain in jail because of a lack of community support, have political supporters who will also reject the military and cultural legion tradition of PLE organizing, but what would be the advantages in coming over to it?

To begin with, whether a person is militant, political, or culture oriented, they are invited to come as they are into a PLE.

Within the PLE the more militant are openly and legally invited to support the local PLE veteran's post, which is the only approved "militant" front.

If they reject that, and some will, they can still establish themselves elsewhere (within or outside the PLE), but the PLE's residents may be more inclined to criticize them.

On the other hand, those who choose the legion tradition, which Whites created and reclaim in the PLE as an ethnic creation, can more credibly claim that they have the authority to do whatever they need to do.

Can you provide a few examples on how an entire

community becomes a form of resistance?

Beginning in the American Civil War, and much more routinely during World War II, entire cities were destroyed when their civilians and resources were understood to be prolonging the war.

Then by the 1960s, when the strategies of the political/cultural/lifestyle community emerged during peacetime in the US, it was realized that even certain types of community cultures were capable of subtly overthrowing or repelling opponents.

And Black, homosexual, and Chinese communities continue to displace Old style White communities and expand in this manner. None are ever tripped up by civil rights legislation, even though they are obviously segregated, because their opponents simply don't want to have anything to do with them.

This leaves White Nationalists with a decision to make: Shall they go on believing that someone or something is capable of stopping them from forming their own power centers (PLE communities), or will they see the opportunity to break out at last with this peculiar new strategy that promises so much.

One of the first and provisional symbols for PLE was a stock design from Stormfront that was first associated with the Royal House of Spain's presidio system, and later the 6th US Army in California. What's does it mean to PLE people?

Spain's first use of such militant communities, or presidios, began in Morocco in 1570. And there evolved various forms of them across Northern Mexico and California. The word presidio is derived from ancient Rome's Latin word for a garrisoned place, *praesidium*. This is all largely symbolic in a PLE, as the only official militants are with the local veteran's legion post.

You're an early advocate of something called "White Rights," as is David Duke, but in all seriousness don't you think Whites already have

their rights?

You're apparently referring to our "individual rights," but what Whites urgently need the most is a restoration of their group or community rights.

What's the difference, and is it important?

For most of the history of Western Civilization there was an emphasis on group rights, then the emphasis on individual rights emerged in the early part of the sixteenth century. The individual rights revolution continued growing, and that was good, but by the 1950s it was ignorantly being extended to Blacks within our ethnic space.

That's when the group or community rights of our people began collapsing. To grasp the significance of all this, imagine the reaction of the world if outsiders were to suddenly begin demanding "equal rights" within any Chinatown; including employment, joining social organizations, or purchasing real estate. That would more quickly be interpreted as a campaign of genocide.

How do we know what the founding fathers intended?

When designing the Bill of Rights the founders drew most of their inspiration from the Roman Republic's approximately five centuries (509 B.C. to 27 B.C.), as they subscribed to what is called "classic republicanism," a view holding a central principle about avoiding diversity.

That's the observation that the more people have in common the better they will treat each other. The unwanted diversity could be classes, and certainly races if one accepts the evidence that the founding fathers owned slaves and clearly expressed that they were excluding native Indians in the Declaration of Independence. And until the American Civil war, even the supreme court routinely ruled that the documents of the founders were intended only for White people.

Michael Novak, a highly celebrated Christian

philosopher who's contributed to National Review, says in his book On Two Wings that, despite the separation of church and state on the surface of what America's founding fathers advocated, that one entire wing of their inspiration was Judeo-Christian.

Novak not only begins his book with that emphasis, but says that we're still using those Judeo-Christian metaphysics today. Is this going to change with the rise of the PLEs, where a reborn or new type of White community comes into being?

To construct that two winged metaphysic Novak speaks of, the founding fathers drew from all across Western Civilization, and they saw those religious and non-religious values holding society together invisibly.

Additionally, what's narrowly viewed as Judeo-Christian can actually be traced back to the community building contributions of the Egyptians, Babylonians, Sumerians, and Arabians, among others.

It's very similar to the way Europeans only received the intellectual accomplishments of the Greeks after centuries of Arab custodianship, but we're still a separate people from the Arabs or the Jews.

Why are PLE supporters (WNs, racially conscious Whites) asked to concentrate themselves within an area targeted for takeover within today's obsolete type of White community?

Contrary to what's widely accepted, the existing type of "White community" is an obsolete cultural form, and we need to raise up the next one, which will be racially conscious. The time tested way to do this is much like igniting a starter bundle of sticks and paper in the fire-place.

This is why Irish Nationalists concentrated themselves in Dublin between the 1890s and 1922, and why German Nationalists concentrated themselves in Munich in the 1920s. In fact, the

latter made it even more formal and designated actual "block organizers" which were the most prolific leadership position in the NSDAP.

Why do PLEs especially welcome in the "difficult and feral" WNs? And are there ideological sources for reading into this further?

We do it because it's a rule of nature that whether a man is without a proper cultural home (a community) or a housecat is without the shelter of a human's home, each will revert to a feral, hard, and unpredictable condition.

Today's White person is an increasingly isolated individual who no longer has the benefit of a real ethnic community that holds living space. If a large number of the people who suffer the most from this collapse are concentrated into a target area, all the outsiders will voluntarily flee.

This will suddenly open up the opportunity for the most perceptive among them to raise up a racially conscious community in the target area, and to guide it in such a way as to culturally terraform all the rest of the White community.

Some of the best material for exploring this theme has come from philosopher John Locke, who was a key source for the founding fathers. Locke said that in a state of nature the individual was threatened, vulnerable, and selfish.

Other observers have added that an isolated person will often express themselves so egotistically that they become unbearable to be around. That includes even many White Nationalists in the political closet who identify with the obsolete type of White community and live without the conscious type of community, PLE, or Stormfront of the street.

And the little books of the modern longshoreman-philosopher Eric Hoffer - especially the *Ordeal of Change* and *The True Believer* - are also useful. Hoffer viewed the nonconformists and misfits as the the mainspring of change.

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The Militant Populists As America's Counterpart To NS & Fascism

The following questions and answers are to assist all those who, in studying the proposal for Stormfronts of the Street (aka PLEs), are taking a particular interest in America's counterpart to Italian Fascism and German National Socialism (aka "Legionism brought into politics").

Can you tell us which Americans were the closest counterparts to the national socialist and fascist leaders who emerged in Italy, Germany, and elsewhere in the 1930s?

<http://www.stormfront.org/forum/show....html?t=348008>

Although we had our counterparts, and third way solutions were implemented on a large scale, the most "totalitarian" (defined as a world view embracing most issues) among them were not as successful as in Europe.

We've read of Father Charles Coughlin, Henry Ford, Charles Lindbergh, General Douglas MacArthur, General George Van Horn Moseley, Huey Long, William Randolph Hearst, Fritz Kuhn, sometimes even Roosevelt and others. Are they the only people we need to know?

The classic characteristics were dispersed more widely among our counterparts than in Europe, but there's one especially significant story that was suppressed for a long time:

During the summer of 1932, which was at the height of the Depression, a totally unknown WWI veteran by the name of Walter W. Waters - wearing a paramilitary uniform, jackboots, and a bow tie - led 45,000 veterans into Washington D.C. This group was called the Bonus Expeditionary Force (or BEF), and Waters was eventually asked to lead it as their "Commander."

Why did he and the other veterans come from all across America to make this march?

The veterans of World War I had been promised a cash bonus after the war, and when it didn't materialize and their families were starving they began hopping aboard freight trains from all

across the country. Their goal was to reach Congress and encourage a special vote on the issue, personally making an appeal for it to be resolved in their favor. The idea for this came from Walter W. Waters. And he was advised and encouraged from Congress by the author of the bill, Wright Patman.

Did Waters come in peace or was he really interested in overthrowing the government?

Waters had adopted the non-violent approach that had succeeded for Mohandas Gandhi in India, and because of this he also gained the participation of the retired General Butler, one of his primary speakers.

This was long before Martin Luther King's supporters claimed to have adapted non-violent tactics for America. It should also be noted, however, as was the case with King's movement, that Waters occasionally had to restrain supporters whose anger increased their tendency for violence.

Was Waters successful in restraining those violence prone supporters?

Yes, much more so than King would be three decades later, but he sometimes took a calculated vacation from restraining anyone at all when his opponents took advantage of his patriotic preference for this nonviolent approach.

Was Waters and the BEF advocating anything race oriented?

He didn't have to, as the military was still racially segregated. And it should be noted, many of the veterans involved in the march were Black.

Did Waters or the BEF model this march after Hitler's Beer Hall Putsch or Mussolini's March On Rome?

After arriving in Washington DC Waters said he was influenced by both of those movements, and although they were part of an international trend

which many people accepted in hard times, some of the emphasis may have been for his opponents' ears.

Using both foreign examples, rather than just one, was also logical because so many Americans are either German or Italian. And neither nation had yet been involved in any great controversy with the United States.

Commander Waters also guided the creation of a BEF newspaper, and then issued membership cards. Congressman Wright Patman received card number one.

Was fascism and national socialism the main inspiration? In other words, was the BEF an imported movement?

No, the economic and social concerns of the BEF were completely domestic, and its organizing tradition was populism - America's own counterpart to the third way movements in Europe.

How do we know this?

An almost identical march had occurred in 1894, when a populist by the name of Jacob S. Coxey led thousands of war veterans onto borrowed freight cars and demonstrated in Washington DC. To some degree Waters was also influenced by the flamboyant style of William Dudley Pelley.

How do we know that the news of this movement, one which almost got out of hand and overthrew the United States government, was actually suppressed by the media?

There's a recent book on this event: Paul Dickson & Thomas B Allen's *The Bonus Army - An American Epic*. N.Y., N.Y: Walker & Company. And it discloses how information on this event was either suppressed outright or negatively interpreted in the media.

But as the American people were enduring the same suffering as the veterans, they still tended to

see through the charade. Even to this day there is a shortage of material on the Bonus March available to the public, though it was filmed, recorded, and monitored by reporters on a daily basis.

And because of William Dudley Pelley's much more anti-Semitic political message, even a recent book critical of him was reduced to using a fuzzy picture on its cover due to the lack of photographs which survive today.

Pelley later became one of the primary targets of harassment during the Roosevelt administration, and eventually he was convicted of treason and jailed. In fact, considering his importance in the 1930s, very little public information survives to this day.

When Congress voted against paying the bonus the veterans were still camped nearby, and their mood turned ugly. How close do you think they came to actually overthrowing the government?

Many believe that that almost happened when the assistant police chief of Washington DC raised a drawbridge to divide the BEF's supporters, preventing them from surrounding Congress during the voting.

But Commander Walters remained loyal to the government and restrained their reaction. Others suspect that such a revolution would only have occurred if America's angry and starving farmers had been signaled to swell the ranks of the veterans already there.

General MacArthur (along with his aides Patton and Eisenhower) observed all of this as well, and even though he was eventually ordered by President Hoover to use the regular army to drive the bonus marchers out of Washington, when this was all over he made it a point to hire the enterprising "Commander" Walters for his own office!

These questions and answers began in search of America's counterpart to Europe's fascist and

national socialist leadership, and so it was during this event in our history, when Waters, Butler, MacArthur, Patton, Eisenhower, and Moseley are interacting that most of its most significant military personalities are found.

Then what happened to America's third way revolution?

The bonus march occurred at a time when Franklin Roosevelt had presidential aspirations, and when he saw how badly it was handled by President Hoover he said he knew instantly that he was ideally positioned to win office and become the person to implement his own third way solutions without violence.

After this particular march Franklin Roosevelt got into office, but the bonus marchers returned again later with a smaller group of representatives. Did Roosevelt give them what they wanted or did he clash with them as well?

Neither of those things happened. Roosevelt had his wife bring the veterans coffee and an invitation to the White House. Then when they came he asked them to consider participating in the recovery programs that he had in mind instead. This is what the veterans and the nation eventually did accept, and the New Deal was popular, but it actually took a world war to fully and artificially stimulate the economy. In 1944 Congress also passed the GI bill, and the bonus marchers are widely credited with providing its original impetus.

Considering Roosevelt's foreign policies and World War II, I'm sure that not too many people today would view him as being any sort of national socialist or fascist, even though society and the military was racially segregated at the time, but that's pretty much what this adds up to.

Yes, it's one of history's great ironies, but it becomes easier to accept when one considers how Mussolini himself had once come close to going to war with Hitler. And having Roosevelt in office here was no more unlikely than if the left-

leaning Gregor Strasser had somehow managed to assume power in Germany instead of Hitler.

Why is it necessary for White Nationalists to understand their own "national socialist and fascist counterpart" tradition?

It's necessary because what many White Nationalists did was to throw the baby out with the bathwater when they rejected everything associated with Roosevelt, a man who borrowed from many others.

It's not surprising that many did, however, when one considers how Roosevelt's Jewish advisers were especially close to him and how he was determined to join the fight for democratic principles, but wherever WN's abandoned America's own "national socialism" (Roosevelt's social programs) and America's militant traditions (legionism in politics) they have been reduced to taking up cultish alternatives unassociated with their roots.

When Roosevelt managed to take the helm of the ship of state, was that the end of this "legionism brought into politics?"

No it wasn't. For Roosevelt to implement the New Deal, to bring us into World War II, and to serve more terms in office than anyone else before or since, he had to at least temporarily be endowed with special powers - as was certainly going on in Europe in a much more obvious way.

Veteran political observers here immediately recognized the correlation, but as the "commander and chief" didn't put a uniform on during any of the crises, few among the general public ever associated him with the powers of dictatorship.

Some of Roosevelt's opponents aggressively protested his actions, but as they were a minority he yielded to temptation and suspended their civil rights.

I think it's important, however, to mention that in the United States this "legionism brought into

politics" phenomena - which also happened during the American Civil War on both sides - has proven to wax and wane as "needed." And it's always debatable to say exactly when it's ever appropriate.

In your own estimate, then, when exactly would it be appropriate for the organizers of Stormfronts of the Street' (aka PLEs) to take it up?

For now our activists should be raising up a first conscious community, because that's where power comes from, but they should also project the take over of a first local veterans post during the process.

As the competitors and opponents of Whites eat up portions of the Old White community, you're also going to notice them accomplishing the same goals.

Is there evidence that this subject is still being distorted today?

The cover of the book by Dickson and Allen, which is usually the publisher's doing and not an author's, has a photograph of some veterans posing while standing in front of one of the trains they've "borrowed" to cross the country.

The men are seen giving a clenched fist salute, as they were part of the minority which participated separately. Sometimes communists were tolerated by people familiar with the strike tactic of letting them do any dirty work, but any units guarding the veterans' camps routinely chased them out.

You've gone to considerable effort to explain all this, but why should WNs examine this "legionism temporarily brought into politics" which occasionally happens in the United States?

Our opponents have successfully derailed the efforts of White Nationalists today, as many have resorted to imported political traditions which are easily challenged or confounded. The reclaiming of our native populism, however, offers us the most effective way to break free.

What is your personal connection to this story?

In the early 1970s I was employed as a desk clerk at Congressman Wright Patman's place of residence, Columbia Plaza Apartments in Washington DC, and there I regularly handed him his mail each evening. On one occasion someone passing by noticed him and made the remark "Oh, there's Patman. Is he still trying to overthrow the government?"

This was during the 1970s, the same period when the late Dr. William Pierce had launched his newspaper Action. As you were the first person who was ever involved in a physical clash with opponents on behalf of the NA, and that incident also involved a Capitol hill politician, tell us what happened.

My original intention was to just observe a demonstration by the Vietnam Veterans Against the War. They were heavily influenced by Marxist militants, and I encountered their march going up along one of the sides of the Capitol.

Then quite unexpectedly, Representative Sonny Montgomery of Mississippi (the man who increased the benefits of the original GI bill) began teasing the demonstrators with a South Vietnamese flag, and a lot of shouting began.

Again, I got even closer, but it was just to observe what was transpiring. Then suddenly one of the militants decided to try punch Representative Montgomery full force in the face.

The attacker, in full view of the police and media, got as far as completely cocking his arm for his punch. At this moment Montgomery was looking away, and the unfairness of it just prompted me to instinctively intervene.

Somehow I managed to punch the attacker full force in the jaw before he reached Montgomery.

I had never hit anyone in my life as hard as I hit this veteran, and so he keeled over in a very

theatrical way, not even getting a chance to bend his legs as he fell like a tree toward his friends.

Then I tried to get out of there, as there were many more of them than of us, and so I jogged across the street.

A group of DC police who had not seen any of this, but whom I collided with at this point, then decided to arrest me; so they clicked handcuffs onto my wrists and read me my rights.

Then their supervisor came over, and he had actually seen the incident. Despite that, he began examining my political affiliations. When he saw the National Alliance membership card next to my identification though, and was simply assured that I wasn't associated with Communism, he asked his men if they could get over the fact that I had accidentally bowled a few of them over while, quite logically, trying to get away.

One officer actually did have an abrasion on his hand, but when the supervisor jokingly assessed it as a petty complaint, they all agreed that the handcuffs should come off and that I be secretly sent on my way.

