

**White Apocalypse /
The Conscience of
a Right-Winger**



K Y L E B R I S T O W

White Apocalypse / The Conscience of a Right-Winger
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ISBN-10: 1492784230
ISBN-13: 978-1492784234

Set in 11/24 pt Garamond

Praise for *White Apocalypse*

“Bristow’s fast-paced story is laced with well-documented scientific and historical data, as the theory itself is Earth-shattering: imagine—if you can—a reality in which Whites are the historical victims—and not the perpetrators—of genocide. Could the System continue to peddle their daily, anti-White elixir uncontested without this Original Sin firmly in place to remind Whites of our alleged race-guilt? This evidence could be the jolt Whites need to awaken from our suicidal slumber! . . . I salute Kyle Bristow for his genuine courage.”

Craig Bodeker
Producer, *A Conversation About Race*

“*White Apocalypse* has all the characteristics of a *Bildungsroman* as it portrays a young white man coming of age and becoming aware of the Big Lie of the liberal System. The author keeps the reader in suspense by providing thrilling descriptions of his characters on the move: either hunting down their racial detractors or being hunted down themselves. The main thesis is well stated: Whites are being outbred, outnumbered, outsourced, and outsmarted everywhere due to their inborn sense of justice and their extraordinary naiveté in downplaying the conceptual world of the Others.”

Dr. Tomislav Sunić
Author, *Homo americanus: Child of the Postmodern Age*

“The central topic of *White Apocalypse* is ethnic conflict over the construction of culture—the central issue of our time. At its heart is an emotionally compelling account of

Whites as historical victims of non-Whites—just the sort of thing we need to motivate a renaissance among our people. I recommend it highly.”

Dr. Kevin MacDonald
Professor of Psychology, California State University-Long Beach; Editor, *The Occidental Quarterly* and *The Occidental Observer*

“This well-researched page-turner adds the Solutrean Hypothesis to possibilities in our search for national origins. One looks forward to much more from this author.”

Dr. Virginia Deane Abernethy
Professor Emeritus, Department of Psychiatry (Anthropology), Vanderbilt University School of Medicine

“*White Apocalypse* is an excellent fictionalized novel that is well-written and very informative. I would not hesitate to recommend it to any White Nationalist who is unfamiliar with the Solutrean Theory, and it might even make significant inroads into the mainstream conservative movement. The action sequences kept me hungrily moving towards the dramatic conclusion as the evocative narrative unfolded; I didn’t want to stop reading and found myself rearranging my set schedule in order to make time to read it. The character development is believable, and the principals were sympathetic and heroically drawn. I enjoyed it immensely!”

Billy Roper
2012 Presidential Candidate, Nationalist Party of America

“Bristow's *White Apocalypse* is a first-rate fictional novel and a good book to give to beginners in the resistance movement. I suspect *White Apocalypse* will open quite a few young eyes to the truth about the poisonous, politically correct world in which we live.”

Harold Covington
Novelist, *A Distant Thunder*, *A Mighty Fortress*, and *The Brigade*

“Kyle Bristow has created an epic first novel with his *White Apocalypse*, and his subject matter—the Solutrean Hypothesis—is the stuff of which founding myths are made and new nations born.”

Kevin Strom
Author; Founder, *Free Speech and American Dissident Voices*

“A contemporary epic summoned from the depths of time.”

Dr. Michael O'Meara
Author, *New Culture, New Right: Anti-Liberalism in Postmodern Europe*

“Our friend Kyle Bristow has courageously written an astounding story based on a theory that will gall today's White-hating bigots—that White people are the *real* Native Americans and are the original victims of genocide. *White Apocalypse* is fascinating, tough, compelling, glowing with White pride, and sorely needed these days, for European Americans are subjected to non-stop insult, abuse, and bashing—like the undercard to a soon-to-come main event. Some of the scenes are eerily like events we see taking

place every day. Bristow reinforces his story with science and tells it with a realism that makes it seem like something inevitable—in short, *White Apocalypse* is *possible*. I am pleased to welcome and recommend it.”

James Edwards
Radio Talk Show Host, *The Political Cesspool*;
Author, *Racism, Schmacism: How Liberals Use the “R” Word to Push the Obama Agenda*

“Kyle Bristow’s novel dedicated to North America’s ‘real Native Americans’—Europeans who have been here for more than 15,000 years—is a soaring inspirational dramatization of our people taking our continent back from the Third World invaders. From the very first cathartic scene in which the protagonist dispatches a gang of Hispanic thugs seeking to murder his family, I felt I was reading the actualization of Rudyard Kipling’s insightful poem ‘The Wrath of the Awakened Saxon.’”

Paul Fromm
Director, Canada First Immigration Reform Committee

“*White Apocalypse* is an engaging and fast-paced account of identity, truth, and the challenges Whites face. I couldn’t put it down once I started reading it.”

Andrew Yeoman
Founder, Bay Area National Anarchists

“[Jean Raspail’s *The Camp of the Saints*] sales soon may be eclipsed by the just-released ‘semi-fictional’ *White Apocalypse*. . . . It’s a bloody book. And it’s not subtle.”

