

THE YELLOW PERIL

REVILO P. OLIVER

1983
LIBERTY BELL PUBLICATIONS

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by
Revalo P. Oliver

The report from London on Japanese industrial superiority in the January *Liberty Bell* asked, in effect, whether the nations of Europe and North America which are still largely White could do anything about it. That, of course, was the wrong question. The crucial consideration is what, if anything, the Jews will order their Aryan serfs to do about it.

Alert observers in this country have long noted the ominous potential of Japanese industry. In the *New Libertarian* (February-April 1982) the well-known "revisionist" historian, Professor James J. Martin, boldly asked the obvious question that is unthinkable to well-trained Americans: Will their government eventually promote another war against Japan to destroy her industrial superiority? He decided that it would not.

On a quite different level, the periodical *Plain Truth*, published by one of the richest of our holy rabble-rousers to stimulate his business, carried in the issue for February 1983 an article, "Will Century 21 Be the Japanese Century?" It begins by noting that American jewellers assure their customers of the superior quality of watches "totally made in Japan," and that Japanese railroads are the best in the world, with an implied contrast to the railways of which the United States was proud before governmental sabotage began to reduce them to junk. And the article states, as did the British commentator, the basic fact: the average worker in Japan, no matter how menial or banausic his task, "has a sense of responsibility to his job, his employer, and his country." (My italics.) The article is, in fact, a good one until we come to the last paragraphs, where we find the old ballyhoo about "Bible prophecy" and what Yahweh will do for everyone (including Australian Aborigines and African Pygmies!) if only we appease him in the ways known to holy men.

The press in this country has occasionally carried news of Japanese progress. Notably, the *Wall Street Journal* carried a long series of news reports and articles in 1982. There was even a hopeful prediction (13 July) by Peter Drucker that Japanese

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ISBN: 0-942094-11-5

Additional copies available from:
LIBERTY BELL PUBLICATIONS
Box 21, Reedy, W.Va. 25270 USA

Printed in the United States of America

society would soon be afflicted by the pernicious anaemia that has prostrated us. Several of the factual articles discussed the American government's demands that Japan expand her military forces, ostensibly to counteract the "growing Soviet military presence in the Pacific"—in the territories and on the islands that the American boobs gave the Soviets in 1945. Unmentioned, of course, was the tacit hope that the economic burden of supporting armed forces on a large scale would hamper Japanese industry. It was reported (22 November) that one of the new Japanese warships equipped to fire guided missiles, the *Asakaze*, cost \$110,000,000. It was not noted that if the vessel had been built in the United States, it would have cost at least five times as much.

According to some estimates (26 November), Japan, which now produces excellent aircraft, including fighters, has already become the seventh largest manufacturer of military equipment in the world, and will capture the world's markets, if she starts exporting in earnest. Buried in one article (7 June) was a really sensational datum: radar equipment for our F4 Phantom fighter planes made in Japan is three and one-half times more reliable than the same equipment made in the United States. And, what is more, "Japanese versions of U.S. missiles are notably more accurate, thanks to much higher standards of quality control and maintenance."¹

The average American reader of such items probably lit a cigar and relaxed, speculating about the females he might find at the "happy hour" in his favorite barroom that evening or the probable performance of highly paid entertainers in the next football game. And if he read one item (19 November), he was not surprised by the trite news that Japan can manufacture

1. Articles about Japanese industry appeared in *Business Week*, 14 March 1983, and although their tenor was to give Americans as much reassurance as possible, one article admitted that the Japanese are excelling us not only in accurate manufacture but also in technological research, with the result that this country may soon be in the "unpleasant position of having to rely on Japan for critical military technology." The articles particularly consider the probable effects of American pressure on Japan greatly to increase her own military establishment so that she will be able more adequately to defend herself against the Soviet, and it is only typical of our journalism that there is never a hint that the United States, under the rule of its traitors and fools, deliberately installed the Soviets in the territories from which they now threaten Japan, and that a determination to make the Communists supreme in Asia was one of the purposes for which we waged war against Japan in 1941-1945.

circuits on semi-conductors and sell them "at half of American prices and still make a profit." But if he read consciously to the last paragraph of that article, he may have forgotten to reach for his cigar for several minutes. That paragraph quoted a Japanese official as saying, "The Japanese...can manufacture a product of uniformity and superior quality because the Japanese are a race of comparatively pure blood, not a mongrelized race as in the United States." (My italics.)