I had only walked about a half a block when suddenly I experienced a partial blackout, and my hand became increasingly numb. This was because my adrenalin level was normalizing, so I went to a telephone and let the NA's employees know that I was actually injured.

Dr. Pierce then drove into DC by himself, and brought me over to a hospital. A doctor there set a bone broken in the lowest part of my hand, though there was little he could do for the lowest knuckle, and he applied a cast and sling.

There was also a bizarre moment when, after I admitted that my injuries were related to the protests, that the young doctor suddenly gave me some sort of left wing salute and a hug of appreciation.

When Dr. Pierce and I returned to the NA office,

he took a photo of my cast and sling and wrote the first street battle report that the NA was to publish.

A few years later, when the first edition of the Turner Diaries was published with cartoons of the characters by Dennis Nix, I was surprised to see that one of the characters had a similar pose; but the very real cast was remade into a fictional bomb.

Where could we find a lot more reading on the subjects you've brought up here?

Yes, Stormfront's Advance Scout forum is solely devoted to explaining the modern update, something provisionally called PLE-Legionism (as in Pioneer Little Europe and veteran legionism).

This is the "political-legionism" that Waters and Pelley availed themselves of, nothing more complicated than that. And it's the only correct "militant tradition" for lifting our people up and out of their present condition of non-community.
<http://www.stormfront.org/form/showthread.php?t=227086>

by H. Michael Barrett, author of the PLE Prospectus.

Duke, David. *My Awakening - A Path To Racial Understanding*. Covington, LA: Free Speech Press, 1998. David Duke campaigned with the slogan "Equal Rights For All — Special Privileges For None." It's a populist slogan more than a century old. And as no one has ever gotten as far as Duke in both explaining and representing the interests of the White race in modern America, buy this book for sure. Also read the chapter titled "Belly of the Beast," as he's generously mentioned me, PLE's author.

Kazin, Michael. *The Populist Persuasion - An American History*. Ithaca, New York: Basic Books/Harper Collins, 1995. This is quite an extensive survey of populist movements and personalities. And unlike many other authors, Kazin includes Charles Coughlin, George

Wallace, David Duke and many others who have projected racial views within populism.

Dighe, Ranjit S. *The Historian's Wizard of Oz - Reading L. Frank Baum's Classic as a Political and Monetary Allegory*. Westport, Connecticut: Praeger, 2002. Many people believe that Frank Baum filled his classic book with secret symbolisms about populism. And although most authorities appear to discount the theory, an increasing number of economics teachers are employing the *Wizard of Oz* anyway as a colorful introduction to populism. Ranjit's book explains how this is done.

Lindbergh, Charles. *Autobiography of Values*. New York, New York: Harcourt Brace Jovanovich Publishers, 1976-92. There are many Lindbergh books but this one will dispel the myth that he was a "Nazi."

Payne, Stanley G. *A History of Fascism 1914-1945*. Madison, Wisconsin: The Univ. of Wisconsin Press, 1995. An encyclopedic survey of fascist movements which didn't neglect Roosevelt's connection to Mussolini.

Beschloss, Michael R. *Kennedy & Roosevelt - The Uneasy Alliance*. New York, New York: W. W. Norton and Company, 1980. This is the best book I ever encountered for understanding how Roosevelt changed in office.

Dickson, Paul & Allen, Thomas B. *The Bonus Army - An American Epic*. New York, New York: Walker & Company, 2006. An unknown WWI veteran emerges to lead a march on Washington

Beekman, Scott. *William Dudley Pelley - A Life In Right Wing Extremism And The Occult*. Syracuse, New York: Syracuse University Press, 2005. This is a critical biography, but it is the only one which was published even decades after Pelley passed away.

Bellamy, Edward. *Looking Backward*. New York, New York: Dover Publications, 1888-1996. This highly acclaimed and quite readable science

fiction novel from 1888 is a pitch for the political third way of populism.

Bellamy's writings were among William Dudley Pelley's main inspirations, but even in Pelley's time it took a bit of faith to believe that the predictions about credit cards, a large volunteer culture, and piped in music would eventually happen.

Bendersky, Joseph. W. *The Jewish Threat - Anti-Semitic Politics of the US Army*. New York, New York: Basic Books, 2000. The US Army had a lot more in common with N. S. Germany than many would ever dream possible.

Black, Edwin. *War Against the Weak - Eugenics & America's Campaign To Create A Master Race*. New York, New York: Four Walls Eight Window, 2003. There have been some very large but crude attempts to improve the race in our country, as once went on in National Socialist Germany as well, but far less controversial methods have emerged since.

Goodwyn, Lawrence. *The Populist Moment - A Short History of the Agrarian Revolt in America*. N. Y., New York: Oxford University Press, 1978. The third way between Capitalism and Communism, and it preceded both fascism and national socialism.

Schwantes, Carlos A. *Coxey's Army - An American Odyssey*. Lincoln, Nebraska: University of Nebraska Press, 1985. This is the story of the military veterans who marched to Washington DC in 1894 in order to demand that the government stimulate a badly faltering economy by getting more silver into circulation and by launching public works programs for the unemployed. They were right, of course, but the wealthy did not submit to these "radical" remedies until the Roosevelt years.

Rockwell, George Lincoln. *White Power*. Arlington, Virginia: National Socialist White People's Party, 1967-77. Rockwell was assassinated while leading his supporters out of

the style but not the substance of NS cultism, but he was also the populist genius who coined the slogan 'White Power.'

Rockwell, George Lincoln. *This Time The World*. Liverpool, West Virginia: White Power Publications, 1963-79. Rockwell accomplished a lot in his lifetime, as a commercial artist, naval commander, publisher, author, and nationally known speaker, but he also candidly recounts a lifetime struggle with alcoholism, the alienation of his two families, and less consciously his final descent into the NS cultism which left him isolated from even his White neighbors across the street.

A closely related article for further reading is available here:

<http://www.stormfront.org/forum/showthread.php?t=227086>

The Collapse of Legionism & And Its Reclamation Within PLE

Effective political communities tend to resemble basic life forms; in other words, the great bulk of the creature is rather uncomplicated but provides the power needed for the smaller but more conscious part to get anywhere. Little Europe's base of supporters will include contrasting types: Some will be too idealistic, some too uncommitted, and some too militant. There will also be many who are less than perfect spiritually or physically, but all will thrive on the empowerment they sense as the roaring engine of their people's elite.

Little Europe's political organizations need to reach veterans as well, as they are an especially important category, so the best example to emulate is the British National Party's Association of British Ex-Servicemen (ABEX). The ABEX has a campaign to advance the rights of veterans and maintain local war memorials. And they have been invited right into the British Legion Club, where they open up discussions on Zionism and revisionist history.

In the United States, however, racist

organizations have been too isolated from most Whites to reach veterans effectively, and they have long tended to be bogged down by cultism, which is an inability to refocus from the ideologies of past racist ideologies or update their strategies. As many realize by this juncture, the first obstruction is easily corrected by moving the political battle over to our own higher ground (Little Europe), and the second of these minor adjustments is ideological:

Assimilated White people are those who are adapted to the circumstances unique to this nation's character; they do not clash with our nativist military traditions and possess a sense for discerning when they have heard them defined correctly.

Like our brothers, sisters, and many unknown cousins in Europe, we proudly trace our particular branch of Western civilization to, among other places, ancient Greece and Rome. Even a glance at the buildings housing our government reveals that those influences are expressed in our art and architecture.

If you examine the road of history spanning the past two thousand years you will also recognize the dominant position which Rome maintained. In comparison no other Western culture held such physical space with longevity.

And it was not bestowed on them by some generous quirk of nature. No, it was necessary that the Romans discover a more sophisticated method of survival, something more determined than any force that threatened to plunder their inheritance, and their legions marched.

Those earlier legions were successful for a very long time, as they were involved in a process of conquering and recruiting that expanded their boundaries, but eventually they surrendered their ethnic integrity and collapsed from within. A similar insight also explains why today's White soldiers, who continue their service as veteran legionaries, are part of a gathering social crisis.

Following the American Civil War - or War Between the States, as Southern nationalists describe it - America's veterans could join such organizations as the Grand Army of the Republic or the United Soldiers of the Confederacy, and following the war with Spain they could join the Spanish American War veterans organization.

And although the forming and reforming of many organizations has generally served veterans well, it should also be noted that whenever they came into being after conflicts between White nations or states they also brought the veterans fraternal tradition one more step toward splintering, dysfunction, and obsolescence.

Today in America most White people only accept the American Legion, Forty & Eight, and the Veterans of Foreign Wars as the militant aspect within our national culture. The combined influences of those organizations is our native counterpart to any European nation's veteran tradition, but to explain the hidden crisis growing within our own let's examine the splintering process.

The American Legion, for example, was founded in 1919 in Paris at the conclusion of World War I, by men and women aware of their European heritage, interests and identity as Americans, and eventually it became the most powerful ex-serviceman's organizations.

This particular legion has thousands of long established posts that serve nearly every town in America. And its meeting halls often provide the most high profile forum for civilians who organize cultural gatherings opened by expressions of their own patriotism.

Throughout the 1920s and 1930s gangsters, communists, and anarchists often terrorized towns where they knew police power was inadequate, but they were regularly routed by this people's militia which often came out - if the danger was great enough to justify it - wielding an improvised yet effective defense.

Yet the greatest challenge to the Legion's role emerged from within, and the Whites building Little Europes should acquire a basic grasp of the causes before they begin.

The first major crisis arrived just before World War II, when the sympathy of many veterans for this or that European nation because of their roots or political outlook caused them to break with the parent organizations and form alternative legions (unsuccessfully).

At first there was no substantial controversy, and it was possible for the American Legion's own National Vice Commander William Edward Eastman Jr., to extend honorary membership in 1931 to one Benito Mussolini.

Congressman Hamilton Fish, responsible for writing the Legion's preamble at its founding, often addressed antiwar rallies with the German American Bund, Father Charles Coughlin, and the Christian Mobilizers. And the opponents of these leaders and organizations sometimes succeeded in convincing the public that even such mainstream opponents of war were Nazis.

American First included three prominent retired generals (Hugh Johnson, Thomas S. Hammond, and Robert E. Wood), loyal Americans who represented a tradition that our people still prefer to fascism. And Senator Bennett Champ Clark of Missouri and Congressman James E. Zandt of Pennsylvania, as legionnaires, assisted Colonel Charles Lindbergh's campaign for preventing U.S. entry into war.

They all believed quite rationally that peaceful relations between our European peoples (and the nation was mostly white at that time) was an honorable goal. And even when William Dudley Pelley founded an alternative, and perhaps more radical legion, he still carefully named it the Silvershirt Legion of America.

Among Pulley's earliest organizers was Gerald L. K. Smith, former right-hand man to Louisiana Governor Huey Long.

Prior to the bombing of Pearl Harbor, the isolationists peace movement sponsored by these and many other respected personalities and organizations successfully held the majority of American citizens back from entering the European conflict, as it was essentially a civil war among Whites.

The controversy was centered in Washington, DC where both sides were well entrenched and fighting it out - politically - tooth and nail. On February 8, 1940, the Hon. J. Thorkelson, a Norwegian-American representing the state of Montana, stood up near his desk in the House of Representatives to address the American people.

Mr. Thorkelson: " Mr. Speaker, in order that we many understand that warfare in England is not unanimous I shall quote from the December 1939 issue of Action (The prewar publication from the organization lead by Mosley and other British war veterans). This is generally known, but in no sense does information of this sort appear in our own papers."

And Mr. Thorkelson went on to read a few thousand words regarding the Second World War into the Congressional Record. The Record is a compilation of the issues discussed each day by the US Government, a publication made available to every interested person.

Although the future looked bright for the peace movement, President Roosevelt - who had promised that "no American boy will ever fight Europe's wars" - was determined to draw Americans into opposing the Axis (German, Italy, Japan, and other countries). And by 1941, Edward E. Spafford, a highly respected former National Commander, was arrested on charges of having conspired with Nazi agents.

Recognizing that many people were rightly unsympathetic about Japan's atrocities in China, if even openly racist about Japanese, that nation's oil supply lifeline was soon cut off. And just as General William Mitchell had warned as early as

1925, during his trial for criticizing the traitorous neglect of aviation, the Japanese delivered a surprise daylight attack from the air upon Pearl Harbor.

Overnight American public opinion turned against any legionnaires still in support of an axis counterpart; so few continued into the uproar as William Pelley's Silvershirts did. Most were as perceptive as Charles Lindbergh and abandoned the campaign immediately, accepting the position of 'My country right or wrong. '

Some unassimilated Americans, however, just couldn't see any important difference between a foreign and domestic veterans legion traditions, and being too far apart from other whites ideologically they were rounded up after Pearl Harbor. In a few cases the authorities did succeed in arresting those who might have obstructed the war effort, but most were innocently swept up in an event similar to the McCarthyism of the next era; a politically biased climate that fed on the public's paranoia about alien militants.

Lindbergh actually preferred the Legion tradition, and wasn't enamored by those who organized alternatives such as Pelley and Mosley, but Marxist critics and some not so perceptive cultists still promote the error that Lindbergh and his legion supporters were Nazis. And they fail to grasp that those millions of supporters in the mainstream were certainly not Nazis or Fascists either.

Extremists attempt to blur any distinction between those who lead European fascist parties and our own legionaries, but it's in the interest of our Little Europes to 1) highlight the controversy 2) support the millions of Whites still willing to argue that there is a difference 3) remain faithful to the legion tradition 4) translate any postwar ideas from Europe with that perspective.

The second major crisis for America's legion tradition occurred in 1959. And this was to be almost the deathblow to the Legion and other victor-veterans groups as organizations vital

enough to prevent America's gradual drift to chaos.

Blacks in North America had acquired only a partial awareness of political self-determination because they advanced, not alongside as with blacks in South Africa, but up into the very fabric of white society.

Bolstered by opportunist political and legal support from Washington, DC, those who demanded a subverted definition of American Legionism, that is minus any concern for ethnic cultural integrity, declared the whites-only restriction illegal. This was now forbidden, and those who advocated it were relegated to the political hinterland.

Pandemonium spread to Legion posts across the country as thousands of racially loyal dissenters attempted to oppose the coup d'etat by throwing their support to one of the Legion's founding factions, The Forty and Eight (Their proper name is actually *La Société des Quarante Hommes at Huit Chevaux*). The next assault came in court, and soon this especially authoritative organization for White veterans lost even the right to use the official emblem.

America's veterans legions, as they functioned prior to the political and cultural dispossession of the White community, contributed to a White nativist identity which cleaved separate foreign nationalist traditions.

Their meeting halls became the places where veterans of English and Irish origin could join fairly with the French, Germans, Italians, Russians, and all the rest of our people; however, when those posts were captured by those who advocated no special loyalty to the cultural institutions of Whites (and no respect for the living space they need to be in), the inherited method for gathering veterans of separate nationalist politics often went unappreciated.

Part Four - My Favorite Pro-White Cults

In PLE terminology we primarily refer to the pro-White groups which don't take us anywhere as cults - in contrast to the types of perspectives which carry a strong potential for actually terraforming the entire White community, such as the raising up of a Stormfront of the streets (aka PLE). But the adherents of any of these views should definitely be invited to participate in a PLE's culture revival.

I've participated in my own share of stagnant cults, and although I still love many of them, for the purpose of correcting the course of White Nationalism I'm going to list and discuss them candidly:

The George Wallace for President Campaign In 1968 I volunteered my services with these people. And as they had a headquarters in my native San Francisco, which was largely hostile territory, it was my first great political adventure. I wanted to learn everything possible about pro-White politics, and this seemed a good place to start. He was like our version of Britain's Enoch Powell - before he was shot.

And I greatly enjoyed seeing Wallace speak at San Francisco's huge Cow Palace arena, where he engaged his opponents in a pretty funny though highly charged shouting match. It was unlike anything I had ever seen before. The hardcore or elite within our headquarters were John Birch Society members, and so when they extended their invitation for membership, I accepted.

Then later, in 1972, David Duke was operating his own Wallace for President campaign headquarters in New Orleans, as a kind of public relations connection for his National Party, so I drove down there to help him. That turned out to be even more of an adventure, as the police and FBI got together to disrupt all of us, and Duke and I ended up sharing a jail cell. After a long weekend in really Hellish conditions, which are

recalled in enormous detail in Duke's highly worthwhile book *My Awakening*, the charges were dropped.

Eventually, as everyone knows, Wallace was seriously wounded during an assassination attempt against him, his health declined and his politics seemed tamer and greatly changed. But the leading lesson eventually learned, at least for me, was that it would be foolish to place all of one's hopes on just one person.

The John Birch Society I enjoyed this for awhile, as most of the people were pretty normal and the organization quite education oriented. But I felt isolated as the only really young person among them, and I didn't like the way we members were constantly being nicked and dimed for the postage to send out propaganda that didn't really seem to be that interesting to most people. And although the unit leader expressed some disappointment when I eventually telephoned to drop out, explaining that I was looking for more action, it wasn't anything that he hadn't heard before.

The National Socialist White People's Party (formerly the American Nazi Party) I remember suffering a peculiar kind of emotional collapse shortly before seeking out "the Nazis." Here again I was pre-accepted for full membership within a short time, but I decided to remain just an official supporter. There was certainly much that made sense in the NSWPP, in fact, some of their views were a major revelation, but there were also countless things that came up which convinced me that trying to import this idea root and branch into America had only turned into a dysfunctional cultism.