The Village Voice

“A thrilling and intelligent story with epic ramifications.”

The Occidental Dissent

“[A]nimated by the hatreds and frustrations that fester in far-right circles.”

Southern Poverty Law Center

“Absurd and offensive . . . interesting and humorous. . . .”

The Independent Collegian

“A great way to spend a day in front of the fireplace.”[\[1\]](#)

Dr. Sean Murphy

“If his book gains the popularity some fear, [the author] could be in the same spotlight he says he gave up for his law school studies.”[\[2\]](#)

The Toledo Blade

White Apocalypse

Kyle Bristow

To the real Native Americans.

Foreword

Small decisions in history often have ramifications far beyond what one would ever think imaginable. When I first picked up Kyle Bristow's *White Apocalypse* in 2011, I had thought that it would be an interesting read, but it very much enlightened me as to how I have been misled by public school teachers over the years.

According to the worldview of my liberal teachers and professors, a theme that permeates their understanding of world history is that European Man—and only European Man—victimized the various peoples of the world through genocide, slavery, capitalism, and imperialism, and that on this basis, European civilization is fundamentally evil. Bristow's novel lays waste to this proposition, and this is telling by how virulent the attacks have been against Bristow and his book. However, as French author Victor Hugo once opined, "No army can stop an idea whose time has come." The leftist mob is no match for Bristow's ideas.

Truth be told, leftists abhor historical revisionism, but they only need to fear it if their rendition of history is fictitious. From events occurring during the original populating of North America to the conflict leading to the War Between the States, from events allegedly occurring during World War Two to what happened on September 11, 2011, the leftist System is quick to attack those who simply raise questions, because their power is established—and exists—only through the fostering of myth. This is why men like Kyle Bristow are so dangerous to the System.

The implications of the Solutrean Hypothesis are great for our modern age, because the legions of traitors amongst our own people and their multicultural masters are finally

coming to a point in which the forces of truth are rising from their slumber and soon will overcome the Left's lies and false kingdom that has been built upon a foundation of sand. The Solutrean Hypothesis has the potential to unravel the very basis for which the leftists promote white guilt and affirmative action and diversity programs.

We are told time and time again that we must repay those we have wronged from centuries ago because of an eternal blood debt, but what if they are the ones who owed us? What if this continent was founded and settled by Europeans before the Indians arrived? What if a war of genocide and racial extermination was fought in which the Indians are responsible for the destruction of an entire population of our ancestral brothers and sisters? If this were true, then we no longer would have to feel guilt about taking this continent, for it was ours to begin with!

I was introduced to Kyle Bristow through his novel, but quickly got to know and respect him as a comrade and as a friend. Kyle has been one of the most vocal and dedicated activists for the cause of our people and academic freedom that I have ever known. Right off the bat, he introduced me to the idea that we should always mock the Left's ideology by breaking their rules of political correctness. Bristow has himself used this strategy while he was a student at Michigan State University to combat their hegemony over political discourse by publicly hosting controversial conservative speakers and public demonstrations against issues the Left holds dear to their hearts. For example, when the Left protested Coca Cola on campus by hosting a Colombian Coca Cola union member who claimed that the company hired paramilitary commandoes to terrorize his fellow union members, Bristow showed up at their rally with a two-liter bottle of Coca Cola, which he theatrically guzzled in front of the distraught leftists as he grinned. For stunts

like this, the leftist Southern Poverty Law Center once opined—somewhat in jest, but with a hint of sincerity—that Bristow’s public right-wing collegiate events seemed to be inspired in equal parts by the movie *Animal House* and the Hitler Youth.

Bristow hosted his events publicly—always publicly—, because they destroyed the hegemony that the Left had over his campus. New ideas were introduced and students were afforded an opportunity to discover them.

Bristow is a rare person in today’s society in that he is quite intelligent—as evidenced by his writings—and is truly unafraid to stand up for true conservatism. Quite frankly, his steadfast resolve to defend truth and engage in activism inspired me while I served as the president of the Towson University chapter of Youth for Western Civilization. While leading this group, I often went to him for advice on how to best combat the Left. His insight into our political opponents and dedication to the cause has helped me to grow as an activist and develop into being the advocate that I am today. I am proud to say that Kyle Bristow is my friend, my colleague, and my comrade.

Bristow’s *White Apocalypse* is the pinnacle of his contribution to the defense of Western civilization. In this novel, readers should take away from it exactly how evil our opponents are by their very nature and goals: the book is a commentary on things as they are today. The battle between Western civilization and modernity is not about equality, it is a war between culture and anticulture, between good and evil, between the West and the rest. When reading the book, I felt that I was very familiar with the leftist antagonists who sought to bury the truth by trying to persecute a select number of activists that threatened the Zeitgeist with powerful ideas.

Men like Kyle Bristow prove that leftists are simply paper tigers. Through the courageous act of writing this novel, he told the leftist Establishment that he was not afraid of them at the same time he made a mockery of their precious worldview. Just as the characters of *White Apocalypse* dare to stand up and fight for our folk and for the truth, Bristow has demonstrated that all it takes for Western Man to triumph is a bit of courage, intelligence, and a lot of dedication. I am very proud to be afforded the opportunity to have written this foreword to the heroic saga that you are about to read, and I salute all the real-life Dr. Jack Schoenherrs out there.