That statement of a simple and obvious fact naturally provoked hysteria. Subsequent issues of the *Journal* carried indignant letters about that "shocking comment" and, of course, screeching about "bigotry" and "racism." It was not clear whether this standardized slop came from Jews or high-minded nitwits; it probably came from both. There was, naturally, agreement that Japan must become as righteous and diseased as the United States, rotted with hordes of mongrels, enemy aliens, and black savages, so that Japan can enjoy the blessings of a confiscatory taxation to nourish parasites and speed up their breeding, and enjoy the rapes, "muggings," robberies, and murders which are becoming merely commonplace in a nation in which do-gooders have, in recent years, got the crime rate up to an increase of 12% per annum, and may succeed in boosting it to an annual increase of 18% this year.

Since the Japanese are not humanitarian imbeciles, they will merely chuckle at the raving of the righteous barbarians. But what will the Jews do?

The standard Jewish technique for obtaining possession of the whole world that their god gave them is to induce in other races the mongrelization that will debilitate their victims and render them helpless. Will the Jews tolerate Japan's industrial superiority when it impairs the usefulness of their colonies in Europe and North America, on which the Jews now particularly rely to finance their international terrorism and their war against the Semitic races of the Middle East? That, we may assume, will depend on whether or not the Jews now control Japan as they do the United States, Canada, Britain, and the rest of Europe.

THE DIASPORA

A Jewish hoax that has been quite effective in keeping Christian minds muddled for centuries is the silly story of a "diaspora" caused by the Roman capture of Jerusalem in A.D. 70 and temporary suppression of the Jewish rebellion in

Palestine. That supposedly caused the poor, persecuted Jews to spread to other lands. As a matter of fact, of course, the capital of Jewry in A.D. 70 was in Babylon, outside the Roman Empire; vast hordes of Jews were eating on Egypt, where they were even given special privileges by the stupid Romans; and, as the Jews themselves boasted, they had long before planted their parasitic colonies in every region of the world in which they could conveniently bamboozle and exploit the natives. Their real diaspora had taken place centuries before A.D. 70.

Jews, tentacles of their international race, reached China in the first century B.C., according to their own traditions, and remain there as a force of which we cannot calculate the power. The Jews in China, with their race's peculiar ability to assimilate other races physically while retaining their own racial mentality, are indistinguishable from Mongolians, at least to Western eyes, and their congeners in the West would have us believe that they have "disappeared." But a competent British journalist, Graham Earnshaw, visited Kaifeng, a provincial town in inland China, in which, as he reported in the *Daily Telegraph* (London) on 1 June 1982, the "last synagogue...collapsed in the 1860s," and the Jews no longer circumcize their male offspring to propitiate their bloody god and do not abstain from pork, the flesh of the animal that was probably their totem when Yahweh issued his dietary ordinance. Mr. Earnshaw interviewed a Jew who bore the Chinese name of Shi and told him, "In every way, we are just like the Chinese around us. We look the same, we eat and dress the same, but *I still consider myself to be Jewish*. When I have to fill out the forms on which I have to state my race, I put 'Jew.'" (My italics.) What is more, Shi, although he had never been outside China, had tattooed on his arm a number exactly like the numbers that the diabolical Germans supposedly tattooed on the arms of Jews who now roll up their sleeves and explain that the bungling Germans somehow forgot to shove them into the fabulous gas-chambers in which so many millions of God's Children were exterminated. Shi claimed he had tattooed on his own arm a memorandum of a date he wanted to remember but got the date wrong.

Mr. Earnshaw also noted that there were seven Chinese family names which were regarded as showing Jewish ancestry, at least in Kaifeng, and that "one of them curiously enough is *Jin*, the Chinese word for 'gold,' which figures in so many Jewish names elsewhere, such as Goldstein and Goldberg."

I do not know whether the *Daily Telegraph* was slapped for

printing its correspondent's highly significant report from Kaifeng. And if the author of the report from London in *The Liberty Bell* reads the *Daily Telegraph*, he either did not see the possible implications of that article or forbore to mention them.