William Dudley Pelley-ism I remember the first time someone handed me a book by Pelley and I was immediately charmed. It was all so otherworldly, and many was the time when I would sit in the quiet of a bookstore and just pretend it was the 1930s and the Silvershirts were on the march. There was much to love about Pelley: His pure unadulterated Americanism, his

efforts to be honest about Jewish influence, the futuristic style of the Silvershirts, his concern for the downtrodden, and a dashing personal style. Years later, however, I would come to realize that most people weren't really ever going to try figure out what Pelley's religious views were all about. And Charles Lindbergh appeared as a sympathetic witness when Pelley was unfairly arrested during the war, but even he saw Pelley's politics as a bit too rough and problematic.

Francis Parker Yockey-ism Yockey supporters comprise an important thread in today's pro-White politics, although most would be hard pressed to tell you what the tormented Yockey was all about. They usually remember very little of Yockey's own book *Imperium*, outside of Willis Carto's incredibly good introduction, and that is a much repeated observation from readers. I first met Carto and his two leading promoters of Yockeyism in 1970 (and even Yockey's jackbooted and very pretty daughter when she visited the NSWPP), as they promoted it through the National Youth Alliance just before William Pierce bought the organization (And Pierce eventually renamed it the National Alliance).

In their own time, neither of Carto's representatives were very expert in relating what Yockey was all about, so they constantly relapsed into their own interpretations of German National Socialism to fill in the empty spaces. And remarkably, the second in command was even dating a pretty Chinese woman but made no secret of the matter!

Both of these people eventually dropped out of pro-White politics, and they left behind only debt, anger, and hundreds of rifled envelopes (from those who wanted publication subscriptions) for William Pierce to try cope with.

And recycled or repackaged National Socialism leads to enough frustration for those who persist in trying to import it, let alone Yockey's intellectualism, so William Pierce immediately abandoned that entire spin.

Then how is Yockeyism important? In this way: The Yockey cult, which I also subscribed to in 1970, is additional evidence that pro-White politics is bogged down by hazy ideas, suicidal tendencies, and an unprogressive elitism that has been long celebrated merely because it can look good on paper.

The pro-white movement has long settled for much less than it really can be, with dreamers, boasters, and the occasional death in despair actually becoming a far more fashionable trend than even in Yockey's time.

Today's further declined environment has spawned few real leaders and many without military experience. These have never known camaraderie, the horrors of war, building community, or even a higher authority.

And some form cults to gain a safe and comfortable existence for themselves, while they spend their time creating publications and pitch letters to motivate OTHERS to sacrifice everything.

The latter anomaly would not be much of a problem except for one thing, there isn't a conscious community for the suicidal to even represent. And those who do survive the mismanagement of our race's destiny will never see a dime for legal expenses from the unchanged and unworthy old White community.

Motivated by an obsolete politics from the past, but hardly understanding even that, many would willingly die for all the wrong reasons. They would not be so far off the track if they had read the *Pioneer Little Europe prospectus*, as it is today's alternative to Yockeyism - and any other cult.

Our people actually require military veterans who have the discipline to be the community builders of a more ethical pro-White politics. We need those who are really worthy of leading the conscious community during every challenge to it. And our people, who are mostly millions

engaged in more ordinary tasks and thoughts, need guides who don't require interpreters for such an urgent message.

Follow this link for the first self-guided tour of the Yockey Arrest Site:

<http://www.stormfront.org/forum/showthread.php?t=36176>

The National Youth Alliance / National Alliance I eventually left the NSWPP in 1970 when a major split occurred. I was accompanied by the late Dr. William Pierce, who was the party's second in command; Robert Lloyd, who had been the third in command; and Pierce's secretary Earl, for whom the *Turner Diaries* would eventually be named. In some ways the NYA, which eventually become the NA while I was there, was much closer to what I thought was the right approach, but Earl, Lloyd, and myself all decided to leave when Dr. Pierce revealed that he was intent on publicly and privately encouraging our supporters - though never himself - into a high risk lifestyle of revolutionary adventure.

This was an enormous disappointment to me, as I knew by then that only a conscious community would ever support anyone physically fighting for its existence. I spoke to Pierce about this widely known dictum, and after realizing that he was determined to generate martyrs anyway, I got out while there was still time to avoid any involvement in the unknown disaster that was surely to come. And that was an option General Longstreet didn't have when he saw the planning for Pickett's Charge.

<http://www.stormfront.org/forum/show...ighlight=nswwp>

How was this even possible? Well, "Years ago a Yale psychologist Stanley Milgram established that almost two-thirds of people would be willing to administer electric shocks to others - even to the point of a lethal 450 volts - simply because they were ordered to do so by a scientist in a white lab coat."

As a former physics professor, Dr. Pierce was both proud and conscious of how he continued to carry around that kind of authority. Unlike most

people, however, he actually had the moxie to ask the most idealistic to give everything possible to him.

It was while associating with Dr. Pierce that I began working on creating PLE-Legionism as an alternative, but the final pieces would not actually be fitted together until about 2000. And once it was assembled, I was able to see more clearly than I had ever thought possible

Years after I left, Robert Matthews came along to support Pierce, and there was no limit to what he'd give. Pierce's closing years were expertly recorded in the book 'Fame of a Dead Man's Deeds.' It reveals a man who has by that time roused so much anger and received so many threats from so many strangers of his own race that he's taken up the habit of carrying a gun even far out in the country.

After Pierce passed away I communicated for a short time with one of his sons, whom I had not seen since he was about six. For him the political spell had been broken long ago, and I understood immediately when he said he loved his father all the same.

United Klans of America Located in Tuscaloosa, Alabama, a remarkably beautiful place throughout the year, my first contact with this organization was actually by way of its very well constructed magazine. Their articles were sober and well written, but there was also ample evidence of a robust social life associated with the group.

Eventually, however, I read that the organization fell victim to a law suit. An apparent agent provocateur was convicted of killing a black person, and merely based on the allegation that the killer was someone associated with the UKA, the organization lost its headquarters and assets to the family of the victim.

It was certainly an underhanded way to kill off a pro-white group, and it would be like doing the same thing to the Republicans and Democrats solely because most serial killers are associated

with mainstream politics.

It also saddened me personally, as I had once spent a long morning of socializing with Imperial Wizard Robert Shelton. He was the perfect host, and we were especially riveted by his detailed recounting of being thrown in jail for not betraying his membership list to the government. This included an explanation on how he had, after being threatened by Blacks, resorted to routinely keeping a weight in a sock just in case he had to fight for his life.

The most important thing to remember about the UKA's eventual destruction, however, is the way our opponents easily established a connection to the people held financially liable and relied upon jurors who had long been conditioned to believe that pro-White groups are always wrong (The Aryan Nations organization of Idaho was destroyed with the exact same tactic). In a PLE community neither of those "soft target" conditions would exist.

Wilmot Robertsonism In the early 1970s the book *The Dispossessed Majority* was published by the late Wilmot Robertson, and its arrival was widely celebrated in our area of politics. I think this was because no one up until that time had really defined the collapse of the White community in such amazing detail. I was so personally enthusiastic about the book that I soon sold copies of it to most of the people at my workplace. In fact, I received shipments of books to sell on both the east and west coasts. This infatuation with Roberts lasted for a long time, and it was regularly enticed along with each issue of his intellectual journal *Instauration* and another book called *Ethnostate*.

Eventually, however, I took a very cool and sober look at what Robertson was all about, and realized that there were limitations to this very intellectual pitch as well. For example, his Nordic orientation was so strong that it was enough to offend the many White Americans who either didn't fit that description or weren't sure what their racial "value" might be. But the most

important limitation, which didn't occur to me until I completed the construction of the PLE Prospectus and could see it clearly from that perspective, was that Robertson had somehow overlooked something as basic as an accessible local step for his call to nation building.

Irish Blueshirt-ism As my family is Irish and we emigrated to this country when I was six (plus a return to school in Ireland at 15), I developed a very strong fascination with the Blue Shirt movement of the 1930s. It's still a powerful cultism on Stormfront Ireland, and a kind of eye candy that appeals very strongly to the heart but not always to the brain. And it wasn't until I took a more detached view that I realized all the following: That I would probably always love the Blueshirts, but that the Catholic orientation of anything like this would never win most of the people of Northern Ireland, as they are Protestants. And there were many other good reasons why most of the Irish got over Blueshirts, such as their determination not to further fuel the hatreds of the Irish civil war or any controversies about World War II Germany, but to this day I'm uncomfortable with the Fine Gael Party downplaying, ignoring, or erasing their Blueshirt adventure.

Oswald Mosely-ism My curiosity with the Mosley movement began about 1968, then really exploded a few years later when a Ballantine picture book was issued with many startling pictures which were very much like something from Hitler's Germany. And again, as with Irish Blueshirtism, because of my having actually been born in England I became emotionally committed. And it was all that much stronger because of a family story passed on to me about an uncle who was mentioned on wartime radio by William Joyce (Lord Haw Haw), a prominent ex-British Union of Fascists and National Socialist leader.

My biggest surprise when researching Mosley was the discovery that he was even the highest caliber of thinker and writer that I had ever encountered in years of reading. Without a doubt, anyone could learn a lot by reading his

experiences and his conclusions. He was right about the need for a European movement in the US, as well, so I contributed a number of essays for his secretary Jeffery Hamm to publish in his tabloid Action.

Later I contributed a piece for Diana Mosley's intellectual journal Lodestar. She was a fascinating person to exchange an occasional letter with, and I was quite conscious of how she had once been part of Hitler's inner circle of friends. When her sister Jessica passed away in Oakland, which is just across the bay from where I live in San Francisco, we again exchanged a few letters about the funeral.

Eventually, however, after Lady Mosley passed away, I decided to move on to other interests. I had expended enough time with the Mosleyites, and came to a much deeper understanding of why they had not thrived after the war.

OM had good reason to believe in himself, as his personal accomplishments were beyond practically anyone else in Britain prior to the outbreak of World War II, but his close identification with NS Germany's leadership - which had once included even the use of the NSDAP's marching music - eventually caused both the authorities and the public to fear him.

<http://www.youtube.com/watch?v=-AQDOjQGZuA>

Mosley logically wanted to avoid being arrested after the war, as he had been at its outbreak, so he permitted only a casual cult with a much lower emphasis on race (and practically none on Jews) to grow around him. Primarily he concerned himself with a blend of justifications of the past, and an economic and organizing remedy called Europe a Nation, As was the case with Robertson, the latter did not offer any local access for its implementation.

Some in the media correctly observed however, that Mosley would have made an exceptionally good social commentator much like America's Pat Buchanan, as there was an amazing clarity to his

thinking and he always had England's interests at heart.

William Riker's Holy City or Perfect Christian Divine Way I first heard about Riker and Holy City back in 1968. The news came from a young man in the NSWPP from San Mateo, as he had once visited there, and eventually I was spurred to find about four web pages on this subject myself and the book sold on Amazon.com.

Once I got the general idea of the Holy City story, and figured out where this place is hidden from the modern world of political correctness, I felt compelled to visit personally.

It's mostly an empty crossroads in the woods, and I got lost a couple of times trying to arrive there, but it was worth it to meet Tom of the Holy City Glass Shop and to see the outside of Riker's old house. Tom's very good with the occasional visitor who comes out of curiosity, although his business isn't related to what Riker had there, and he was able to answer every question I posed.

Often denounced as an eccentric cult leader, Riker is still fondly remembered as the most colorful character in the history of the San Carlos, California area. His Utopia was located on this mountainous summit to the west of the downtown area, between San Jose and the seaside community of Santa Cruz, and it lasted from 1918 until most of it was sold in 1959.

Contrary to being a failure, we can view that time span as a record run when compared to the life of any other pro-White group.

Riker erected large garish signs and displays to advertise his ideas about religion and the white race, and his commercial buildings provided all manner of roadside attractions to travelers, including a restaurant, gas station, amusement parlor, hotel, soda pop bottling plant, print shop, barber shop, telescope, and radio station.

Adopting the tactic of designating "teachers" for his recruits, much as early Christians did

(Although there never was a church built in Holy City), Riker routinely transformed even the homeless into loyal and confident supporters. And it was often they who operated the many Holy City services so appreciated by motorists. During World War II his politically contradictory and outspoken passions for both the German and Jewish peoples nearly got him convicted of treason.

The highway cuts through the mountains to connect San Jose to Santa Cruz, but business largely collapsed there when the site was bypassed by the modern highway. All that remains of the original Holy City is a few private buildings and the natural background which appears in some of the old photos; Riker's house, garage, and storage shed are difficult to see from the road as they are partially blocked by the trees which grew up since.

Across the street from the Riker house is Tom's glass shop, on part of the property that Riker established for commercial use, and Tom keeps some faded copies of Riker's old newspaper posted on a bulletin board.

Riker's own published materials from Holy City include: *The Philosophy of the Nerves*; *The New Jewish Religion*; *World Peace & How To Have It*, and many smaller publications such as his "Enlightener" newsletter in 1917; *Sheet Music* titled "Please Don't Leave Me, Daddy" in 1945; The leaflet "I Will Come Again" in the 1950s; "A 16 Point Program" in the 50s; and "Make Me Your Next President" in the 1950s. Materials such as these rarely pop up even as collectibles, so Betty Lewis's book is the most useful explanation available.

My impression of Riker is probably more positive than the way most people see him today, although I obviously don't agree with everything he said on race. And his religious views look a lot like what was popular in my father's day, but Riker was certainly more eccentric or poetic in the way he expressed himself. My impression is that Riker was very much a product of his own time.

European American Issues Forum In the San Francisco Bay Area this is the strongest pro-white organization. The EAIF leadership does not have, however, a White Nationalist or supremacist orientation. In fact, its especially moderate approach appears to be quite appropriate for the challenging political environment it has to operate in.

An examination of EAIF's web site and printed materials reveals that it does an exceptionally good job at responding to the cultural genocide that undermines Whites from the government, courts, and media, and it doesn't shy away from the physical and emotional genocide of Black crime either.

The EAIF does not, however, tackle the touchy issue of inviolate living spaces for Whites - including from Jews - and how they might go about securing them; much as the Chinese, Black, and Hispanic communities are all routinely accommodated territorial integrity without protests or legal action.

It's especially important to note that the type of person who's attracted to the EAIF works within the system; so their activists would have a special advantage when swamping the political organizations in any PLE target area.

As the position of Whites is quite desperate today, many EAIF activists are likely to be receptive to our proposal to raise up an "Uncontrolled White Nationalist Culture" in a selected target area, and even to do so alongside the growing number of WNs who became socially isolated cultists after long being relegated to a non-community status through no fault of their own.

Reference on scientists in white coats: *San Francisco Chronicle* August 13, 2006

Invisible Empires & Sacred Spaces by H. Michael

Barrett

This series of questions and answers is relevant to an article that follows, so I'd like to share it with you as an introduction:

For those who don't know where this is coming from, Mr. Barrett, can you relate your own Klan background?

My first contact with the Klan was in 1965 at Fort Gordon, an army base for advanced military training in Georgia, where one of Robert Shelton's most able organizers was my platoon sergeant, but even that early on I sensed that the times had changed and so I held back from joining. Then in 1972 I decided to accept David Duke's invitation to work at the Nationalist Party in New Orleans, where I served as his organizer and as one of about three advisers he referred to occasionally.

Yes, Duke mentions you and that group throughout a chapter in his autobiography My Awakening. The Nationalist Party was a kind of precursor to his more traditional looking Klan, but without the robes and rituals, correct?

Yes, that's about the best way to describe it.

And it was from there that Duke decided to set up the more elaborate Klan organization that is more vividly associated with his youth, right?

Yes, that's correct. He was being encouraged to take on a more radical appearance by his main adviser and backer.

When did this transition in his plans come about?

That was just a few days after we had all gotten out of Parish Prison, another incident recounted in his book.

Yes, you shared a cell with Duke there. And so when you both got out and Duke informed you that he was going to take this direction of

developing a more traditional looking Klan, what was your response to him?

I said that it conflicted with the assessment I had already made about how White society had evolved. Our people had not merely collapsed politically and culturally, but now required the kind of leadership and remedies that were also evolved enough to rouse them.

What did these cultural changes in the White community have to do with the Klan's prospects?

It has everything to do with it. Whites today require leaders who have such qualities as military experience, education, an appealing image on television, and some distance from those who prostitute Klancraft tradition for settling personal scores, or who are addicted to them as a cultism separate from military veterans and the racial community.

How did Duke react to this description of the situation from you?

He said that he actually realized much the same thing, but as he was under some pressure to take the more traditional route anyway, he still asked how we could use elements of the plan I had drawn up.

Now we're getting to my favorite part, as you're talking about PLE Legionism in its earliest stages.

That's correct. Duke spoke of his intention to take up Klan rituals, and I informed him that I had faith in a different way of gathering our people and wouldn't be able to remain with him at that time.

Much to my surprise, however, he was still willing to ask me how the gist of the plan could be utilized, even though it wasn't all sorted out even in my mind. And eventually I was able to come back into a more united effort with him, as I do today from Stormfront.