Matthew Heimbach
Baltimore, Maryland
June 12, 2013

“Formerly no one was allowed to think freely; now it is permitted, but no one is capable of it any more. Now people want to think only what they are supposed to think, and this they consider freedom.”

Oswald Spengler
The Decline of the West, 1926 A.D.

“There is not a truth existing which I fear or would wish unknown to the whole world.”

Thomas Jefferson
Letter to Henry Lee, 1826 A.D.

“Serious misfortunes, originating in misrepresentation, frequently flow and spread before they can be dissipated by truth.”

George Washington
Letter to John Jay, 1796 A.D.

This is a saga about men who see the River Tiber foaming with much blood, but who do not stand idly by as it does so. If the Occident is as intrinsically important to the Cosmos as I believe it to be, then it is the paramount concern that it be defended by any means necessary from enemies within and without.

You are about to read a tale that chronicles the actions of Men of the West who wield the Sword of Truth for our civilization. The heroes of this book are fictional, but their valiant spirit lives within the hearts of our people, runs through the veins of our *Volk*, and will not succumb to the siren song of which the Culture-distorters relentlessly propagate. The enemies of our civilization would be foolish to believe that Western culture will fade into the perennial abyss without a solemn fight.

Kyle Bristow
Toledo, Ohio
August 10, 2010

One

Dr. Jack Schoenherr could not believe that it was actually happening, although he knew deep down that it was inevitable. Jack, a soft-spoken professor of Michigan State University who taught anthropology and archeology classes prior to going into hiding four years ago, could not be viewed as a physical threat, for he was only 5'11", 200 pounds, fifty-five years old, and had an aura of peacefulness about him—as many intellectuals do. However, his revolutionary ideas involving world history very much were threatening to various interest groups that wanted to silence him.

First, they tried *ad hominem* attacks in attempt to marginalize him; after that failed, they petitioned MSU to fire him or at least force him to refrain from studying and advocating his theories. When Jack rose above the *ad hominem* attacks by soldiering on with his studies no matter what people said of him and the university failed to discipline him in any way, his opponents resorted to violence to silence him: he was physically beaten up by three thugs prior to a Monday morning class; his university office was broken into, ransacked, and the walls covered in human excrement; and his BMW was utterly destroyed by what the detectives of the MSU Police Department thought was a Molotov cocktail. Wherever Jack went, he found himself to be always cognizant of his surroundings and of people who may be following him.

For the safety of him and his family, MSU allowed him to go on sabbatical; Jack would continue his studies of his world-shattering theory at a friend's cottage in Lake City, Michigan, which is located approximately thirty minutes from the city of Cadillac in the northern portion of the Lower Peninsula.

Jack's wife, Gudrun, and his two kids, Erik—age fifteen—and Chris—age seventeen—, were there to visit him that weekend, and they must have been followed by those who sought to prevent the world from learning of the ideas promoted by Jack. Not thirty minutes after his family arrived, the front door was kicked in by a thuggish-looking fellow who wielded an old .38 revolver.

"Si, se puede!" the intruder screamed at the top of his lungs to announce his arrival.

Upon hearing the commotion, Gudrun, Erik, and Chris ran upstairs and barricaded themselves in the master bedroom. They threw the television, dresser, and nightstand against the door of the bedroom in order to make the objectives of the intruder harder to come to fruition. Certainly the thug was there for blood—if he were only there to rob the place, he would have done so in the dark of night and only if he thought the cabin vacant.

Gudrun and her sons were hysterical—they heard yelling downstairs in Spanish and saw by looking out the window a rusted pickup truck arrive in their driveway with three more malcontents.

Jack, knowing that this day was fated to occur, cursed under his breath that his wife and sons were there and in mortal danger. Standing up so fast that his chair flew backwards and slammed against the wall of the study, Jack reached for his AR-15 tactical rifle that he had been given years ago by a friend. The rifle was a beast: it contained a hybrid of parts made by a number of different arms manufacturers. It had a Bushmaster lower receiver, a LaRou Tactical upper receiver, a barrel made by Walther, and a scope made by Millett Sights that could zoom in up to four times. "Live Free or Die" was engraved in white lettering on the side of the black Picatinny railing that surrounded the barrel. Jack always kept the rifle and the three magazines that each could hold thirty rounds of 5.56mm ammunition in his study, where he worked long and tedious hours on his project.

By the time Jack picked up the rifle, slid a magazine into it, and chambered a round, two more assailants had entered the cottage through the front entrance. As Jack carefully walked into the kitchen, holding his jet-black rifle at the hip, he found the first aggressor. The thug smiled a hideous smile that revealed yellow and rotten teeth and raised his right arm, which held his revolver, but he was too late.

The first shot from Jack's AR-15 missed its target, but the next three—fired within the span of less than a second—found their mark. The 5.56mm bullets screamed out of the barrel and nailed their target in his midsection and chest; the intruder was dead before he hit the floor.