From China, the wandering Jews—wandering with a purpose—must have moved on to Japan. When they infiltrated Japan, Jewish sources do not tell us, so far as I know, but I certainly do not pretend to a thorough or even extensive knowledge of those sources. In his ably-written and erudite treatise, *The Lost Tribes, a Myth* (Duke University Press, 1930; reprinted, New York, Ktav, 1974), Professor Allen Howard Godbey informed us (pp. 423 sq.) that

Judaism certainly reached Japan. The extent of its spread and influence is still undetermined....The concrete facts are that in the province of Yamato [= ancient Washū, in the modern prefecture of Kyōto, which surrounds the city of Kyōto, the former capital of Japan and still its third largest city, southwest of Tokyo] there are two ancient villages, Goshen and Menashe (Manasseh). For these names there is no Japanese etymology. The legend is that in the third century of our era a strange people of about one hundred silk raisers appeared. In the census of the year 471, this people numbered eighteen thousand six hundred and seventy and were highly esteemed in the province. A temple known as the "Tent of David" still stands where they first settled. Figures of a lion and a unicorn standing at the entrance are called "Buddha's dogs" by the Japanese....A folk-legend still current says that the founder of the sect, when a child, was found in a little chest floating upon the water. The people today call themselves Chada, "The Beloved." This is traditionally the meaning of "David." But it may reflect "Chasid" [= a member of the Jewish sect of Chasidim, ancient terrorists whom the Romans called Sicarii from their favorite method of murdering civilized men; they are commonly called Zealots, from the Greek word used to designate the terrorists by Josephus and in the "New Testament"].

In the city of Usumasa, on a site belonging to one of the oldest Chada families, is a well some fifteen hundred years old. Upon the stone curbing the word "Israel" is engraved.... The Chada came by way of Korea, where they had an academy in Piang Yang. Its name was Ypulan, in Chinese hieroglyphs [*sic!*]. Professor Anasaki, of the University of

Tokyo, considers it the phonetic equivalent of "Ephraim" [!].

I am willing to believe that there is some historical basis for this account.² It is quite likely that a passel of Jews penetrated Japan at some early date and acquired control of the highly profitable silk-trade. It is a little astonishing, however, that they should have multiplied in about two centuries to the number of 18,670. It is true that when an advance guard of Jews have fixed their mandibles in a native population, their compatriots swarm in to help in the exploitation and share the profits, but it is hard to suppose that they poured into Japan at a rate which, given the early date and the remoteness of Japan, would be comparable to the way in which they swarmed into the United States to eat on the stupid Americans in the latter part of the Nineteenth Century.

The figure of 18,670 given by the supposed census of 471 can be explained by either (or both) of two techniques that are commonly employed by invading Jews. Male Jews marry wealthy native females, and Jewesses marry wealthy or influential native males, and both sexes use the spouses whom they secretly despise to further the purposes of Yahweh's Holy Race and also engender half-breed children who will be trained to carry on the righteous work under the supervision of pure-blooded Children of the Lord.³ The Jews also attack their

2. Professor Godbey's footnote shows that his principal source of information was a work by a certain Dr. J. Kreppel, *Juden und Judentum von Heute* (Vienna, 1926), which I have been unable to procure. Kreppel was, no doubt, a Jew, and since I cannot check his documentation, I cannot guarantee that he did not perpetrate a typical Jewish hoax. I particularly wish I could verify the report of a census in 471, but I must leave that task to someone who can read literary Japanese with ease and has access to the chronicles published in that language. The reference to a "lion and a unicorn" is troublesome: it reminds one that the presence of those two animals as supporters of the British royal escutcheon (which dates from 1707!) was used, during the "British Israelite" craze, as "proof" that the Kings of Britain were descendants of a Jewish bandit named David. The second paragraph in the quotation from Godbey presumably rests on the authority of Professor Anasaki, whom Rabbi Jacob S. Raisin, in his *Gentile Reaction to Jewish Ideals* (New York, Philosophical Library, 1953), p. 422, identifies as "the chief proponent of the Japan-Israel theory," which I shall mention below. The value of Anasaki's evidence is extremely problematical.