You departed from Duke and the Nationalist Party just days after this conversation, but eventually contributed to his election campaigns. But did you respond to that unexpected question before going?

I recognized that Duke was being pressured to go against his own best instincts, but as PLE is constructed so as to permit even portions of what's right to be applied, my reply was that it should be at least a new kind of Klan; in other words, a more highly evolved form of invisible empire.

Are you, then, the person who actually put him onto that?

I don't think so, because he quickly responded by saying he was already planning to make it into a more evolved and relevant kind of klan.

Well, it's still a fascinating moment in history. And I'm curious about what you would have preferred him to do, because based on what you're saying about the pressure from others, he seems to have had it in him to get on the right road a lot sooner.

When Duke eventually left most of the traditional trappings of the Kan behind, and most conscious Whites see that was the correct thing to do, he focused on gaining the solid support of the community and its veteran legionnaires. And he certainly succeeded on both counts.

Does that mean that Duke left the Klan behind?

He certainly left any rootless Klan cultism behind, and exchanged it for the far more useful support of the White community and its veterans. That's what the priority had always been to Nathan Bedford Forrest as well.

I'm beginning to grasp what this is all about for the first time, but does it mean abandoning all the old Klan traditions?

When Nathan Bedford Forrest closed his form of

Klan, it was because of changed conditions. And while any Klan form that has become obsolete today should also be closed, that does not prevent us from raising up PLEs which thrive on being partly invisible.

Additionally, the cultural revival in a PLE should include popular reminders of Klan history for a wider audience; be those t-shirt images of films like *Birth of a Nation* and *Gone With the Wind*, or reprinted novels by Thomas Dixon.

And so what you're saying is that we're on the verge of seeing some sort of rebirth of the invisible community as an idea our people will respond to again, but this is within the context of the PLE's cultural revival?

That's correct, as each PLE serves as the vessel of that cultural revival; like the relationship of a launcher to a rocket.

Although the culture revival from PLEs and veteran legionism is widely supported by White Nationalists in cyberspace now, because they haven't been constructed yet many of us can't visualize this strategy.

The initial stage of any PLE must remain as invisible as the present Klan cults until the leases of each business core is signed, but even when operating normally it's in everyone's interest not to openly identify many of the residents and supportive visitors.

That reminds me of that scene in 'Gone With the Wind' when the men folk, all returned confederate veterans, went out at night and thrashed the heck out of the criminals who had set up their camp on the edge of town.

Yes, an important part of our culture revival is the claiming of any and every film that has even the slightest pro-white spin. And our people can't just sit back and watch endless reruns of Griffith's *Birth of A Nation* either.

This new kind of "invisible empire" must constantly reach Whites with its own films and many other forms of merchandise. And nearly everyone should at least try their hand at some artistic craft to generate lots of products.

These are to raise consciousness and establish an uncontrolled White Nationalist culture that spans all across the local living space.

Do you project that we'll be selling Klan robes, Klan pocket knives, and related books?

Every pro-white person visiting a PLE, pitching political ideas there, or setting up a business in its environment, will be free to sell whatever they want about the Klan, as it's an important part of White history. And even those who want to sell books that are highly critical of the obsolete Klans and vigilantes holding us back should also be welcomed.

Pro-white people are divided on how to interpret Klan history, with British comrades especially amazed at how much controversy we tolerate here, but do you visualize the shops actually banning any books about the Klan?

Ideally we should see the world's largest selection of pro-white books, and if some of those are critical about giving our communities over to vigilantes, or being dominated by bully's, posers, or loose cannon cultists who have no military experience or community support, so be it. The real Klan is always something capable of being community supported, and anything less is merely a cultism barely existing at the bottom of history's trashcan.

One of the more peculiar things which happened during the Invasion of Normandy and the rest of France during World War II was the manner in which the Allies decided to deal with some of the strongest fortresses.

These would have required the expenditure of enormous resources and losses before they'd be overcome, so the allies decided to simply bypass

them. Yes, some of the strongholds held on for a very long time, but after the remaining battles were fought every one of them surrendered.

The "Uncontrolled White Nationalist Culture" that will be released by a Stormfront of the Street (aka PLE), simply because of the concentration of so many of us, is also like the chaos of battle on another level, but it's in our interests to go around many traditional opponents when it's possible.

As many of you know, no matter what the personal spin is of any particular WN individual or group, all are welcome to enter into the struggle. None are even required to adhere to any recommendations in order to participate, but here are those recommendations in question and answer form for all those who will be guided by them:

For more than a half century White Nationalists and National Socialists have emerged from the political closet on many a weekend to physically smash Marxists. Will this go on from the stronghold of a PLE?

Modern Marxist groups tend to be comprised of many self-hating Whites, and they're going to be particularly interested in disrupting anyone fitting their stereotype of a WN in the open streets of the PLE; so a certain amount of conflict is likely to continue for some time. Despite all that, we should not have any kind of ban even in the target area against any books authored by the old school racialists who were Marxists, such as Jack London and James Connolly, who opposed the social abuses of their times

As you've said yourself that Marxism is another dysfunctional cultism, don't you think that this kind of tolerance and "letting the controversy float a little bit" is still dangerous to our efforts.

No, it won't be dangerous to our efforts, but rather a case of placing the rise and collapse of the Marxists in proper perspective. When social abuses ran rampant in this country, Marxism did thrive in some quarters, but it's never really come

close to winning the contest with a free enterprise system capable of occasionally making modest social adjustments.

We would actually risk losing a lot by going out and physically harassing any political minority that isn't being overtly anti-White (they exist). And many pro-White populists, libertarians, and conservatives have always taken that view.

McCarthy and Hitler both had some bitter experiences using their hard-line approaches. In McCarthy's case he never caught on to how Marxism operated like a baited trap: Opponents get a bit paranoid, trample around like bulls in a China shop to stamp it out, and then suffer major political setbacks for causing the kind of damage that many observers won't support.

And Hitler was willing to risk the future of Germany in a life or death struggle with Marxism, but the Russian variety he focused upon eventually collapsed from its own economic falsehoods while competing with the U.S. Military establishment.

A PLE's residents will bring with them all kinds of approaches for competing with the Marxists; some will be implemented from within the system, and some implemented from outside the system, but in recent decades let's acknowledge that our foot within the system is what will probably get the best results.

Nixon got the US out of Vietnam and established a very strong economic relationship with China. I'm not saying it's perfect, because it's far from that, but it's better than many other ways of dealing with the Reds. And in all seriousness, it would be difficult to find a modern economist who isn't going to credit Marx and Engels with useful contributions to their very peculiar discipline.

The often overlooked Engels is actually the person who outlined for Marx the pamphlet which eventually became the Communist Manifesto, and Engels contributed the kind of clarity which

reached a mass audience.

How do you think our own historians should view the Marxists?

Marxism has almost completely exhausted itself in the European world, and the collapse was strongly underway by the early part of the last century, when fascism and national socialism appeared on the scene. In fact, it's difficult to imagine those movements arising without the trauma of Marxism first. And millions of Europeans didn't care if those alternatives were Marxist heresies or not, as they seemed to offer an enormous relief from the horrors of social upheaval.

The number of Jews in leadership positions was and still is very high in the communist movements of many countries, but I would advise against using a slogan like "Communism is Jewish," because during the early days of both Christianity and Italian fascism Jews were also in the front ranks

This is not to suggest that they are the same as us, as Jews tend to remain true to their own interests wherever they are. And any future PLE (or Stormfront of the street) needs to be seen as a new type of White ethnic community that's not for Jews.

That's a good point to bring up, as many White Nationalists are quite concerned about how we can retain our ethnic (as in race and culture) purity; but how do you feel about the use of force for that purpose?

Our community, and the best elements who are apart of it, must be preserved by whatever means are necessary, but it should also be made clear to our supporters that most people will be a lot more candid about their genealogical inheritance if they have reason to believe that their personal dignity, social status, and safety isn't going to be seriously compromised by giving honest answers.

You appear to be saying that a PLE (or

Stormfront of the street, aka the complex White ethnic group) should not be viewed as the ultimate gene pool.

That's right, a PLE should still have a kind of general or visual ethnic integrity, as goes on already in the existing White society and the groups which champion it, but then it must also include the many kinds of purist groups which would draw the best people from this pool of the consciously White to form a more elite or idealized body. The first manner of organization serves to retain the loyalty and influence of every possible friend, and the latter is the direction we'll move toward.

And who should be doing that, a group like the National Alliance?

Among all those who claim to represent the elite, the NA should be drawn into the competitive process, but then any WN or NS people who are in ideological disagreement about them should also be drawn in.

Racial integrity is the central issue for us, so isn't it natural to hate anyone who's racially mixed?

Nature gives people the opportunity to breed up or down, and all across the area where Europe meets Asia there are entire nations which have had racially mixed populations for centuries. China and Japan still have traces of the White tribes which migrated there long before recorded history, and even today's Filipinos are largely a product of mixing. Under those circumstance there is no logical reason to take on all these peoples as active opponents. It is much better to save our energy for fighting all those who are more actively trying to obstruct our preference for racial integrity. We can peacefully negotiate with all others without needlessly clashing with them.

Your open invitation to White Nationalists of all ideological spins to come into a targeted area to concentrate their influence is going to attract all kinds of people who have no culture, including some real barbarians who advocate that we wait

until after "the revolution" to have a cultural revival. Are they right?

It's a balancing act. On one hand the racial materialism of the barbarians will motivate our opponents to vacate the living space, but the old model of White community has an obsolete culture, the only source of any people's survival tools, so we need an ongoing cultural revival.

As many people have noticed here at Stormfront - and will notice in any future PLE target area - there are WNs on both sides of practically any issue.

Some, for example, say that it's possible to import the National Socialism of Germany and rescue our people with it.

Others, however, maintain that although it's true that various forms of National Socialism (or social nationalism) are found internationally, that that trick isn't going to work. And that one must use the patriotic tradition of one's own country.

Not surprisingly, some WNs get very angry when they encounter anyone who opposes them on some pet issue or spin, and will sometimes try to chase them and their much needed funds off the forum.

The aggressor usually, and quite incorrectly, thought Stormfront was some sort of purist group with a completed ideology, or got it in their mind that we needed something like that immediately and decided to be the self-appointed bouncer.

Stormfront is quite welcoming to entire purist groups, and to any individuals who haven't found one to their liking, but it does not claim to be itself a purist group.

That's the secret to the world's largest WN forum, and it's also the secret to any future PLE, which needs to release an uncontrolled (actually we'll all control it) White Nationalist culture in a local area for all others to avoid.

The less accommodating purists, however, occasionally cost us supportive friends; those who came here to learn but who then dropped away when an angry or outraged political veteran took the hard-line view that they "aren't real White Nationalists so they must be expendable."

Whenever we saw this happening - and it has happened on both the public face of Stormfront and the invisible forum open only to contributors - it was painful to see because the "loyal opposition" is very important to us.

Fortunately Stormfront already has rules in place about civility, but there are also political advantages to being respectful of our own political minorities.

Imagine a Christian or a Marxist meeting a civil stranger, but then telling that stranger that they're a complete idiot or the enemy because of what they believe. That would usually close the door, and even drive them into a greater opposition.

Despite the common sense of what I'm telling you, you're probably also aware of how that sort of attitude has been quite prevalent in the pro-White politics of recent decades.

That's the kind of politics which goes on mostly from the political closet, or by weekend warriors, or cultists; those not raising up a conscious community in the real world.

On the other hand, if we look around at all our competitors and opponents, those who are thriving politically, we'd notice that most of those are quite tolerant of their "loyal opposition," or the nonconformists within their own community.

Then there's the Republicans and Democrats, separate parts of one system. They frequently argue on the surface, but both wings are not only loyal to the system's survival but quite capable of being civil with each other whenever appropriate.

Or look at the main parties in the Republic of Ireland, which began with opposing views that

once sparked a civil war, but today both sides accept the reality that they are traditional parts within a larger Irish Nationalist system.

As for White Nationalism, the basic outline of what we'll be doing in the future is right here on the Internet; something that would be roughly described as a 'Pioneer Little Europe' or 'Stormfront of the Street.'

Many miss the point as soon as they hear any name at all, as there is no such thing as the perfect name, but the type of community we're talking about is likely to have many of the same characteristics as what we're using here.

* A general civility will prevail within the target areas of these open communities.

* There will be people pitching all kinds of pro-White spins, even contrasting ones, but there will usually be a majority on most controversies who will get their way.

* WN political minorities may occasionally be ignored even when they are right about something, but whenever the "loyal majority" stumbles, necessity will open up another chance for the minority view to win over the entire community.

* If we required purist views about everything, and didn't have much to resolve, it would NOT actually be to our disadvantage. That's because any PLE target area needs to be seen as OUR place to work out OUR own controversies.

Outsiders will not want to remain in the heat of that kind of kitchen, and that will prompt them to voluntarily and legally flee our living space.

* It is also important to note, because there are many views long associated with White Nationalism, that our opponents are going to prefer the predictable and impotent ways of the past. They're not going to be as happy to see us raise up a community in the real world where the minority views of many White Nationalists

confound any propaganda stereotypes.

Part Five - On Pure National Socialism

The following is primarily written for Americans:

The correct path of pro-white activism requires the bringing of veteran legionism into the politics and social life of Pioneer Little Europe.

Cultists cannot and will not do that, as they are content with a mere recycling of someone else's militant tradition and all the beaten up baggage that encumbers it.

They have a less complete loyalty to their own nation's militant tradition, and tend to gain few representatives who have military experience at all.

They develop a kind of leadership that does not greatly value negotiation, peace, or the camaraderie that's good for the safety of their rank and file; for lacking more traumatic experiences with conflict those values do not come to maturity.

Our opponents have long dreaded the return of a native legionism to its role within White racialist politics. They are much less fearful of any cultism, which many describe as another nation's mimic and not its counterpart, but that is a tangle for the historians to unravel as our main concern is practical politics:

Our opponents sometimes call us "Nazis" or "fascists," but the builders of Pioneer Little Europe are actually populists and legionnaires within a much more modern cultural revival.

That even Hitler himself required a fresh movement, and would not have imported or recycled something else, is easy to demonstrate from his own book *Mein Kampf*:

"I had long since made up my mind to take up

political activity; that this could only be a new movement was also clear to me, so far only the instigation for action had not come."H.M 1939 pg 299

"With this the first leading principles and lines of direction for a fight which was to do away with a veritable host of handed-down conceptions and opinions and with unclear, even injurious goals were issued."H.M. 1939 pg 563

"The more practically undefinable this conception is (folkish), the more and freer interpretation it permits, the more increases also the possibility of having recourse to it."H.M. 1939 pg 501

"Secondly, however, one should remember the following: every and even the best idea becomes a danger as soon as it pretends to be an end in itself, but in reality only represents a means to an end; for myself and all true National Socialists there is only one doctrine: people and country."H.M. 1939 pg 288

For those who may interpret this as a "temporary view" of Hitler's, it is repeated during the war:

I am firmly opposed to any attempt to export National Socialism. Ref: Hitler, Adolf. *The Secret Conversations of Adolf Hitler*. New York, New York: Farrar, Straus and Young NY, 1953. pg 397 (Part 223 of the Bormann-Vermerke notes for the 20th of May, 1942) * Sometimes listed as Feb. 21, 1945

And then just as clearly at the end of his career:

The National Socialist doctrine, as I have always proclaimed, is not for export. It was conceived for the German people. Ref: Hitler, Adolf *The Testament of Adolf Hitler* February- April 1945: L. Craig Fraser edition, circa 1972 page 58 (xiii)

Then from Goebbels:

National Socialism is a completely German phenomenon. It can only be understood in the framework of German conditions and forces. Like Mussolini

once said about Fascism, "it is not for export." Goebbels' speech on the occasion of the first Nuremberg Rally that followed Hitler's 1933 takeover of power, published as "Rassenfrage und Weltpropaganda," Reichstagung in Nürnberg 1933 (*Berlin: Vaterländischer Verlag C. A. Weller, 1933*), pp. 131-142.

Then there are the extracts from the Speech by Dr. Goebbels, September 10, 1938: Never have we left anyone in doubt that National-Socialism is not for export. Ref. Documents on International Affairs, vol.II, 1938, pp.17-19.

Then this: "Concerned that the success of the National Socialist system was subverting the less successful Capitalist "democracies" *The Times* [1 April 1938] charged Hitler's Germany with exporting their superior system:

"We are reproached with carrying on propaganda. No, National Socialism is to us such a dear, holy German cause that we feel inclined to pray that God may keep it primarily for our own people. Let the other nations foster their own ideals."
FRANKFURT, 31 MARCH 1938.

Diana Mitford Mosley, an inner circle friend of Hitler's who spoke German (unlike her husband Oswald Mosley until his wartime imprisonment) even had the advantage of hearing this privately in person - without anyone from the media present - and continued to confirm it after the war.'

http://www.oswaldmosley.com/loved_ones/lovedones1.html

Dr. William Pierce's personal secretary, Earl Thomas (whose name inspired the *Turner Diaries*) informed the founder of PLE how - in order to become a full fledged member of the Koehl/Pierce/ Lloyd NSWPP in 1967 - he had been sworn to secrecy about never bringing up "those darn quotes of Hitler's about not exporting National Socialism."