"Die fucker!" Jack roared, the soft-spoken academic within him having been replaced by an animal fighting for his and his family's survival.

Hearing the sounds of a gun that was not a revolver caused the next two intruders to be concerned. They had been told that this would be easy—the target lived in the woods where no one would notice what was happening, the police—even if they were called—could respond no sooner than fifteen minutes at their very best, and it was believed that Jack Schoenherr was unarmed.

"No matter," the thug said to his colleague in Spanish. "He will still die."

"Por La Raza todo. Fuera de La Raza nada," the thug's kin responded. *For the Race, everything. For all outside the race, nothing.*

Gudrun, Erik, and Chris were distraught when they heard the gunfire and yelling, and they further became flustered when a brick smashed the bedroom window and a Molotov cocktail quickly followed it. The fire caused by the incendiary device quickly spread and caused the room in which Jack's family was seeking refuge to fill with a blinding and choking dark smoke. Gudrun screamed.

When Jack entered the family room, he happened upon the next thug, who was rather overweight, wore an extremely

worn Che Guevara t-shirt, and carried a sawed-off shotgun. Holding the AR-15 now in the proper position—his left hand on the fore grip and the stock held firmly in place by his right shoulder—the enraged academic let loose a volley of lead that hit the fat thug in the right portion of his chest; the blood spatter covered the beige wall, brown carpet, and old couch of the family room.

As the intruder—riddled with bullets—fell to the floor, the next intruder rounded the corner with a Glock .40 caliber pistol and let loose three quick shots in Jack’s direction. Unlike Jack who had grown up with firearms and knew how to properly hold them, the thug had no idea of proper firing technique—he held the pistol in the fashion of the “gangstas” he saw on television: sideways, barrel pointing somewhat downward, and arm bent at the elbow. The three bullets hit to the right of Jack, missing him by a few feet.

Jack dove to his left, into the laundry room, and was pursued by the thug who rounded the corner in a fast sprint within about five seconds. But Jack was ready for him: the AR-15 spewed forth eight rounds that forcefully jerked the body of the thug sickeningly as they sapped his life from him—the thug’s body would have fallen backwards had the wall behind him not been inadvertently used to support his deadweight. Dead, the brute fell forward, blood staining everything behind and in front of him.

By now, although only a minute or so had passed—Jack could not tell; time seemed to stop—and the fire upstairs had enveloped the master bedroom. Jack ran upstairs—with his rifle slung over his shoulder—, now wildly distraught knowing that Gudrun, Erik, and Chris were in mortal danger of either suffocating or being burned to death.

When Jack tried to open the door of the master bedroom, he found that the door would not budge. He kicked it and repeatedly ran towards it, tears coming down his face as he tried to save his family from harm.

When Jack finally defeated the obstacle to his family that was the door, he found himself stumbling over various items of furniture that had been used by his family to barricade themselves in that room. On his hands and knees, trying to find his family, Jack moved forward recklessly, using his hands as his eyes to feel his surroundings—he could not see at all through the smoke. He finally felt—after what seemed like an agonizing lifetime—the unmoving body of one of his sons. The son—he could not tell which one—was with two other beings—who also were not animated—, and with superhuman strength that is sometimes reported as overcoming people who recognize that a loved one is in a dangerous situation, Jack scooped up all three bodies and carried them out of the room.

As Jack carried his family to safety, the inferno had raged to the point where pieces of ceiling material were raining down. Jack staggered out of the backdoor of the cabin, not knowing if any more aggressors were there, and laid his sons and wife to the earth. All had severe burns, none of them were moving or breathing, and Jack could not find a much sought-after pulse by putting his soot- and blood-covered hands to their throats. He tried to perform CPR—although he never was trained how to perform the lifesaving procedure and only knew of it by seeing it on medical drama television shows—, but he was unable to resuscitate anyone. The medical examiner, after performing autopsies two days later, would find that the cause of death for Gudrun, Erik, and Chris was asphyxiation by smoke inhalation.

Jack heard the revving of the engine of the pickup truck parked seventy yards away and the wheels spin wildly as the driver slammed the accelerator to the floor. Jack, enraged in a way that words cannot adequately convey, unslung the AR-15 from his shoulder, aimed at the cabin of the pickup truck by using the scope, and pulled the trigger repeatedly until the magazine was depleted of ammunition.

The truck drove off the road, slamming into an aged oak tree, and moved no more. The door of the truck lurched open; the driver fell forward and landed on the ground in the fetal position.

Jack—distraught, sobbing, and so saddened that he found himself vomiting—, came to the realization that his life was forever changed: his wife and sons were dead, his opponents would continue hunting him until they eventually found and murdered him, and he could not return to his professorship because if his location were known by his detractors, he would face a demise sooner rather than later. His life was over.

As two police cars with their sirens blaring rolled into the driveway, a 200-page manuscript with the title *The Solutrean Theory* laid on the desk of the study as it caught fire. The work of Prof. Jack Schoenherr was lost to the Cosmos that fateful day although, because truth has a peculiar habit of finding its own way to surface, the ideas of that book would not be lost forever.