3. I wish that the Jewish ban on genetic research had not prevented

selected victims with proselytism, infecting and paralyzing the natives with superstitions cunningly adjusted to their gullibility. The most conspicuous use of that technique in our time is the Bolshevik (Communist) cult, an old Jewish trap baited for modern taste by making it seem irreligious. When the Jews invade a nation, their usual technique is to induce the natives to worship a Jew god and venerate that god's righteous Master Race, with much yammering about the "love" and "brotherhood" the Chosen People are eager to bestow on their destined serfs, and ideally the Jewish "ideals" and deals should make the befuddled proselytes imagine that they can become Jews by being "converted" and submitting to their masters' barbarous regimen. Thus, when conditions are suitable, the Jews spread undisguised Judaism and even admit obedient dogs to their synagogues while privately chuckling over the stupidity of the *goyim*. But the example of Communism, like the archaeological evidence from the excavation of ancient synagogues at Dura Europos and elsewhere, and the Jews' use of the Thracian god Sabazius and the Egyptian Osiris as stalking horses on occasion, should remind us of their great versatility and the ingenuity with which they adapt their bait to the animals they wish to trap. It follows, therefore, that while it is virtually certain that a band of Jewish immigrants would not only use their religion and "righteousness" as a cover for their own activities, but would also delude the Japanese populace with superstition and occult hocus-pocus, we cannot determine *a priori* precisely what form of religion they would induce as most effective in exploiting the weaknesses of the native race.

If we accept the figure of 18,670 for the year 471, we can imagine, in the absence of valid data, that the total includes a nucleus of Jews, a lower caste of half-Jews (presumably offspring of male Jews by native women), and a pack of befuddled Japanese proselytes who suppose that they have been admitted to the privileges the Jew god bestows on his Chosen Race. On that assumption, the figure becomes quite plausible, even modest.

The 18,670 must have left a numerous progeny. What

verification or refutation of the alarming claim by Dr. Nossig that even the slightest taint of Jewish blood will pervert the brain cells of our and other races and make the unfortunate descendants susceptible to Jewish manipulation for "many generations." See my *Enemy of Our Enemies* (Liberty Bell Publications, 1981), p. 27, n. 30, for a fuller reference.

became of them? What happened to them during the twelve centuries before Japan came into contact with our race and civilization? So far as I know, the Japanese annals make no mention of them, and if that is so, the Jews and their Judaism must have gone underground or dwindled to insignificance.

As for the Japanese proselytes, we may conjecture that, for one reason or another, many of them did not transmit their infatuation to their descendants and that, in the absence of an effective Jewish control, the cult disappeared in a few generations, except, perhaps, for a few small coteries who, like their counterparts among us, practiced an alien superstition because it was exotic. Between the Fifth and the Seventeenth Centuries of our era, the history of Japan includes many periods of internal turmoil and prolonged civil war, and it is entirely possible that the enclave of Jews in the nation suffered drastic losses of wealth and life, much as large enclaves of Jews in China are said to have been diminished by that nation's internal strife and, perhaps most of all, the Mongol invasion and conquest. The surviving Jews in Japan may have found it expedient to disappear and, with the versipellous talent of their race, become Japanese Marranos, outwardly resembling the natives but secretly aware of the divine ichor in their veins and their enormous racial superiority. The question before us is whether they were sufficiently numerous and adroit to have attained some measure of control over that nation and the formidable racial energies of the Japanese. Although the question is, for want of evidence, insoluble, we may reasonably hope they were not.

Godbey's account implies that although the Chadas, presumably Jews or part-Jews, survived to our time, they are few, an inconsequential survival from the past, comparable, perhaps, to the Jews in Kaifeng. The example of the Jews in China warns us that we cannot rely on the physiognomic and physiological indications of race when dealing with Jews, but, with that proviso, we may observe that there is no evidence of a Jewish element in the native Japanese today. We should notice, however, one effort to provide such evidence.

In the latter part of the Nineteenth Century, Norman McLeod, a pious Scot whose mind had been filled with Judeo-Christian myths, visited Japan and produced his *Epitome of the Ancient History of Japan* (3d edition, Tokyo, 1879), in which he adduced various parallels of custom and belief to prove that the Lost Ten Tribes supposedly abducted by the

Assyrians in 720 B.C. had made a beeline for Japan and there set themselves up as the priests of Shintō ("the divine way"), the native Japanese religion. McLeod added a sheaf of drawings showing, according to his specifications, the rafts on which the Chosen People reached the Nipponian islands and even the order in which the Ten Tribes marched on their way to their new Promised Land. He did, however, present some evidence that can be taken seriously: pictures of contemporary Japanese, some of them with quite prominent noses, whose features he identified as distinctively Hebraic. The value of this evidence is very slight. The pictures, granting the accuracy of the artist who drew them, are not really cogent, and while some of the subjects may be Chadas, it is only too likely that McLeod, his mind buzzing with Jewish fictions and eager to obtain confirmation of them, was misled by the Manchu strain that appears in some Japanese or even by the vestiges of Caucasian (conceivably Aryan) ancestry that are found in a small minority of Japanese and of which the genetic origin can only be conjectured.⁴