From the Canadian Zundelsite comes this: "We MUST become nationalists and fight for the

rights of our people. To do less would be abject surrender. The Nazis themselves used to say that National Socialism was not for export. They were correct."

And Louisiana's favorite son, former governor Huey P. Long, is often quoted saying something quite similar, though it has many variations:

"If Fascism (or Germany's unique variety of it, National Socialism) comes to the United States it will be on a program of Americanism."

Although this point is clear, it is also natural to ask why so many people become confused about it. These will import National Socialism anyway, and then end up devoting their lives to this German community organizing perspective which has yet to take and hold even a single block in the US.

In part this is because many still misinterpret (or intentionally misrepresent) the National Socialist government's prewar campaign against the Treaty of Versailles, which extended into each of the territories Germans claimed.

Many non-Germans sources slyly protested that this was "foreign interference," an exporting of National Socialism, but that wasn't how most Germans or the National Socialists viewed the controversy.

Protests were also registered whenever any self-styled "NS group" arose in Europe or elsewhere, but those were not created or controlled by Germany.

Prior to the war the latter often caused public relation problems for the German government, and during the war they submitted to Germany, but at no time were they on the kind of equal footing that would have resulted if National Socialism really was being exported.

Our own movement's ideology is not German or Italian, and our nation is linked by language mostly through Britain and Ireland as our

doorways to Europe.

The most important part of our people's cultural revival is what they work to create, as they declare the political unity and rights of a new people, not what they less effortlessly consume from their various and more competitive past heritages.

The cultural roots of our folk are from various sources, so we cannot afford to give a dominate role to any one creed of the past, but extract the best from all of them.

We reject a politics desperately hinged to revisionist history, but will strive to reassert what is true in history - warts and all.

Our movement does not possess an answer to every controversy of the past, as it is new and with the future, so it will only carry what is potentially useful from the past.

An Introduction to the article 'Invisible Empires and Sacred Spaces'

This series of questions and answers is relevant to an article that follows, so I'd like to share it with you as an introduction:

QUESTION: For those who don't know where this is coming from, Mr. Barrett, can you relate your own Klan background?

ANSWER: My first contact with the Klan was in 1965 at Fort Gordon, an army base for advanced military training in Georgia, where one of Robert Shelton's most able organizers was my platoon sergeant, but even that early on I sensed that the times had changed and so I held back from joining. Then in 1972 I decided to accept David Duke's invitation to work at the Nationalist Party in New Orleans, where I served as his organizer and as one of about three advisers he referred to occasionally.

QUESTION: Yes, Duke mentions you and that group throughout a chapter in his autobiography 'My Awakening.' The Nationalist Party was a kind of precursor to his more traditional looking Klan, but without the robes and rituals, correct?

ANSWER: Yes, that's about the best way to describe it.

QUESTION: And it was from there that Duke decided to set up the more elaborate Klan organization that is more vividly associated with his youth, right?

ANSWER: Yes, that's correct. He was being encouraged to take on a more radical appearance by his main adviser and backer.

QUESTION: When did this transition in his plans come about?

ANSWER: That was just a few days after we had all gotten out of Parish Prison, another incident recounted in his book.

QUESTION: Yes, you shared a cell with Duke there. And so when you both got out and Duke informed you that he was going to take this direction of developing a more traditional looking Klan, what was your response to him?

ANSWER: I said that it conflicted with the assessment I had already made about how White society had evolved. Our people had not merely collapsed politically and culturally, but now required the kind of leadership and remedies that were also evolved enough to rouse them.

QUESTION: What did these cultural changes in the White community have to do with the Klan's prospects?

ANSWER: It has everything to do with it. Whites today require leaders who have such qualities as military experience, education, an appealing image on television, and some distance from those who prostitute Klancraft tradition for settling personal scores, or who are addicted to

them as a cultism separate from military veterans and the racial community.

QUESTION: How did Duke react to this description of the situation from you?

ANSWER: He said that he actually realized much the same thing, but as he was under some pressure to take the more traditional route anyway, he still asked how we could use elements of the plan I had drawn up.

QUESTION: Now we're getting to my favorite part, as you're talking about PLE Legionism in its earliest stages.

ANSWER: That's correct. Duke spoke of his intention to take up Klan rituals, and I informed him that I had faith in a different way of gathering our people and wouldn't be able to remain with him at that time.

Much to my surprise, however, he was still willing to ask me how the gist of the plan could be utilized, even though it wasn't all sorted out even in my mind. And eventually I was able to come back into a more united effort with him, as I do today from Stormfront.

QUESTION: You departed from Duke and the Nationalist Party just days after this conversation, but eventually contributed to his election campaigns. But did you respond to that unexpected question before going?

ANSWER: I recognized that Duke was taking a more traditional and regional approach, but as PLE is constructed so as to permit even portions of it to be applied, my reply was that it should be at least a new kind of Klan; in other words, a more highly evolved form of invisible empire.

QUESTION: Are you, then, the person who actually put him onto that?

ANSWER: I don't think so, because he quickly responded by saying he was already planning to make it into a more evolved and relevant kind of

Klan.

QUESTION: Well, it's still a fascinating moment in history. And I'm curious about what you would have preferred him to do, because based on what you're saying about the pressure from others, he seems to have had it in him to get on the right road a lot sooner.

ANSWER: When Duke eventually left most of the traditional trappings of the Kan behind, and most conscious Whites see that was the correct thing to do, he focused on gaining the solid support of the community and its veteran legionnaires. And he certainly succeeded on both counts.

QUESTION: Does that mean that Duke left the Klan behind?

ANSWER: He certainly left any rootless Klan cultism behind, and exchanged it for the far more useful support of the White community and its veterans. That's what the priority had always been to Nathan Bedford Forrest as well.

QUESTION: I'm beginning to grasp what this is all about for the first time, but does it mean abandoning all the old Klan traditions?

ANSWER: When Nathan Bedford Forrest closed his form of Klan, it was because of changed conditions. And while any Klan form that has become obsolete today should also be closed, that does not prevent us from raising up PLEs which thrive on being partly invisible.

Additionally, the cultural revival in a PLE should include popular reminders of Klan history for a wider audience; be those t-shirt images of films like *Birth of a Nation* and *Gone With the Wind*, or reprinted novels by Thomas Dixon.

<http://docsouth.unc.edu/dixonclan/menu.html>

QUESTION: And so what you're saying is that we're on the verge of seeing some sort of rebirth of the invisible community as an idea our people

will respond to again, but this is within the context of the PLE's cultural revival?

ANSWER: That's correct, as each PLE serves as the vessel of that cultural revival; like the relationship of a launcher to a rocket.

QUESTION: Although the culture revival from PLEs and veteran legionism is widely supported by White Nationalists in cyberspace now, because they haven't been constructed yet many of us can't visualize this strategy.

ANSWER: The initial stage of any PLE must remain as invisible as the present Klan cults until the leases of each business core is signed, but even when operating normally it's in everyone's interest not to openly identify many of the residents and supportive visitors.

QUESTION: That reminds me of that scene in *Gone With the Wind* when the men folk, all returned confederate veterans, went out at night and thrashed the heck out of the criminals who had set up their camp on the edge of town.

ANSWER: Yes, an important part of our culture revival is the claiming of any and every film that has even the slightest pro-White spin. And our people can't just sit back and watch endless reruns of Griffith's *Birth of A Nation* either.

This new kind of "invisible empire" must constantly reach Whites with its own films and many other forms of merchandise. And nearly everyone should at least try their hand at some artistic craft to generate lots of products.

These are to raise consciousness and establish an uncontrolled White Nationalist culture that spans all across the local living space.

QUESTION: Do you project that we'll be selling Klan robes, Klan pocket knives, and related books?

ANSWER: Every pro-White person visiting a PLE, pitching political ideas there, or setting up a

business in its environment, will be free to sell whatever they want about the Klan, as it's an important part of White history. And even those who want to sell books that are highly critical of the obsolete Klans and vigilantes holding us back should also be welcomed.

QUESTION: Pro-White people are divided on how to interpret Klan history, with British comrades especially amazed at how much controversy we tolerate here, but do you visualize the shops actually banning any books about the Klan?

ANSWER: Ideally we should see the world's largest selection of pro-white books, and if some of those are critical about giving our communities over to vigilantes, or being dominated by bully's, posers, or loose cannon cultists who have no military experience or community support, so be it. The real Klan is always something capable of being community supported, and anything less is merely a cultism barely existing at the bottom of history's trashcan.

Invisible Empires and Sacred Spaces

A Euro-American community and its people has many sacred spaces besides just its churches. And throughout history it has been the custom of friendly outsiders to respect the hallowedness of anything associated with a neighboring tribe's beliefs, even when those things are invisible. This is why we must eventually require non-Whites not to invade the sacred spaces that sustain our race.

All individuals have a changing distance of invisible space around them for various social situations in public, and maintain even a kind of stronghold of it when they are at home.

As our social spaces are based upon Western traditions, concepts, and sciences, our desire and right to their integrity appears as a superstition or

prejudice to non-western minds - and even to less informed members of our own race.

In African and Chinese cultures that space can be much closer, so non-Whites and the government no longer show any sensitivity or respect about the sacred spaces within the White community, including schools, restaurants, or jobs.

But we must reassert our right to all the institutions we inherited to maintain our race's living space, especially the military veteran fraternal organizations, and the appropriate vessel for these is a PLE.

As White Americans we know that means being militant, but we shouldn't accept those who ask us to defend ourselves with traditions and methods that are obsolete, whether that's an uncritical Klan or NS cult.

Veteran and cultural legionism has long been our true militant tradition, but it needs reviving in Pioneer Little Europe to gather us all in.

The President of the United States, for example, is also the Commander and Chief of the Armed Forces - though he certainly isn't protecting our ethnic integrity.

And there exists a traditional preference among many people for a military veteran to hold that office, the highest leadership position in the world.

This is why so many candidates for other political offices will also appear in front of the military veteran groups; for those groups are all part of the legionist tradition created to protect our ethnic community (as in race and culture).

The political/cultural/lifestyle communities that are slowly eating up the OLD White community have gotten into these "ethnic organizations"; such as the American Legion, Forty & Eight, and Veterans of Foreign Wars.

And so one of the central tasks for us today is to REESTABLISH our posts within Pioneer Little Europe, and from there the fight will begin again

Our competitors have already done something similar; for example, there are Black, Asian, and even Gay militant posts within their political communities. These are legally chartered, and they have permission to invite in all supporting civilians.

Klancraft is a long tradition, but it is certainly not any "one true purist organization," and has constantly evolved to fit social conditions since its first founding:

When Nathan Bedford Forrest was leader, the organization was for military veterans.

But Forrest was right to eventually close that type of Klan in the interest of national unity.

Then there was a version of the Klan revived as a fraternal order much like the Masons.

That was fine too during the high tide of interest in fraternal orders and secret societies (1890s-1930s) but today even the Odd Fellows is dying for want of members.

In the 1950s the appeal of the Klan tradition temporarily revived again for a time during the fight for segregation, but as the "close proximity racial relationship" of traditional segregation began eroding in an age of mass transportation and population shifts, the Klan's support also began eroding.

And it should not go unnoticed that the process went into critical mass shortly after a lady named Rosa Parks, a mixed race product of an obsolete system, decided that it made little sense to give up her seat on a local bus.

At present the free movement of the races, in many locations, actually provides greater social distances to the races anyway.

Eventually came David Duke's National Party in 1972, followed by the emergence of his modern style Klan, then finally an absorption of Klan values without the uniform right into modern politics.

Today the Klan is only vitally represented in practical politics, rather than by any cultism of the past, and many believe that this is especially true of the partly invisible communities known as "Pioneer Little Europe."

In the past there have been a bewildering number of names and labels for the invisible empire, but any cultism about Klan trappings is quite inconsequential, as most Whites will support only what works.

And the opponents of Whites today already possess their own "invisible empires" in the form of political/cultural/lifestyle communities.

Their new style communities are inclusive of everyone who offers to help them oppose Whites - no matter what authority or heritage their separate purist organizations claim - and Whites must adopt a counter-strategy to end the erosion of their own communities geographically, culturally, and physically.

Anything less than this kind of effort to embrace all conscious Whites is not the "real Klan," which was about heritage and proved its AUTHENTICITY and SOCIAL AUTHORITY by representing whatever White community it sprang from; both on a political and militant basis.

In other words, without community support there is no authenticity or social authority for any self-styled Klan organization, as anything less becomes as hollow as a scarecrow in a field. Any truly conscious White does not support the floundering "Klan cults," but promotes the community building that's advocated in the PLE prospectus.

A PLE's shops will, however, carry more books

about the Klan than any other source; both the books which offer justifications for why it was revived in defiance of General Forrest's command, and the books which are highly critical of those who were responsible for many atrocities unintended by its creators.

A concise explanation of those new conditions is expressed in the prospectus about PLE and Legionism, which advocates the creation of communities that are open to all pro-White spins. And the PLE's defense tradition, veteran and cultural Legionism, is open to all pro-White militant veterans.

More inclusive than the more limited Southern Nationalist veterans group of Forrest's era, and in the spirit of a wider White racial unity, Forrest himself would certainly have approved.

PLE Legionism is the modern face of semi-invisible community, and its also the American variant of postwar European Nationalism.

And what of the carnival like pranks of the old Klans, which actually served the purpose of serious social defense? That also lives on as the street theater which takes place in a PLE, legally destroying the existing public values, and gaining the living space that the conscious community has long needed for its continued existence.

Part Six - The Age of Posing

From the PLE perspective, we are living in a culturally fallen time that would be best described as "The Age of Posing," when hollow words and a superficial veneer of sincerity rule like a tyrant.

* It is common today to encounter people on the job who pretend to be our friends, but we know where they really stand if they're addicted to using dissective criticism in an effort to humble, torment, or insult us.

* It is common in many churches today to encounter members who only go through the motions of their selected faith, while they really know very little if anything about it.

* It is common to encounter WNs today who attack our posts before even reading them.

* It is common to encounter people today who offer us beliefs, products, or services that we don't need, or don't want, or which don't stand up to their associated claims

* It is common to encounter White youth who have so little culture, the survival tools of any race, that they adopt the fashions, mannerisms, actions, and values of Blacks. But it's a disastrous state of mind, as even Blacks do not thrive with their especially proficient way of appearing authentic.

* It is common to encounter people who know practically nothing about their race's history or geography.

* It is common to encounter people who place an enormous emphasis on personal appearance, their job, sex, entertainment, wine, or food, but who otherwise have little or nothing to say.

* It is common now to see movies with

superficial interactions between the characters but a lot of emphasis on special effects, explosions, arousing sex scenes, and killing.

* It is common to find WNs who don't grasp that today's White communities are not actually true communities - and that we need an alternative type.

In this alternative Whites would maintain their territorial and cultural integrity just as all other races are free to do; so those who demand that Whites share their living space, when Asians or Blacks are not required to do so, are promoting a lie about what authentic community is - and our genocide.

Trying to raise up Whites who are only posing as comrades or a community, without waking them to something far better, would be a fool's errand.

* It is common to encounter even White Nationalists today who don't require results from their selected leaders or their political creeds (cultism).

* It is common to encounter WNs who seem content to entertain us endlessly, as highly isolated individuals in the Internet closet, with all the details of a great struggle and what they will do to punish their opponents.

But it's only in their imagination, because gaining real power requires us to raise up Stormfronts of the Street in the real world; so these WNs in the closet tend to sound like the cowardly Lion in the *Wizard of Oz*.

* It is common to encounter WNs who fail to see that there's a big difference between conscious Whites and other Whites; so if you suggest forming a vanguard community of conscious Whites (a PLE) in order to terraform the Old White community many will still say "We don't need to create White communities."

* It is common, again even in White Nationalism, to encounter those who say they have taken up

National Socialism or fascism, but who have actually rejected their own nation's counterpart to those prewar populisms overseas; so they only became powerless cultists.

And one must ask why the NS cultists are not mostly block organizers as Germany's originals were, or why they are not aggressively trying to win over veterans, or why they are not even raising up an alternative community in a target area (i.e. Munich)

In the meantime, here's a song from the Gilbert & Sullivan opera HMS Pinafore titled 'Things Are Seldom What They Seem.'
http://www.youtube.com/watch?v=h3O_wgT4e30

Mardi Gras for White People

Many Whites who are familiar with the traditional Mardi Gras event in New Orleans will be surprised to learn how very important the wearing of masks has long been in human societies.

<http://www.mardigrasneworleans.com/>

Take for example what goes on with African-Americans in their daily interaction with us. Exhibit even the slightest signal that you're feeling a bit guilty about the history or living conditions of African-Americans, and there's no shortage among them of individuals who will quickly go into an impression of a long suffering victim still bleeding from the cuts inflicted by master's whip

If there's a White person revealing even the slightest discomfort about the AVERAGE economic difference between the races, or poverty, or slavery, or a politically incorrect remark, just watch a practiced performer go into action.