Ten years pass.

Two

Samuel Buchanan, a graduate student at the University of Toledo, could not believe it: the three professors outright laughed at him when he sat down in the cramped conference room to find out what they thought of his doctoral dissertation—and whether he would be granted a Ph.D. in anthropology. Sam, a 25-year-old who had a healthy thirst for knowledge and a love of history since he was only eight years old, had posited in his 150-page dissertation that the Amerindians—who came to the New World from Asia via the Bering Strait approximately 12,000 years ago—were not the only—and not the first—inhabitants of the Americas, for Caucasians had arrived from Europe by primitive boats or by walking across a theoretical frozen land bridge between present-day Greenland and Canada thousands of years ago while on a seal hunt.

“This is the most absurd, anti-scientific, nonsensical, and infantile dissertation that I have ever had the misfortune of being forced to contemplate for my job,” Prof. David Schwartz—a man in his sixties who had been balding for the last forty of those years—said. “Did you dream up this fairy tale after getting high on whatever drug it is that college students are recreationally using these days?”

“I do not believe that you are ethically and intellectually fit to hold a doctorate in anthropology,” Prof. Sarah Berg stammered. She was a butchy-looking woman who had been a leftist agitator during the 1960s. “Do you concur, Seth?”

Prof. Seth Rosenthal, the head of the university’s history department, did not answer at first—he just menacingly looked at Sam as he stressfully tapped his knuckles on the conference table before him. After about ten seconds of the three professors glaring at the helpless graduate student across the table from them, Prof. Rosenthal said matter-of-

factly, “Not only do I believe Mr. Buchanan to be ethically and intellectually unfit to be entitled to a doctorate, I feel that it would be in the interest of the academic community and our university to recommend that Mr. Buchanan be expelled for violation of the Code of Student Professional Conduct. His asinine dissertation treats junk facts as if they were empirically sound evidence; there is nothing scholarly or professional about that.”

Sam was really irked by these know-it-all tenured professors who held his career in their hands. His dissertation—which he worked on for the better part of a year—contained a treasure trove of data from what he considered reputable sources.

“I respectfully disagree with your assessment of my paper,” Sam opined. “The Institute for American Historical Studies and some well-known archeologists have suggested that it is possible that people of the Caucasoid race made it to the Americas thousands of years before Leif Erikson and the Norse did in the eleventh century or Christopher Columbus did in the fifteenth.”

“The Institute you cite as reputable is comprised of a number of alleged ‘scientists’ who have been disowned by their profession for their fanciful ideas. They should be stripped of any academic honors that have wrongly been bestowed upon them. Your use of their information and studies is a reflection of your scholarly aptitude, which is sorely lacking,” Prof. Rosenthal retorted as spit flew from his mouth.

“You will never amount to anything, because what you propose is an affront to the well-recognized truth,” Prof. Berg stated.

Now enraged with how he and his work were being treated and knowing that there was no way he could talk his way into being accepted by these jackasses, Sam leaned back in his chair, folded his arms across his chest, and—failing to hold back a grin—stated, “Back in the day, the orthodox

view was that the world is flat, the universe revolves around the Earth, maggots are produced by rotting meat, and that disease is spontaneously produced for no reason at all. Instead of subscribing to outright stupid ideas like the scientists did of yesteryear—especially when the empirical evidence says otherwise—, I recognize that there is more truth to Amerindian history than you care to admit. I think that...” Prof. Rosenthal abruptly cut him off.

“How dare you compare yourself to great and visionary thinkers? You are a stupid punk who will not amount to anything in life. You—and I think that I speak on behalf of the consensus of the real scientists in this room—are not fit for a Ph.D. and your application for graduation is hereby rejected.”

Sam was now absolutely livid and no longer could exercise any restraint whatsoever.

“You stupid fucks are employed only because you have a monopoly over academia and are protected by tenure. Reject my application for graduation, if you will, but know this: you are cowards for not being open-minded and objectively reading my dissertation.”

Prof. Seth Rosenthal was now relishing his persecution of the young graduate student, and he smiled in a devious way. Sam curtly stood up, grabbed the manila folder on the conference table that contained three copies of his dissertation—which were never read by the professors—, and left the conference room as the three professors laughed and congratulated one another for their performance.

As Sam was walking down the hallway to leave the building, he passed by two other graduate students who would be granted their Ph.D.s by Profs. Rosenthal, Berg, and Schwartz. Their dissertations were entitled “Queer Theory and Ancient Greece” and “Socialism Prior to European Imperialism in Africa,” respectively. Of these two graduate students, Dr. Rosenthal would describe them as each being

a “model student,” Prof. Berg would say of them that they will make great professors someday, and Prof. Schwartz said that he is “proud” to know that they are the future of academia.

Two years pass.