4. The Manchus are, of course, a Mongolian (Mongolid) people, but probably with some Turanid admixture, and characteristically have relatively aquiline noses. Japanese anthropologists recognize six distinct ethnic groups in the population (exclusive of Ainu and mongrels) and generally admit that at least two of these show very distinct traces of Europid ancestry, which seem most pronounced in the aristocracy, to which most of the tall Japanese belong. The sources of these admixtures cannot now be identified, but all of the Japanese are predominantly Mongolian (Mongolid), and contemporary Japanese are therefore correct in describing themselves as a comparatively pure race. If our ancestors had had the intelligence rigorously to exclude from our country all immigrants who were not Englishmen, Scots, Germans, Scandinavians, or Nordics from other parts of Europe, we would be today a comparatively pure race, although we would show physical variations comparable to those found among the Japanese and could still distinguish between ethnic strains, noting differences that are now obscured by the great contrast between Aryans and the rest of a population that has been formed by making the United States a dumping ground for all of the world's anthropoid refuse.

On the physical variations found in the subraces of Mongolids, see the fundamental treatise by Dr. John R. Baker, *Race* (Oxford University Press, 1974; reprinted, Athens, Georgia, Foundation for Human Understanding, 1981), pp. 537-539. Baker himself ascertained, from a study of Eighteenth-Century portraits, that women with distinctively Manchu features were considered the paragons of female beauty by the Japanese aristocracy of that time, and the probable result was a kind of selective breeding.—Although the Japanese are almost purely Mongolian, some of them inherited White genes. It is a well-known characteristic of the Mongolians that they lack the glands in the armpits and crotch that in

Although McLeod's fantasies are without historical or ethnological value, they have acquired a noteworthy political significance. The Jews' myth about "Lost Tribes" spawned the "British Israel" nonsense, which was so effective in softening English brains in the time of Disraeli and the massive Jewish contamination of the British upper classes. An adaptation of that hoax is now being used in an attack on Japan.

"JAPANESE ISRAEL"

The Hungarian writer, Itsván Bakony, in a small booklet entitled *Jewish Fifth Column in Japan*,⁵ believes that if the tradition about the Jews in Japan in 471 is not a canard, those Jews left few descendants, so that the Jewish infiltration of Japan began, for all practical purposes, with the Jews who crawled in, disguised as Europeans, after Japan resumed intercourse with the West in the second half of the Nineteenth Century and again after the defeat of Japan in 1945. Although many of these intruders have intermarried with Japanese, the total number of Jews and half-breeds in Japan is, he believes, too small to permit effective subversion and ravage of that nation by the methods that the Jews have so successfully used

other races produce odorous secretions as by a constant perspiration. According to Baker (p. 173), almost 10% of the Japanese produce some odor in armpits; this is regarded as an humiliating disease, which disqualifies men for military service. It seems odd that a trait so offensive to Japanese sensibilities has not been bred out of the people over the centuries. It must come from some Caucasian (White) admixture and is generally traced to early miscegenation with the Ainu, but it could come, at least in part, from other sources, perhaps through China, where even Aryan blood has been absorbed in historical times: one thinks of the Roman soldiers who made their way to China after Carthage and, in later times, the many European peoples, some of them unmistakably Nordic, whose presence in Chinese territory is well attested by the evidence reviewed by Otto Maenchen-Helfen in *The World of the Huns* (University of California Press, 1973), pp. 367-375. Of course, an influx of Jews could account for some of the genetic contamination, but my point is that it could not be the source of all the physical variations found among the Japanese and need not be the source of any.

5. This is No. 9 in a series of small booklets, collectively entitled "Library of Political Secrets," published in English by the Mexican Unión de Católicos Nacionalistas, some of which have been reprinted in the United States. The eleven booklets now in print (including No. 9) may be obtained from Jane's Book Service, P. O. Box 2805, Reno, Nevada, at \$2.00 each, postpaid.

against Europe and the United States.⁶ For this reason, Bakony says, the Jews are relying on the "Lost Tribes" hoax to delude the Japanese and undermine the society of "a land Judaism is determined at all costs to conquer and control."

The Jews are therefore promoting a fraud that we may call "Japanese Israel" by analogy with the grotesque fiction which intoxicated many Anglo-Saxons. Bakony even estimates that McLeod may have been more than the simple-minded fantasist that he appears to have been:

McLeod and a number of Japanese professors who, according to my information, are Japanese only on the outside and clandestine Jews on the inside, have disseminated these fables [that the Japanese are descendants of the Israelites and therefore have an "Identity" as Jews] for the purpose of diffusing throughout the country the religious imperialism with which the Jews seek to gain control over the Japanese people.