After writing this article I was fortunate enough to notice an extremely interesting book by an especially perceptive Black educator John McWhorter, who argues that his people should stop doing this to Whites:

Because Black Americans have obviously made so very much progress since the Civil Rights Act, to adopt victimhood as an identity, a black person, unlike for example, a Hutu refugee in Central Africa, must exaggerate the extent of his victimhood. The result is a Cult of Victimology, under which remnants of discrimination hold an obsessive, indignant fascination that allows only passing acknowledgment of any signs of progress.

And it will often not matter if such Black actors are very light skinned, wealthy, highly educated, or simply in a better job than the White person involved, because in their minds the show must go on!

The reason for this, as anyone can figure out, is that such performances have long become institutionalized as opportunities for a naturally invasive people (one long known for not observing the boundaries of others until firmly reproached) to make another political or social inroad.

This acting goes on among many other non-Whites as well, with the Jews being credited as the grand masters of masking (and being geniuses at denying it). In fact, many Whites today would swear up and down that Jews are simply an exotic variety of themselves.

Many Whites who have visited Stormfront's "Advance Scout" forum, however, now recognize that we have a strategy for turning the tables and we call this PLE-Legionism. And one of our own tactics is the launching of a kind of guerrilla theater or "White Mardi Gras" to rule the streets of the PLE.

Whites in the Old White community traditionally flee whenever they see unusual behavior on the rise:

* The Irish and the Italians of San Francisco's Castro District once suspected that a lot of homosexuals had moved in among them, but until

the politically calculated kissing on the streets started, they often weren't willing to run.

* In other cities the Chinese comprise the alien culture that seeks to terraform neighborhoods into political strongholds, and the live fish, dried snakes, and hanging ducks at the first market to open provides a show that most Whites want distance from.

This kind of repellent activity, when coordinated by enough participants, throws up a kind of peculiar wall. There are remarkably subtle barriers throughout the natural world, such as the surface tension on any pond that allows some insects and even lizards to "walk on the water."

When this option is engaged in human society, it provides the modern "political/cultural/lifestyle community with its first line of defense and integrity.

A Pioneer Little Europe has its own cultural version of this tactic, and this is how you can make it work:

After you've moved into the general target area of a PLE, perhaps some stronghold long recognized as supportive of pro-White political candidates, try to identify any liberal who's obstructing the community.

PLEs will attract all kinds of pro-White people who will enjoy meeting those liberals, though many of these supporters of ours are unstable or over the top because of an NS or Klan cult spin.

Let's say you're in a shop owned and operated by a liberal who says: "Look, there's another one of those freaks in a strange uniform or costume, what do you think of it?"

At this point you need to assume your best poker face and say: "Freedom of expression is an important value in this community, my friend, so if you can't handle it you should consider moving." Be sure to look a bit outraged as well.

Additionally, you can tell this liberal that you've even had a few conversations with these cultists and that they actually make a lot of good points that the media generally does not allow into circulation.

Don't drift onto any tangent about how the cultist groups have never actually attracted many women, how they attract too many sociopaths, homosexuals, how nearly anyone associated with them eventually drops out of political activity for good, or how cults fail to bring pro-White moderates and militants into common activities. Community improving messages should only be aired when there are friends listening. And this is a culture war!

In German there's an old saying that's appropriate to this: *Mach dich gar nicht wissen* - Make believe you don't know.

Within the PLE target area, play only the stereotype expected while in front of any remaining liberal residents!

Now picture enough of us temporarily taking on the role of this person's worst political nightmare. And if they can't take the joke (And most won't), when they see this happening throughout the neighborhood, many will decide to move.

It is important, however, that none of the liberals is ever told that they must get out, as PLE is about free choices within what's lawful:

Yes, it's true that some of the Whites who will arrive into our open society will prefer to take this to an extreme, but we can't approve of anything illegal.

As with many of you, I'm a veteran at saying whatever will shock our opponents, and in my twenties I wore my own share of militant uniforms and robes with strange designs, so I'm not opposed to wearing anything that will help us to gain the foothold that our people have long needed.

Despite this, I believe that there are better options than strange costumes and saying the most outrageous things when advancing the cause in front of potential friends who are not hardened liberals.

Those who are especially interested in this last essay may like to request the following books by interlibrary loan:

McWhorter, John H. *Losing the Race - Self Sabotage in Black America*. New York, New York: Simon and Schuster, 2001. pg 2

Kirby, Michael. *Futurist Performance*. E.P. Dutton & Co. New York, New York. 1971.

O. M. Collective. *The Organizer's Manual*. (especially pages 72 - 76 for guerrilla theater) Boston, Mass: Bantam Books, 1972.

Hoffer, Eric. *The True Believer - Thoughts On the Nature of Mass Movements*. New York, New York: Harper & Row, 1989.

Carnegie, Dale. *How To Win Friends & Influence People*. New York, New York: Pocket Books, 1981.

PLE-Legionism and Your Personal Mental Freedom

Practice makes perfect in any endeavor, and just as many other perspectives have their mental exercises or attitudes for coping with various situations, so does PLE-Legionism.

Despite this, even when conscious White people reject the use of some or all of the following recommended attitudes during community building, they are still to be warmly invited to take up residence within the PLE target area.

Emotional Detachment About the American Civil War and World War II: As WNs are permitted to come into the PLE process without having to first compromise or abandon their existing beliefs

about the past conflicts of White people, nor promise to conform to anyone else's views even later, the practice of emotional detachment on these subjects is highly recommended while a community synthesis emerges from the PLE's forums and culture revival.

Claiming All of White History: There will be many among us who will reject the tactic of claiming all of White history, as their reckoning will be that some of it is useful for advancing their particular purist view but that much is not useful and can just as well go down the memory hole. That approach will, for example, devalue even books about any Union soldiers who had pro-White motives; or devalue the books detailing the economic remedies of Franklin Roosevelt, despite the fact that his remedies were not only very popular but related to those advocated by persons still popular with many WNs. Any history that WNs do not put a claim on would be left to some other "representative of our interests" to interpret, like a captured cannon suddenly being turned around in the middle of a battle, but the purists who dare to claim all of our history and offer the most credible assessments will thrive.

<http://heritagetoday.us/euro/ple.html>

Prioritizing: What's In Our Interests: Just as prioritizing is a traditional part of any individual's self-improvement program, it plays a key role in community building. PLEs invite in both the negotiators and the uncompromising, the peace makers and those of a militant disposition, but the priority is raising up and sustaining a community - not any premature decision about whose political remedies are the most practical.

Recognizing Both the Initial Value of the Cultists & How They Divide Us: At Western Destiny Books we used to sell the *History of the Decline and Fall of the Roman Empire*, which covers many controversies including Edward Gibbon's personal views on the rise of Christianity, but it's actually the background covered about Christianity's origins that was the most useful. Christianity had to struggle up at a time when all

kinds of cults ran rampant in the Roman Empire, far more than usual, and many social observers believe these increase during periods when Western civilization is exhausted.

If this insight is transferred over to the condition of the White Nationalist movement, we soon see that the situation is similar for us. Many thought that this dilemma would be solved by simply importing National Socialism from Germany, despite the fact that its creator is on record for advising against that, but the utter lack of success for NS in the US, despite the greatly collapsed condition of Whites, demonstrates he was right.

The Old White community continues to collapse into impotent cults, but when these are guided into the PLE target area their feral condition contributes to a "liberal flight" from our living space. As the various purists raise up the community, patiently including the cultists as well, everyone's social skills will be greatly improved.

Choosing the Most Effective Level of Resistance To Opponents: Although it's a bit of an irony, sometimes less force is more effective when going up against opponents. A good example to some would be the process which led to the collapse of Communism. It did not occur during a mighty military invasion which assailed cities like Moscow and Stalingrad, but rather when the Marxists finally exhausted themselves after many indirect conflicts and economic competition with the West.

As a PLE keeps one foot in, and one foot outside system, its residents are more likely to expand their influence by employing the anti-communist tactics of a local Republican Party in the target area than a more militant group that advocates disrupting communist meetings near the PLE. As our residents will invite in many kinds of WN purists, with a competitive selection of remedies, the most effective in various conditions and circumstances will thrive.

How To Break Out of NS Cultism: Those who

suspect that they may have fallen into the ISOLATING pattern of NS cultism, and are having difficulty rejoining their family members and others in conscious COMMUNITY building, are advised to consider the Pioneer Little Europe exercises for recovering the tormented.

Sometimes the obsession takes a physical form, and its victims will find themselves actually compelled to thrust up an arm and shout "Heil Hitler" to their opponents, even though the real National Socialists reserved this greeting for friends.

Or the obsession can take the form of reading *Mein Kampf* in a weird way: A cultist may read Hitler's explanation about the advantages of starting fresh, for example, but then he or she just blocks it out and says: "Why reinvent the wheel? Let's simply substitute Whites wherever it says Germans and import it."

When cultism is conditioned in it leads to automatic actions that are difficult to control, and many such sleepwalking victims begin to resemble Haitian zombies.

The polarized beliefs many Whites have about Hitler are not, contrary to what is constantly said by the Zionist media and modern day cultists, solely attributable to the propaganda of one side or the other.

Nor is it the first time it's happened to Whites. In the 1890s, for example, it was commonplace even in the United States to encounter Napoleon cultism in the daily press. Today, however, people tend to see his achievements and failures more realistically.

While it is true that the godlike image of Hitler was especially well sharpened by Dr. Joseph Goebbels, through the vivid impression creating influences of radio and film, Hitler's opponents actually contribute much more to fuel the modern cult image.

The leading element of today's propaganda is a

description of the devil incarnate, not a person with human strengths and weaknesses who was once easily overlooked in a crowd.

The new image is attributable to opponents at least swallowing part of what Goebbels offered, or not fighting the superman impression, then adding a dark spin.

And picking up the same propaganda tool as Joseph Goebbels, which was usually a highly selective criteria for which images and messages would be shown or held back, Hitler's opponents inadvertently managed to promote a dysfunctional cultism that further undermined the White community and culture.

Hitler cultism in that form, however, became so sinister that it was separated from its original purposes, which was to unite, inspire, and lead people into actions intended to benefit them. It was not to create a cult separated from any normality.

Today's Hitler cultism is a mixed creation offered by two separate camps that are separated from the White community, the Zionists and the cultists who converted or snapped from Zionist propaganda.

Shaking off the cultism, however, is not an easy matter, as it's been fueled by both sides since the beginning. But once you do shake it off, you'll be able to safely navigate even through your favorite cult books without drawing conclusions that will interfere with your pro-white activism and social ties.

Those who suspect that they have been conditioned into cultism, a feeling which arises when we find our actions out of step with the people important to us, are advised to use this method for gaining their freedom.

Those who read and think more extensively than other people tend to be the most deeply conditioned, and will commit themselves to cultism without seeing any progress for incredibly

long periods of time.

If you even suspect you are in this category, try the following more cerebral exercises for straightening yourself out:

1) Begin with a study of conditioned reflexes, which began as a more formal science under Ivan Pavlov, but chose a more modern and popular exposition to grasp the subject quickly.

Among the recommended books are *Battle for the Mind* by William Sargant, which was Dr. William Pierce's favorite book in English, and the one he considered in 1972 to be his secret weapon.

There's also *Snapping* by Flo Conway & Jim Siegelman, and even the film *Ticket to Heaven*.

2) Examine also any books or films available on how people such as Roosevelt, Hitler, Churchill, and Stalin used the media to promote their images. There's one in print right now called the *Hitler Myth*, and books have been published which document how Roosevelt concealed his inability to walk unassisted.

Pay particular attention to how the public reacted to the first radio programs as if gods were talking to them, and read about the Orson Welles radio program that caused many Americans to believe that they were being invaded from Mars

3) Obtain the little pamphlet *The True Believer* by Eric Hoffer the San Francisco longshoreman. Hoffer took cult criticism to such an extreme that he actually neglected to acknowledge how cultism, in a more sublimated, controlled, and moderate level, is a natural part of Western culture.

This peculiar book was selling at the George Lincoln Rockwell book shop in 1970, shortly before the NSWPP lost most of its leaders, and it had a lot to do with key people reassessing themselves

4) Sir Oswald Mosley was one of the few major

figures of national socialism and fascism to survive World War II and make a postwar assessment of "the movement" in his autobiography, *My Life*. This includes his economic ideas, which were greatly influenced by his pre-war friend Franklin Roosevelt.

Find out why he said that the old nationalisms are obsolete, including fascism and national socialism, and why he felt Hitler had failed in some important ways, as his perspective is leaps and bounds ahead of those further down the ranks.

Or read Diana Mitford Mosley's books, as no one ever said she abandoned the cause or failed to acknowledge Hitler's accomplishments, to see what she observed of Hitler while in his inner social circle prior to the war.

5) Contact whoever gets you back on track, and find out how you can help others by promoting PLE-Legionism.

6) Admit to your family that you were actually a cultist - and be prepared to laugh along with them. Eventually the most loving of them - when they feel it's safe to do so - will actually start telling you how Hitler and National Socialism had many positive points.

They too will come to realize that he is a fascinating part of the White race's extraordinary adventure, but while this happens, put your emphasis on restoring your connections with them, as historical controversies will require time and patience to sort out on a PLE's forums.

7) Keep reminding yourself about all the times you put aside your personal views and creativity, or made sacrifices of time, labor, and energy to "promote the movement." Keep reminding yourself about how the race really got little or NOTHING out of your sacrifices. And it's not a heresy or sin to take command now of your life and come out of the political closet.

8) Have patience as you CULTURALLY

CONDITION yourself back to freedom of thought. It's an American thing, so many people will want you to succeed.

9) The process is similar to withdrawing from cigarettes, so forgive yourself if you occasionally revert to obsessing about Hitler and NS. After a long enough cold turkey from it, and having the PLE perspective to raise yourself back up, you'll even be able to read *Mein Kampf* with the detachment of a West Point graduate. And there's a lot to learn from that book.

As PLEs are intended to lead to a higher form of our Western society, the reformation of ourselves into a healthy ethnic group, here's a quote from Meister Eckhart, who studied both pagan and Christian sources for an article about detachment in his own time:

Now, God's own natural place is unity and purity, and that comes from detachment.

And the National Socialist philosopher Alfred Rosenberg said:

We seek that "enraptured midpoint" which Herder taught. That midpoint arranges things so that we can become "one with ourselves," as Meister Eckhart longed for. There will be a rejection of the scholastic-humanist-classicist schematicism in favor of the the organic racial-Volkish *Waltanschauung*.

Many may even be interested in a complete study of detachment by Julius Evola:

In this respect we can, properly speaking, talk of a technique that has, in common with modern scientific achievements, the characteristics of objectivity and impersonality

10) Check out the many potential friends who are already promoting freedom of thought, camaraderie, community, and even veteran and cultural legionism within PLE, because together we become stronger pro-white advocates.

A Pioneer Little Europe is a generic term for any local community where Whites live in close proximity to businesses which offer cultural facilities and services, most of whom openly support their political revival.

More advanced than the old Little Europes and White communities, Pioneer Little Europes are based on a study of the organizing principles shared among the more modern political communities that continue to dismember Whites geographically, culturally, and politically.

In Cyberspace the PLE community includes all independent supporters of building a concentrated White community of the conscious, whether within or unaligned to other pro-white organizations.

Ref: O'Donohue, John (Foreward). *Meister Eckhart. Selections from his essential writings.* San Francisco: Harper Collins, 2005.

Ref: Rosenberg, Alfred. *The Myth of the Twentieth Century.* Newport Beach, California: Noontide Press, 1993.

Ref: Evola, Julius. *The Doctrine of Awakening - The Attainment of Self-Mastery According To The Earliest Buddhist Texts.* Rochester, Vermont: Inner Traditions, 1995.

One of the distinctions between PLE activists and many others, thus far, is that they recognize that the Old White community's cultural dynamics are obsolete.

PLE activists see that the Old White community's culture endured a lot of stresses but eventually snapped and lost its bearings.

If we take an even longer view, examining an event like this in the context of Western history, we can also see that this is when cults begin to emerge.

The process is not all that different from when a tree falls in the forest, as it provides an opportunity for all kinds of creatures to take up residence in its disintegrating environment. Scientists refer to the process as bio-degradation.

The Old White community became very much like a tree which fell in the forest, for its lack of vitality allows Jewish Supremacists and many other competitors to prey on it.

Another interesting aspect to the Old White community's cultural crisis is the way there are symptoms exhibited on an individual basis as well.

Most of the victims are in mainstream society, such as those who merely sound pro-white (or racist) but who actually treat their fellow White workers or neighbors in a dysfunctional way.

And because many otherwise intelligent WNs also fail to properly assess the Old White community's true condition, and remain caught up in it, the political solutions they propose about raising up the Old White community fall on culturally deaf ears.

Often addicted to certain behaviors or cultisms, there's no shortage of Whites who believe that they somehow can and deserve to come to power without even moving from self-centeredness to camaraderie, or practicing this on a small scale in a new society.

A reliable rule of thumb about cults is this: If a mentor brings about changes in the beliefs of his followers through the calculated use of stressors that cause an emotional breakdown, or intentionally "bloods the troops," there's reason to suspect that it's brainwashing.

On the other hand, if the transformation of a person's beliefs emerges out of a Western cultural or religious revival, the gentler process is better able to retain moral legitimacy.