Three

In the quiet and peaceful town of Port Clinton, Ohio, a new Walmart store was in the process of being constructed when workers happened upon during the digging of the foundation a grisly scene that will haunt them for the rest of their lives: a mass grave that contained forty-seven skeletons. At first, the construction workers thought that they had found a dumping ground where the Italian mafia buried their victims, but after detectives with the Ohio State Police Department arrived and looked at the discovery, they realized that they had something huge on their hands. After excavation, the forensic specialists realized that some of the skeletons that were mostly complete—including smaller ones that only could have belonged to children—were all posed in the same way: legs straight, arms crossed, and the severed skulls were all together in a giant, hideous pile.

Tasked with securing the crime scene, newer police officers doubled over and vomited with disgust; even a few experienced detectives who had seen horrific crime scenes during their long careers felt a little queasy. “What kind of sick monster would murder and mutilate children?” one officer quipped under his breath. “This is a nightmare that could only have been dreamt up by Jeffrey Dahmer or Ted Bundy.”

When the local media was tipped off by one of the construction workers at the scene, they dispatched a news van—complete with satellite hookup. The young, blonde female reporter asked construction workers what they found, and they stated that they saw a number of human bones that were buried not too far from the surface—no more than seven or so feet. The police officers—who were now swarming throughout the area—created a perimeter and prevented the journalist from getting any decent video footage. Within three hours of her live reporting, dozens of

newspaper, radio, and television reporters descended upon the otherwise quiet town to report on the shocking find.

Other than the ominously black police helicopter that had arrived two hours after the police officers and detectives, there were three news helicopters circling the area to get any video footage that they could of the historic find, but their view was obstructed when police officers placed giant brown tarps over the crime scene.

At first, the news reports stated just the facts, but it was not long before viewers—who were permitted to call in and voice their own unfounded opinions—caused the story to take off on a wild tangent. People said that the skeletons belonged to victims of the mafia, while others claimed that a sadistic cult was operating in the area and the remains belonged to victims of human sacrifice. Others said that the skeletons belonged to victims of a conspiracy by Corporate America to break up and destroy trade unions—perhaps Jimmy Hoffa was in the mix? Many people suggested that a prolific but unknown serial killer murdered people and dumped their bodies at the location, but not before mutilating the bodies and arranging them in their poses. Others said that it was a hoax and that a college fraternity must have dug up bodies at a cemetery and reburied them to cause a stir.

It was not until radiocarbon dating testing was done on the skeletons before the rumormongering subsided. The results of the test showed that the skeletons were about 11,000 years old.

After it was decided that the skeletons were of a prehistoric people long dead, the criminal investigation ceased and archeologists were permitted to excavate the site. The scientists who came from all around the world found a number of items of interest: spearheads, arrowheads, and other artifacts. Near some of the skeletons, the researchers found filed-down quartz beads, copper rings, and seashells, which were evidence of jewelry; the

rope used to tie the items together had long ago rotted away.

It was described by a FOX News reporter as “the discovery of the millennium,” and a CNN reporter opined that “the discovery will change our understanding of world history as we know it.” Every news channel on television showed footage of the dig site—obstructed, of course, by the brown tarps—constantly all day long, and they would for two full weeks after the discovery had been made by accident or fate, depending upon who was asked.

The discovery became a history-changing event when researchers analyzed a number of skulls and discovered that they were not similar to the skulls of the Amerindians who came to North America from Asia by crossing the Bering Strait during the last ice age, but rather, were similar to the skulls of Caucasoids—*white people*. Later, researchers observed via high-powered microscopes that the cut marks on the prehistoric skeletons were made by tools used commonly by Amerindians during that era. In addition, the tools found at the dig site differed from the widespread Amerindian tools in that they were designed in a much different and more advanced way.

Some archeologists theorized that the skeletons—which likely belonged to the descendants of prehistoric travelers who came from prehistoric Europe as had been suggested by researchers like Jack Schoenherr and Samuel Buchanan—belonged to people who were systematically murdered by Amerindians, and the property of the former was buried with the mutilated bodies for the purpose of removing them from existence. What salting the earth was to ancient Europeans and book censorship was to communists of the twentieth century, the burying of tools was to the Amerindians.

After this revelation was made public, the headline above the centerfold on the front-page of *The New York Times* read in big, bold letters: “Ohio Discovery Evidence of Prehistoric Genocide.” The article that followed received

accolades from the Institute for American Historical Studies, but had detractors that would kill to prevent the truth from being said and others—like Prof. Seth Rosenthal—who ridiculed the conclusions drawn by those who subscribed to what was being called the “Solutrean Hypothesis” in honor of the European tribe that was contemporaneous with the forty-seven skeletons that were found in Ohio. The Solutrean Hypothesis holds that prehistoric white people from Europe arrived at and settled North and South America prior to the arrival of the Amerindians who crossed the Bering Strait during the last ice age; the Amerindians eventually wiped out the whites through genocide.

Sadly, the two reporters who co-authored the article were found butchered to death a week after it was published; both were symbolically missing their scalps. After that incident, the American media mostly stopped reporting on the prehistoric discovery except to condemn the adherents of the Solutrean Hypothesis as being “conspiracy theorists.” The demands of the detractors were implied and never overtly stated, although they were understood very, very well.