The attempt to bring Japan under the Jewish yoke by the "Identity" deceit combined with proselytism has had considerable success.

6. Bakony admits, however, that the cuckoos in the Japanese nest constitute a threat to that nation's future. He refers to Japanese authorities who attest that "with the intermarriage of Jewish immigrants (both male and female) from the 19th century on, with Japanese partners, the number of people in the country of Japanese-Jewish descent has been steadily on the rise. They use ordinary Japanese names; they have adopted Japanese customs and even the prevailing religions of Japan, such as Shinto and Buddhism; and they have come to possess racial and physiognomic traits such that it is very difficult to tell them from other Japanese—all of which makes this an infiltration that is becoming extremely dangerous for the future of Japan." In *'Populism' and 'Elitism'* (Liberty Bell Publications, 1983), I mentioned *obiter* (p. 62, n. 40) the terrible success of the Jews in polluting the blood-lines of the British upper classes in preparation for the destruction of Great Britain. In Japan, the work of genetic subversion is even easier, for the Jews are not a White race and, although they may enter the country in the guise of American business men or members of the American Army of Occupation, they have no hesitation in assuring the Japanese of their hatred of the White race that has so grievously afflicted Japan: they are "fellow Orientals" with a racial enmity to the barbarous Aryans, who always "persecute" them. Thus in Japan the cunning invaders can appeal to national patriotism, whereas in England they had to appeal to the Anglo-Saxons' greed and Christian superstitions.

the standpoint of the race, not from the standpoint of the individual Jew who batters on us, is it not likely that the material profit counts for much less than the spiritual satisfaction? And if we consider some of the Jews' work, I cannot see how it could conceivably yield a net profit. What monetary gain can they have obtained, or intended to obtain, by spending vast sums to incite the niggers to rape, murder, and arson? What profit from destroying civilization in Rhodesia and making that land again a land of savages? What can the Jews in South Africa gain in material terms from their present intensive effort to destroy the white population and make of that country another Rhodesia? Is it not obvious that they could squeeze much more money out of the White population by peaceful parasitism and without inciting the racial hatreds that disrupt the economy and could conceivably bring retribution upon themselves? The only explanation, it seems to me, is that with their race as a whole spiritual considerations are paramount, paramount over profit and even over self-preservation. One can foresee the logical end in a future that may not be too distant: one can see the last Jews dying with exultation on the surface of a planet from which they have exterminated all other human beings, all animals, all vegetation, all life—a planet of which they have made “a desolation of desolations.”

If this analysis of the Jews' racial instinct is correct, it answers our initial question. It is most unlikely that the Jews will wish to abate the growing industrial supremacy of Japan so long as its effect is to weaken us, induce economic prostration, and accelerate our race's already vertiginous progress to extinction.

merits consideration. He believes that John Maynard Keynes, for example, incensed by the loss of the ministrations of a favorite pervert, took vengeance on society “by inventing an economic theory which, after a period of spurious prosperity, must infallibly bankrupt the countries which adopt it.” The article is accompanied by a photograph which reminds us that Keynes can have been only partly an Englishman; I do not know whether or not the non-Aryan race that entered into his composition was Jewish, but it is well known that intelligent mongrels usually feel a bitter rancor against the society that made them possible. Muggeridge by implication also accuses E.M. Forster and Lytton Strachey of the same social incendiarism, but, so far as I know, they and the other noted homosexuals whom he mentions were of uncontaminated English descent.

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 ISBN PREFIX: 0-942094 PHONE: 304-927-4486

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Dr. Revilo Pendleton Oliver, Professor of the Classics at the University of Illinois for 32 years, is a scholar of international distinction who has written articles in four languages for the most prestigious academic publications in the United States and Europe. His first book was a copiously annotated translation from the Sanskrit (*Mr̥c̥hakatikā, the little Clay Cart*, Urbana, 1938).

During World War II, Dr. Oliver was Director of Research in a highly secret agency of the War Department, and was cited for outstanding service to his country.

One of the very few academicians who has been outspoken in his opposition to the progressive defacement of our civilization, Dr. Oliver has long insisted that the fate of his countrymen hangs on their willingness to subordinate their doctrinal differences to the tough but idealistic solidarity which is the prerequisite of a Majority resurgence.