Many cultists, however, believe that everything

would be alright if only others would get on board and accept the same beliefs and habits that have long locked them into social impotence. recommendations.

Terraforming the Old White community, and even the ways of many fellow WNs, is the task ahead. And the following suggested study list offers immense value for protecting or recovering the minds of White people as part of the PLE's contemporary approach to culture revival:

* Flo Conway & Jim Siegelman. *Snapping - America's Epidemic of Sudden Personality Change*. New York, New York: Stillpoint Press Inc., 1995. This may be the leading book ever written on the mechanics of cult thinking.

* Langone Ph. D, Michael [editor]. *Recovery From Cults - Help for Victims of Psychological and Spiritual Abuse*. New York, New York: American Family Foundation, 1993.

* Duke, David. *My Awakening*. Covington, Louisiana: Free Speech Press, 1998. The chapter detailing Jewish Supremacism in the media is especially useful.

* Briggs, Dorothy Corkville. *Your Child's Self Esteem*. New York, New York: Bantam, Doubleday, Dell, 1967. This is a mainstream book, but it covers in remarkable detail the importance of children developing a strong identity.

* Founding Fathers. *The Declaration of Independence and the Constitution of the United States*. Washington DC: Cato Institute, 2002. As the Old White community disintegrates, even many Whites foolishly disparage this venerable White ethnic document instead of reclaiming it.

* Maltz, Maxwell. *Psycho-Cybernetics - A New Way to Get More Living Out of Life*. New York, New York: Prentice Hall, 1960. This source may also interest many people, as it was being read by James Earl Ray just shortly before the assassination of Martin Luther King. And no, I don't know if it was one of Raul's

Glossary & Appendix

A Glossary of Populist Terms

Populists This term has been applied in many ways during America's populist or third way tradition: including the People's Party at the turn of the century; the competing programs of Townsend, Roosevelt and some of his organizers, including Coughlin, Long, and even Joseph Kennedy (In his personal business Kennedy was a predator, but he had exactly the right qualifications for leading Roosevelt's S.E.C to reform the NY Stock Exchange after the depression); the campaigns of Pat Buchanan and David Duke; those who advocate raising up new model White communities (i.e. Stormfronts of the street or PLEs); and even such overseas counterparts as fascism, National Socialism, Peronism, postwar Mosley Europeanism. In fact, even the creed of George Lincoln Rockwell, as it was a combination of American and German populism.

Pledge to the Flag & Its Salute There has been a long reign of confusion associated with the origins of both the pledge to the flag and its associated salute because two men actually worked together to make it a public success; however, it's generally safe to credit Francis Bellamy with every one of the original words in the Pledge to the Flag - and then the physical gestures to accompany it were conceived by his boss, James Upham. The originals went like this:

At a signal from the Principal the pupils, in ordered ranks, hands to the side, face the Flag. Another signal is given; every pupil gives the flag the military salute -- right hand lifted, palm downward, to a line with the forehead and close to it. Standing thus, all repeat together, slowly, "I pledge allegiance to my Flag and the Republic for which it stands; one Nation indivisible, with Liberty and Justice for all." At the words, "to my Flag," the right hand is extended gracefully, palm

upward, toward the Flag, and remains in this gesture till the end of the affirmation; whereupon all hands immediately drop to the side.

– quoted from *The Youth's Companion*, 65 (1892): 446–447.

This ceremony was intended to be part of an ongoing campaign to promote patriotism in the public schools. It was also a special reminder of Columbus Day, and as Rome, New York was Bellamy's home town, it's possible that the gesture also recalled Rome's contribution to Western Civilization.

Because similar salutes were employed decades later by the Italian fascists and German national socialists - for many more political occasions and gained an especially high profile during wartime - the "Bellamy salute" was replaced in the United States in 1942 with a different gesture for pledging the flag which involved placing the hand over the heart without raising the arm at all.

Remarkably, even today's historical experts are unable to determine which crisis manager within the US government actually brought about the change in 1942 because of wartime secrecy (Most Americans were also kept unaware that Roosevelt couldn't walk), as a revised history was created.

Despite this, variations on the roman salute - including left or right arm extended - remain popular with many young and high-spirited White militants who utilize it while resisting the ongoing campaign of genocide against the White community.

<http://rexcurry.net/pledging-allegiance-photographs.html>

Walter W. Waters During the summer of 1932, which was at the height of the Great Depression, a totally unknown WWI veteran by the name of Walter W. Waters - wearing a paramilitary uniform, jackboots, and a bow tie - led 45,000 veterans into Washington D.C. This group was called the Bonus Expeditionary Force (or BEF),

and Waters was elected to lead it as their "Commander." Its members began with a demand for a promised government bonus, and appeared to develop a more revolutionary mindset while protesting, but they were physically dispersed by presidential order and troops under General Douglas MacArthur. There was also a remarkably effective media blackout of this national crisis.

Gold Standard The primary concern of the populists of the 1890s was that when the money supply was tightly restricted to the amount of gold available to guarantee its exchange value, and not made more flexible by including silver or even a fiat currency that people could simply trust, then there wasn't enough value in circulation for the proper operation of the economy.

It was also observed that this not only contributed to financial depressions but left only the rich with the ability to easily endure the effects of the malfunction. Today it's widely accepted that the populists were absolutely right and the Federal Reserve System routinely uses some of their key economic ideas.

People's Party This was the most visible vehicle of turn of the century populism, but when its primary issue was eventually taken up by William Jennings Bryan for his Democratic presidential campaign, which he lost just before more prosperous times, the party was badly derailed and its issues were eventually co-opted by many others.

Wizard of Oz A turn of the century "child's book" by Frank Baum which became one of Hollywood's best loved films. It is often utilized by teachers of economics to explain turn of the century populism, because whether or not it was intentional, the story's symbolisms lend themselves to interpretations which are in line with its themes.

Mary Elizabeth Lease This is the prominent populist leader and racialist of the 1890's who rallied Kansas supporters of the People's Party with her declaration "What you farmers need to

do is raise less corn and more Hell." And for all those who embrace the interpretation, she's believed to be Dorothy in the Wizard of Oz.

Chautauqua This is a social movement which began in the New York town of that name in 1874, and it originally carried a mostly religious orientation that was primarily about preparing Sunday school teachers in an outdoor or summer camp setting. Chautauqua is believed to be an American Indian word describing a lake as "a bag tied in the middle" or "two moccasins tied together."

This type of gathering then caught on with entire families and spread all across North America, with rival assemblies often competing for the best entertainers and lecturers. The popularity of the Chautauqua movement soared because of the social isolation of rural Americans who were especially receptive to opportunities for education, culture, and entertainment.

The movement continued strongly into the turn of the century, but the arrival of radio, television and other forms of modern media brought its decline. The populist politics and religious messages of William Jennings Bryan made him the greatest of the Chautauqua speakers until his death in 1925. The tradition is still very much alive today.

Volksgemeinschaft Hitler Germany's NSDAP rejected the OLD type of White community, which was called "The Gesellschaft," and it raised up an ALTERNATIVE type of White community called the "Volksgemeinschaft." As recorded in Mein Kampf, the first target area for this was Munich, which provided the model for terraforming all the rest of Germany's old model White communities.

This is also why the largest step in the NSDAP's leadership pyramid was comprised solely of community block organizers.

Slogan "Equal Rights for All, Special Privileges for None" is another slogan which was employed by the populists of the turn of the century and by

David Duke's political campaigns. And while many observers still maintain that Whites actually have equal rights, it's only White communities that are targeted by invasive laws which permit all outsiders to inhabit their ethnic institutions and living space. This is causing an ongoing genocide process on many levels.

Advance Scout Located at Stormfront, this is the the world's first on-line data base for the Pioneer Little Europe organizing plan, which advocates the raising up of an "Uncontrolled White Nationalist Culture" for all outsiders to voluntarily avoid and results in a legally created living space.

Pioneer Little Europe (a proposed "Stormfront of the Street) A PLE is defined as a conscious White community - initially possessing greatly contrasting views among its residents - which comes to dominate a geographical area.

It is an entity which our opponents and competitors have made no provision to account for within the "legal process," thus it has even less reality to them than the old White community. As such a PLE is in itself immune from all forms of legal liability, without making a mockery of the law.

That is not to declare that a PLE is immune from repression, only that there is nothing in the law to prevent it from coming into being, eventually evolving into higher levels of legal recognition, and striving for the self determination of its residents by any means conscious Whites will support.

A Pioneer/Little Europe is a generic term for any local community where Whites live in close proximity to businesses which offer cultural facilities and services, most of whom openly support their political revival.

More advanced than the old Little Europes and White communities, Pioneer Little Europes are based on a study of the organizing principles shared among the more modern political

communities that continue to dismember Whites geographically, culturally, and politically."

British Nationalists Oswald Mosley's Action newsletter and Diana Mosley's Lodestar - whose message was that fascism is obsolete and superseded by Europeanism - published the first PLE articles in London. Decades later the American Friends of the BNP published more PLE articles, and included an unsolicited but welcome endorsement from the leader of their party, Nick Griffin.

Phil Donahue The nationally known American television show host who read the first Action-America (Mosleyite) advertisement from a copy of Solder of Fortune magazine while interviewing SOF's staff and editor on his program Oct. 8, 1980.

Cultural Tension Dragonflies and even Central America's "Jesus Christ lizard" can walk on water due to the existence of something called surface tension, and various types of political/cultural/lifestyle communities legally keep themselves separate from all others by displaying their values in such high profile that those others voluntarily and legally avoid their living spaces.

The OLD White community lacks this particular quality, but a PLE restores it. We refer to this as 'The Uncontrolled White Nationalist Culture.'

Unaligned PLE Residents Many conscious Whites will live within the PLE without formally supporting any particular purist organizations, some because they have not found the ideal purist one yet, and others who will adopt the "open White community and its uncontrolled WN culture" as an ideal.

Non-PLE Communities These include the political strongholds of the Chinese, Blacks, Gays, Jews, and many others; all those who moved from powerlessness to political influence through community building.

Stereotype Many pro-White people do not fit the obsolete stereotypes which are promoted by our opponents. These political minorities comprise a kind of "loyal opposition" on many issues, and they need to be made especially welcome in any PLE because of the way they confound our opponents.

"Ideal Racial Sub-Types" Within a PLE target area various types of purists will offer their plans for maintaining the race's integrity, but the broader PLE community is actually a political engine and not necessarily a gene pool of ideal racial subtypes."

Dissective Criticism As the OLD White community unravels, the habit of pure dissective criticism replaces civility. And this is most evident in the lack of restraint which cultists exhibit when they're posting on-line and from the isolation of the political closet.

Technology & Cultural Integrity One of the main tasks of the PLE's cultural revival is to synthesize these two concerns. On the net Stormfront's influence being engaged on behalf of all White people serves as the leading example.

Please and Thank You These are social and business expressions that will be associated with the PLE's cultural revival. Despite that, like the civility of the early television gunslinger Paladin, it will not be a sign of weakness.

PLE Legionnaire A military veteran supporting a post within the PLE target area for defending the ethnic (as in race and culture) community's interests.

White P.O.W A person who fought to save the OLD type of White community (instead of raising up a new model or vanguard community for all Whites to emulate), which has obsolete cultural dynamics; so the gesture went largely unappreciated and resulted in insufficient legal, spiritual, and political support.

ZOG "The Zionist Occupation Government"

refers to those who exert a disproportionate amount of control over America's politics and culture - and who obstruct the White community's self-determination.

Mardi Gras for White People A real life street show where obsolete racist stereotypes (long associated with individuals who were without a functioning ethnic community and who aquired feral behaviors) will run rampant and cause enough move-outs to result in living space.

The Kitchen The influences inside a PLE, and pressures from outside, will create a "heat in the kitchen" that will constantly bring us closer.

Chinatown An ethnic community which maintains itself by raising up a culture strong enough to displace all outsiders, and uses its languages and solidarity to confound those who would seek invasive property rights or cultural control within its boundaries.

Marxism Although accommodated to a certain extent by early populists who were angry about intolerable social conditions and the abuses of the wealthy, the contemporary face of Marxism now tends to offer the entire White community as an oppressor class (including its working class, such as happened in Northern Ireland) and actively campaigns for the "rights" of intrusive non-Whites.

West Bank A Palestinian area where the Israeli government builds communities illegally in order to seize land through ethnic cleansing; a process the US media and government placed very little emphasis on until the tragedy of 9-11.

Vessel of Revival A Pioneer Little Europe is created to serve as the vessel, forum, brain, and center of cultural revival for the entire White community.

Cultural Revival Activities which create and install the "cultural dynamics" of the new White community.

Taking the Streets Vital political movements control their streets, holding everything from political demonstrations to block parties on them.

Battle for the Mind This especially valuable and highly readable book by Britain's William Sargent explains how anyone can be converted to a belief system through a process of conditioning (brainwashing).

According to the former secretary of the late Dr. William Pierce (Earl, for whom the Turner Diaries was named), it was also the second most valued book in Pierce's library, and he only valued Mein Kampf more highly.

Pierce saw in this highly unusual work a tool for converting Whites to a rigidly defined group, but for others it's since become a welcomed guide for anyone seeking their personal freedom and who's determined to launch the dynamics of authentic community in the next form of Western Civilization.

Pioneers Those who move to an area that's targeted for development as a new type of White community that's conscious of its best interests

Conscious Whites This refer to the Whites who are generally conscious of their best interests, though even the best among them are merely semi-conscious until immersed in the cultural revival.

Cultural Revival PLE activities that concentrate and promote the cultural and political clout of conscious Whites.

"Cultural Legionism" A subtle militancy which exists within Western culture that also needs to be flexed by a legion post that's open to all supporting WNs.

Militants The militants of White Nationalism are not turned away from the open streets of the target area, and if and when the community is physically attacked they become the vanguard of its defenders.

Peaceful Negotiation A PLE is a community and a defense tradition, and not a political closet, but its residents will use this value within the target area to insure the safety of all the families participating.

PLE Economics A PLE maintains a core of shops engaged in free enterprise, sustains an 'Uncontrolled White Nationalist Culture,' and has idealists in the customer base who advocate for every imaginable social improvement proposal.

Over the Top Various impotent cultisms and an undisciplined militancy which arose out of frustration is all that keeps many WNs from being visible and having community support.

Revisionists PLE residents do not simply swallow any revisionist's views, but will be offering the safest forums for an ongoing and more high profile debate.

Open Community Unlike a compound, a PLE is actually an open community and ethnic group (as in race and culture) which repels its opponents legally and voluntarily by raising up an 'Uncontrolled White Nationalist Culture.'

"Human Eco-System" Real communities accept the checks and balances of this game and establish diplomatic progress before any others outflank them

The Invisible Community Or Empire Most political communities have a percentage of hidden supporters, and it's also a fine old Southern tradition with Scotch roots that the PLE will restore with a modern efficiency.

National Socialism Although usually associated with Germany's NSDAP between the 1920s and 1945, from the PLE perspective we point out that this idea had and still has native counterparts internationally, and that the most successful in America have been somewhat more democratic or only temporarily restrictive.

Boycott When we encounter a business in our target area which is obviously anti-White, we will launch and maintain an effective boycott for the first time.

Relocation The PLE perspective applies to any area where Whites presently live; but it also accommodates the creation of strongholds and even purist preferences about Idaho and the northwest.

Political Engine A PLE is only the raw engine of support for WN and not any particular purist spin within, unless its residents eventually say otherwise.

Riot Many political/cultural/lifestyle communities (strongholds) experience an occasional riot when they feel infringed upon, but the huge foot we'll be placing in the local system is actually intended to quietly and legally deliver up the lost community rights of Whites.

Legal Liability As with the Old form of White community, a PLE avails itself of the freedoms of Western Civilization and leaves no specific person or organization legally responsible for the community's actions in the manner that cults do; but rather an arrangement of confused liability. This will occur within any given target area because the constant criss-crossing of WNs with so many different spins will confound their opponents.

A supplement to the Law Enforcement Personnel section on employment classifications

There are aspects of a PLE that resemble a kind of invisible empire:

A political/cultural/lifestyle community, including one for Whites, does not tend to announce itself as being ready for settlers ("pioneers" in PLE terms) until as many shops as possible are on

signed leases or have been purchased.

When the signal is given for pioneers to come, mostly through advertisements in the White Nationalist media, there will likely be an increased number of "independent militants" drawn there as well.

Ideally most will use a responsible restraint in their militancy to keep community support, but the building society should expend no resources to obstruct those who won't listen.

In fact, within a PLE, as with any similar kind of unpopular political/cultural/ lifestyle community, it is advantageous that the general public never see anything more than part of the iceberg.

A very small PLE must resort to this anyway, but to constantly assist the growth of the community, it is wise to conceal a certain portion of the community to maintain creative tension and respect the security preferences of any confidential supporters.

A PLE's social organizations, as with the communities already competing with it, should eventually send their best qualified candidates to join the local police department (as is done with all political offices and the legion post).

This is not because of any ignorance about how Whites now possess a kind of second class citizenship. And the police often do serve as the mercenaries of those who issue their paychecks. No, our candidates need to swamp the local police department and form an "invisible community support group" within it.