Four

Samuel Buchanan was working for the Arlington, Virginia-based Institute for American Historical Studies as an assistant researcher for Dr. Timothy O'Neill when the Ohio discovery had been made. Since this find was the most damning evidence of the orthodox view that Amerindians of Asiatic origin were the first and only inhabitants of the New World during the last ice age, the Institute jumped at the chance to get in the spotlight to promote their ideas. With exposure, the Institute could maybe convince more people to donate to the tax-exempt organization so that much needed research could be funded. The Institute's directors recognized Sam as being both learned and eloquent in how he spoke of the Solutrean Hypothesis, so he was tasked with representing the Institute in media interviews.

"Sam, we are going live in three minutes," the man behind the camera stated for the benefit of the interviewee. "After the commercial break, James is going to talk briefly about your organization, and describe you in a few words before you will appear."

This was Sam's first studio interview done via satellite, and it was rather nerve-wracking. He had a hidden earpiece that would allow him to hear James Morgan, the MSNBC host known for hostility toward his interview subjects, and there was no way for them to see one another—Sam opted to forgo having a video screen set up behind the camera to see Morgan because the fifteen second lag might throw him off. Between the hidden earpiece and the microphone that snaked its way through his dress shirt and under his black suit, the interview would be akin to talking on a phone, although the world would be watching and listening.

The studio was a cool sixty-five degrees Fahrenheit, but Sam was beginning to sweat. Before he knew it, the cameraman

waved to him and said, “Ten seconds.”

Sam sat up straight and stared into the camera that was directly in front of him that had a red light lit above the camera lens.

“For the next segment, we are going to discuss the so-called ‘Solutrean Hypothesis’ with Dr.—uh—Mr. Samuel Buchanan of the Institute for American Historical Studies. He joins us live from our affiliate in Toledo, Ohio, and he has been at the scene of what is alleged to be one of the greatest discoveries of all time.”

Sam nodded and smiled when Morgan mentioned his name. Morgan continued, “Mr. Buchanan, why is the discovery of the forty-seven skeletons so important, and why is your organization so interested in it?”

“Well, let me first say that I appreciate that you have decided to have me on your show. The Institute for American Historical Studies was founded eight years ago by a number of prominent researchers who believe that there is much more to world history with regards to prehistoric migration to the Americas than is known today. The gist of the Solutrean Hypothesis is that during an ice age of long ago, Caucasians traveled to North America before the Asiatic peoples. The Caucasians were eventually killed off by the tribes of the Asiatic immigrants—what we call ‘Amerindians’ or ‘Native Americans’ today—and so...” Morgan cut him off.

“That’s not what I learned in school,” Morgan bemoaned. “With all due respect Mr. Buchanan, that theory of yours seems to be 180 degrees from what I was taught. We all know that Christopher Columbus was the first European to come to the Americas, and with him, he brought disease, slavery, and imperialism. What say you?”

“Well Mr. Morgan, your facts are not correct: Leif Erikson, a Viking, was one European who came to North America long before Columbus did, and Erikson did so in around 1000 A.D. —we know this because the Icelandic peoples wrote of this

epic journey in their sagas and we have found an actual Norse settlement in Newfoundland, Canada. The Vikings called the area 'Vinland' because of the large quantity of wild grapes growing in the areas they visited. 'Vinland' literally means 'Wine Land.' According to the Icelandic sagas, the Norse settlers were persecuted by the Amerindians—whom the Norse called 'Skraelings'—to the point where the Norse were driven from the land, but I digress."

"What's your point? What do the Vikings have to do with what many people who have doctorates describe as a 'pseudoscientific theory'?" Morgan grunted.

"Mr. Morgan, I was getting to that. Just like how the discovery of the Viking settlement in Canada confirmed the theory that the Norse came to the Americas prior to Columbus, the discovery of the forty-seven prehistoric Caucasoid skeletons in Ohio gives credence to the theory that white people came to the New World before the last ice age. Also, just like how the Norse were persecuted and relentlessly attacked by the Amerindians, it is quite possible that the prehistoric whites suffered at the hands of Amerindians as well."

"Can only forty-seven skeletons at one location change our understanding of world history? I think, as many people do, that more—much more—factual evidence must exist before we jump to any crazy conclusions," Morgan opined.

Sam shifted in his seat, leaned forward, and said in an exciting tone, "There is much more evidence than the recently discovered forty-seven skeletons to support the assertion that Caucasoids made it to the Americas before the last ice age and that they were subsequently wiped out. I'm more than happy to go into that in depth; the forty-seven skeletons only give further support to the notion that the Caucasoids were murdered—in a systematic, genocidal campaign, if you will—by the Asiatic Indians."

“OK, Mr. Buchanan, you’ve piqued my interest. What other evidence is there?” Morgan questioned him.

“In 1940 A.D., a mummified body was found in Nevada in a location dubbed ‘Spirit Cave.’ Archeologists agree that the Sprit Cave Mummy is 9,400 years old and has the skeletal structure of a Caucasoid male. Found in the cave with the mummy were textiles of an advanced form—called ‘Diamond-plaited matting’—which is considered to be too technologically complicated for the Amerindians to have produced at that time. Heck, even at the time of Columbus’ arrival to the New World, the Amerindians had no written language, had not progressed past the Copper Age—much less the Bronze or Iron Age—, and had not even invented the wheel! It is inconceivable to think that the Amerindians could have produced a textile of a nature that would have been considered one of the most sophisticated on the planet at that time.”