As society continues to dissolve into self-centeredness and consumer oriented materialism, a chemistry that undermines even the tighter camaraderie of police departments, PLE members will have little difficulty in eventually dominating those who don't respect White officers unless there's a vital and aggressive local community to back them up.

What has been going on in the OLD white community, and what will go on as PLE members enter law enforcement organizations to reassert the rights of the community, is a social struggle that seems to lack any clear cut boundary to observers. Those who are actually engaged in it, however, will usually know who is winning or losing.

A PLE becomes much like any other political/cultural/lifestyle community, but reestablishes who's qualified to defend or police it. And while some officers will prefer to remain loyal to those who merely buy them, their lot will become increasingly warm in unexpected and informal ways both on and off the job.

The White race has lost a lot without any kind of formal war being declared, but community building (PLE) will return that lost ground. As PLE embraces ALL conscious and loyal White people, including those who are trained to fight, the relationship of law enforcement to ourselves is especially important.

Just as there are vast differences between what various ethnic cultures construe as acceptable behavior, there are differences in what each accepts as an appropriate response to crime, so we'll win over many more officers when they have the opportunity for backup from our rising community (PLE).

What binds us together already is a White cultural standard that says: "Be more generous with those who may even err while trying to serve the community (the race, the PLE, Stormfronts of the street)." And that, plus the legal and moral authority of a community, is part of the long range process to White victory.

Those who would like a guide for establishing friends in an obsolete police organization (before launching a new one) may like to read up on Michael Collins the greatest hero of the Republic of Ireland in the last century.

Then research Collin's confidante Eion O'Duffy,

who founded the first really Irish police force, the Garda Síochána, and later the Fine Gael (or Blueshirts).

* When gathering law enforcement personnel, respect the preference that many may have for socializing privately with fellow officers and their families.

The History of Stormfront by Don Black

In 1990, while working on the David Duke for U.S. Senate Campaign, I set up a dial-in bulletin board system at my house, primarily for use by a couple of Duke staffers, who could ask questions and access database management applications as I updated them for the Campaign. I ran the board on an elaborate freeware script someone had written for the modem software Qmodem.

This was before most people had ever heard of the Internet, and BBS's were in their heyday, though limited primarily to computer hobbyists, since most people didn't have PCs and modems. I decided to add other features to the board, making it accessible to other activists. I happened to ask a local friend, who then knew nothing about computers, if he had any ideas for a colorful name. He immediately suggested "Stormfront," saying he had planned to call his Rock band that, but then Billy Joel had released a 1989 album entitled "Storm Front," and he didn't want anyone to think he'd copied a Jew. And so our "Stormfront" was born.

In July 1994, I switched to Wildcat! bulletin board software and made the board public, patterning it after the Cyberspace Minutemen board in Chicago. By then, I had been posting on Internet newsgroups for a couple of years, but connecting a BBS to the Net was an expensive proposition.

In late 1994, I set up an account with a local ISP which would allow the board to connect by

UUCP to newsgroups, provide hosting for the very new protocol called the "World Wide Web," and which, if I were willing to pay enough, allow "live" telnet access to the board. I also registered the domain name stormfront.org (deciding that, since it wasn't commercial, the ".com" extension, which was actually derided in the Net community back then, wasn't appropriate.

My local ISP was slow to get webhosting software working on his server, though, so by March, 1995, we still didn't have a webpage. In the meantime, Stormfront the BBS was getting national publicity, sparked by a New York Times article in mid-March. When Mike von Fremd of ABC News called and said he wanted to bring a film crew down the next day, I decided I couldn't wait any longer for a webpage. Since the webhosting provider didn't need to be local, I called a provider I had met earlier in Metairie, La., and who I figured wouldn't back down to the inevitable pressure from "survivors." For \$135/month plus setup fees, his people had the account going within a couple of hours.

I didn't know much about html, though I had read a quick tutorial. I did a lot of copying of code from the few other sites running at the time, pulled articles and graphics I already had stored on the BBS, and, working all night, had the "Stormfront White Nationalist Resource Page," with its large WPWW logo, ready for the cameras the next morning.

The day after the webpage went public, before ABC or any other mainstream news outlets ran their stories, we got 1700 visits. This was just through a few posts on newsgroups and other Internet-only sources. As the first pro-White website, we were a sensation.

International publicity would quickly follow. The OKC bombing a few weeks later would make a big difference, since much of the media wanted to somehow tie the newfangled and "dangerous" Internet with Timothy McVeigh. They didn't have much luck, but they did end up showing the Stormfront front page on television quite a few

times. Newsweek magazine even carried the URL. Traffic surged.

I continued running the BBS, but the most popular discussion forum was the Stormfront-L maillist, which I set up shortly after the website and which ran through the BBS software.

Just over four years ago, we started using completely web-based discussion software, beginning with WebBoard, running on our own server. We moved to the current vBulletin software last August.

Within a couple of months, probably after the release of vBulletin 3.0, I plan to integrate the entire site with the vBulletin/MySQL database, allowing for more efficient content management of the "static" webpages, including news articles and a Yahoo-like links directory.

The Roots of Pioneer Little Europe

The creator of the Pioneer Little Europe strategy for Americans is H. Michael Barrett, and he has had a long and eventful political career: Barrett's father had been a ground mechanic for the RAF, his mother was a nurse in Northern Ireland, and both survived repeated German bombings during WW2.

Following the war, Barrett was born on one of the abandoned airdromes which dotted the Essex countryside in 1948, where his parents lived during the postwar housing shortage and rationing that continued.

The airdrome was a collective organized by Anarchists by that time. And Barrett was born in the former map reading hut, which had once served to orient pilots prior to their flights, a campaign primarily devoted to strafing roads and railways in France.

And Barrett recalls from his earliest memory the debris of war - abandoned vehicles, broken rifles, helmets and other training material there since D-

Day - which lay strewn across the muddy farmer's fields bordered by blackberry bushes.

Barrett's parents had a number of reasons for moving to the United States, and these included: the discrimination they experienced because of their Irish Protestant and Catholic roots; the Smog which killed thousands in nearby London in 1952; and the stagnant postwar economy which provided very few jobs. His father was so desperate that he quietly sold an inherited sword, which had once belonged to his own grand father, Admiral Shaw, just to secure passage in 1954 for his new family to the United States on the Queen Mary.

First arriving in New York, Barrett's family then continued to the San Francisco Bay Area by the new Zephyr Train. They had only one relative in California, a priest who had presided over the funeral of an earlier relative, Peter B. Kyne (author of the John Wayne film the Three Godfathers). And for the first years Barrett was treated for his severe Asthma. In 1959 the entire family became citizens, and today the family's passport photos are in the Main Library's history room, part of the immigrant record of that city's oldest district.

Throughout 1963 Barrett spent the school year attending Rockwell College in County Tipperary, Ireland. One of his teachers there was Father Joseph Nolan, who assisted his own nephew Maurice Manning on the book *The Blueshirts*, the first complete book on the history of Irish fascism.

While at the college, which is where Eamon DeValera had taught math before the Irish Revolution, and where Sean Treacy and Dan Breen had regularly hid in an old castle on the grounds during the war with England, Barrett's science teacher determined on one occasion that his "American" student had found the first fossil ever dug up on the school's own grounds. It was a creature which had lived when Ireland was still covered by the sea.

During his vacations Barrett stayed with his Galway relatives on the shore of the Loch Corrib, and occasionally bicycled to places like Ashford Castle in Tuam, where *The Quiet Man* with John Wayne and Maureen O'Hara had been filmed years earlier. And Barrett was in the crowd at Eyre Square when John F. Kennedy came and invited the assembled to knock on the door of the White House if they were ever in his own town.

In 1965 Barrett joined the US army just a few days after he was at the legal age to do so. The United States was building up its effort in Vietnam, and although 17-year olds were not permitted to go into combat zones, and Barrett was not required to go either, he soon began to experience an inner turmoil about his government being out of control.

Although he routinely made expert rifle scores, his boyish muscles occasionally had difficulty even pulling back the bolt on his M-14 rifle. This would happen in the "inspect arms" position, where the chamber is opened while standing to rigid attention. And he became increasingly conscious of how youth and other categories of people were considered nothing more than cannon fodder to unworthy but privileged politicians higher up a corrupt system (Which also kept American servicemen in Vietnam for so long that many eventually fathered children of their own with Vietnamese women).

Heightened even further by adolescent, this loss of faith prompted a series of nonviolent acts of resistance, which he expressed in two AWOLs (Absent without leave) and hitchhiked across the United States both east to west, then south to north. Six months later his last post was Fort Jay on Governor's Island in New York, where he was stationed when the Great Blackout struck. Soon after that he managed to receive a discharge that was under honorable conditions (and remaining patriotic was eventually to use his veteran's eligibility to join the American Legion).

By 1968 Barrett had quite consciously become a seeker who was researching his way through

countless books, as he was determined to sort out exactly where he fitted into the world. His effort was especially centered on what to believe in and acting on it, as there was so much not to believe in. He adopted the habit of spending long hours in the main public library, making particular use of the guides and encyclopedias of philosophical, religious, and political beliefs.

Eventually he was to sort the matter out, frequently finding analogies between nature and mankind to arrive at the truth. This is how he arrived at the idea of race, a quality humans have in common with every other living species. And race as the central meaning of his life was "revealed" to him on a day that began like any other day, but a day when he was already enthused at having finally gained this basic lead. There was a book on a top shelf; it contained original writings about something called National Socialism, so he brought it down to examine more closely. He stood to read, just in case he would need to reshell this book like the hundreds before.

The words, however, seemed to have been custom made for him. It was a message that touched him to the core of his being. He suddenly felt unbound and empowered as never before. There were tears of surprise in his eyes. For a few moments his entire body tingled as if it had picked up an electric charge, but it was a greater and more friendly experience than the static electricity that often surprised the library's less familiar visitors when it bit. From his brain this peculiar energy coursed through his body until it reached his feet. Then it even seemed to leap outside and beside him

There was now a strangely unfamiliar visual experience as well, which he accepted as a kind of associated phenomenon: Small white flames about a foot high were clearly dancing on the floor. These vividly marked a pushing out of prior beliefs. Then they were gone. Years later Barrett would understand all this much better, when Dr. William Pierce's personal secretary recommended a book to him called 'Battle for the Mind' by William Sargant. It was a controversial study that

clearly detailed out that he had experienced total conversion.

On May 20, 1968 Barrett walked through the door of the NSWPP and fully dedicated himself to pro-White politics (George Lincoln Rockwell had been assassinated just nine months previously on August 25, 1967). Eventually Barrett was delegated to serve as armed bodyguard and driver to Robert Lloyd of the NSWPP throughout a northeast states tour of radio and television appearances. Lloyd's wife had personally suggested the choice, as the journey was considered dangerous.

Lloyd had been Rockwell's own favorite before becoming the number two person over the NSWPP. During this particular tour Lloyd met with a Chicago leader, Frank Collin, and attempted to have him step down. And following an even larger political split in 1970, Lloyd left the NSWPP with Dr. William Pierce. Barrett served as both Pierce's first local street activist and Lloyd's corporate partner for a bookshop called Western Destiny.

Pierce's secretary Earl continued for a time with internal chores for Pierce, but when Earl - after whom the controversial Turner Diaries were named tired of being a volunteer, and Lloyd closed up his shop and dropped out of politics, Barrett turned to helping Earl co-found a mail order business called White Legion Books.

And the first books sold were what Dr. Pierce was able to pay instead of wages. Years later, when the Turner Diaries was published, Barrett remembered how Dr. Pierce would often be working on it, and he hoped it would remain no more than a valid social protest in literature.

Eventually Barrett gave his portion of White Legion Books to Earl and returned to more active politics. He felt that Earl had contributed much more to the business than he had anyway, and Earl renamed the business Bibliophile Legion Books.

And Barrett recalls an occasion when Earl assisted Otto Skorzany in finding a first edition of his own book. Earl went on to publish some rare histories about Germany's elite volunteers from many European nations, seems to have worked with Carto for a duration, but eventually didn't leave much of a trail on the web.

By 1972 Barrett went to work as David Duke's national organizer in New Orleans, though Duke certainly had fewer supporters in those early years. During that time Barrett revived the phrase 'White Rights' for Duke's use, though a narrower version of it had been used earlier by Willis Carto.

After a few months, following a demonstration Barrett had titled as "Against the Vietnam War and Communism," Duke, himself, and other supporters were thrown into Parish Prison and nearly killed in a large holding area (ref. Duke's autobiography), then later they were partnered to the same cell.

Upon their release Barrett decided to return temporarily to work with Earl. And on the way home he stopped to meet Robert Shelton of the United Klans of America in Tuscaloosa, a gracious and entertaining host whose ice tea was also quite good.

<http://www.youtube.com/watch?v=-srOvwG81Iw>

And Barrett later stopped to meet Dr. Edward Fields and J. B. Stoner of the National States Rights Party, two more gracious hosts who momentarily brought in the brother of James Earl Ray to introduce himself in front of a set of double doors.

Back in Silverspring, Maryland, Barrett took a desk clerk position at the Baron building in nearby Washington, DC. It was one of five buildings at a complex called Columbia Plaza Apartments, where the State Department maintained a few suites of its own for its visitors.

And it was there that Barrett became the employee designated to sign in astronaut Michael

Collins who, having just returned from commanding the first moon landing, was on his way to report to President Richard Nixon.

Barrett became determined to transform out of the unproductive ways of his high risk lifestyle; especially when there was rarely anything to show for it afterwards - politically or personally. Too often he had come close to death, or broken bones, and lived more painfully Spartan than those he helped. And thousands of other Whites activists had simply dropped out without figuring out what was causing the bottomless bucket effect in activism.

About this time Barrett experienced a second conversion; as he finally accepted that the existing ways of pro-White political activism - including National Socialism - needed to give way to something more American and modern.

This second experience began while he was laying down but wide awake. It was a peculiar sensation of falling from a great height, and that he would continue to fall until he hit the earth - unless he decided to jump up then and there to think and act more independently for himself. And Barrett managed to get up, there and then, and was startled to realize that he felt reborn. It was as if some enormous weight had suddenly been lifted away.

Continuing his studies again, Barrett became a kind of restless political Johnny Appleseed, and returned to San Francisco.

During the 1980s he visited the Mosleyites in London and began writing regularly for their newsletter Action, and the intellectual journal Lodestar which was edited by Diana Mosley. And Mosley's secretary Jeffrey Hamm described Barrett as "the only person who ever managed to cross over this way from the other movement."

And Barrett is the person who inherited the monogrammed ivory clothes brush which Oswald Mosley used throughout his adult life (OM had received it from his grandfather's estate, the

relative who had posed for the original John Bull cartoon).

The Little Europe articles for Americans first began appearing in Mosley's *Action*, and later they were discussed during Phil Donahue's national television show in the US on October 8, 1980. Donahue read nearly the entire contents of an advertisement about them to Robert K. Brown, editor of *Soldier of Fortune Magazine*.

The concepts were partly influenced by the ideas of Sir Oswald Mosley, and seemed a respectable enough "translation" for Americans when the editor of the IHR, Keith Stimely discovered them. Barrett convinced him that revisionism is unlikely to rehabilitate the roots of American National Socialism, but that an American ideology independent of national socialism's wartime errors would greatly facilitate the public's acceptance of many revisionist findings about World War II.

Already diagnosed with serious health problems, Stimely soon dropped his intention to complete an ambitious autobiography on Francis Parker Yockey - a fascist leader who died in San Francisco. Instead he focused his energy on an issue of the *Journal of Historical Review* which was noticeably generous to Yockey's old boss, that other advocate of Europeanism who declared fascism obsolete, Mosley (Winter 1984).

Prior to his death, Stimely also published a Mosley-themed wall poster for his own classical music group, then donated his political correspondence with Barrett and others to the University of Oregon. There would be no ambiguity about his beliefs.

Barrett eventually contributed articles to the American Friends of the British National Party. His work included most of his Little Europe series, and observations about immigration flooding Ireland. There was also a bit of family history, as he detailed a World War II incident when William Joyce - aka William Joyce - spoke about his Anglo- Irish granduncle (the original H. Barrett) over the radio.

Barrett believes that eventually the militants and community builders of pro-White politics will come to understand one another remarkably well, and that is why he believes the PLE sites such as Euro-Knowledge and Stormfront are the cyberspace models of tomorrow's open community.

As the PLE method is a community strategy, it continues to evolve as many other hands engage it: When Mark Cotterill of the former AF-BNP published the first articles about PLE in an American publication, he also contributed a key idea of his own: He began soliciting for publication the many business advertisers who would openly support a PLE, just as all previous political communities thrive on that kind of financial support.

Robert and Luis of Euroknowledge provided the first volunteered web sites (we could use lots more to mirror the PLE articles) and actively promoted PLE on the web when I fell too ill to do so; Don Black came up with the idea to offer the "National Data Bank" (*Advance Scout*); and thanks should also go to Ken of the White Alliance, the Longcounty Rebel, Labrat, and many others who were kind enough to show the PLE prospectus on their own sites.

Consider printing out a hard-copy of this prospectus, occasionally checking back for any upgraded editions. And as long as the document is properly credited to H. Michael Barrett, the public is free to quote parts, fully republish, circulate, footnote, use on web sites, or freely comment on its content without charge.