“That’s all well and good, but tell me, Mr. Buchanan, why do scientists conclude that the mummy was white?” Morgan asked skeptically. All of this information seemed to be too much to process for one who had been brainwashed into believing that no white folk lived in the Americas before and during the last ice age.

“Forensic scientists are able to analyze the dimensions of skulls, and in doing so, they can figure out to which race the deceased person belongs. Although some people believe that race is a ‘social construct,’ race is rooted in genetics and scientists can tell the differences between people. This is why when a John Doe skeleton is found, forensic scientists are able to figure out the race of the person by analyzing the skull, what sex the person was by analyzing the shape of the hip, and what the age of the person was at the time of their death by analyzing factors such as skeletal development and bone density. The age of an ancient skeleton can be determined by radiocarbon dating.”

“OK, Mr. Buchanan, for purposes of this discussion, let's say I believe you. What other evidence is there? I find this to be interesting, yet it sounds like a conspiracy theory.”

“In 1996 A.D., the skeleton of a 9,000-year-old Caucasoid was found in Oregon near the town of Kennewick, Washington. Dubbed the ‘Kennewick Man’ in honor of where he was discovered, scientists recognized that he was most certainly white; even before the police realized what they had on their hands, the forensic scientists believed that he had been a nineteenth century *white man*! Only after radiocarbon dating was done did they realize how old Kennewick Man truly was.”

“That’s very interesting,” Morgan chimed.

“That’s not all,” Sam said. “Also, in Oregon, archeologists discovered in 1938 A.D. a cave—called ‘Fork Rock Cave’—that contained a number of intricately woven sandals that were made of sagebrush. Radiocarbon dating revealed that the sandals were 9,000 years old, so this cave was used around the time Kennewick Man was alive. There were also other prehistoric items discovered in that cave, and all indicated that their creators were highly skilled workers. The artifacts in this cave are vastly different from traditional Amerindian artifacts, so this suggests that those who lived and worked in that cave were dissimilar to the Amerindians.”

“Other than Kennewick Man, the Spirit Cave Mummy, and the recently discovered forty-seven skeletons in Ohio, are there any other human remains that suggest that white people were in the Americas 10,000 years ago?” Morgan questioned, absolutely fascinated with what he was being told. This interest caused the notoriously vicious television show host to refrain from harassing his guest as he usually did.

“In Pyramid Lake, Nevada, a skeleton dubbed ‘Wizards Beach Man’ was discovered and has been radiocarbon dated as being around 9,200 years old. He also has skeletal

features that are common to whites and not Amerindians who have Asiatic traits,” Sam answered.

“Also, in 2002 A.D.—not too long ago in the grand scheme of things—a 13,000-year-old skeleton was rediscovered in Mexico City’s National Museum of Anthropology. Called by scientists the ‘Peñon Woman III,’ this person had features similar to the other prehistoric whites.”

“This is absolutely amazing, Mr. Buchanan. Before we continue, we are going to have to take a commercial break,” Morgan informed the television audience and Sam. The theme music of the show played for five seconds and then the red light on the video camera into which Sam had been talking went off. Over his earpiece, Sam heard Morgan say, “When the show resumes, we will have to discuss any more evidence that you may have regarding the Solutrean Hypothesis, and after that, we are going to allow viewers to call in and ask questions of you live.”

“Sounds good,” Sam said.

A man in tan pants and a blue polo shirt walked into the studio and approached Sam.

“I wanted to let you know that a throng of about forty protesters have formed outside the building. They are shouting all kinds of obscenities, holding up signs that call you and your organization every name in the book, and they have thrown a few glass bottles at staff. Security is keeping them out of the building, and we called the police. When the interview is over, you will have to leave with police officers who are going to escort you off the premises for your own safety,” the man said.

“Great,” Sam said. It was always a struggle to get the message of the Institute across, because its detractors were absolutely committed to silencing it. In the past, Sam has had eggs and urine-filled balloons thrown at him, has needed police escorts at least a half dozen times, and has received more death threats than he can remember. Last summer, he got a permit to carry a concealed weapon, and

he has taken to carrying a Smith and Wesson Military and Police style 9mm compact pistol, which holds twelve rounds in the magazine and one in the chamber. Since Ohio has reciprocity with the state where he got the permit, he was able to legally carry his pistol on his person. He had it with him in his shoulder holster.

Sam took a sip of water from the water bottle that he had hidden under the table and put it back. The cameraman said, "Thirty seconds."

Sam ran his right hand through his hair to make sure that none of it was sticking up. In television studios, the excessive lighting causes his blond hair to reflect the light in a way that makes any strand that is out of place appear noticeable.

Sam could hear the theme song of James Morgan's show over his earpiece, and then he heard Morgan's voice.

"And we are back with Mr. Samuel Buchanan of the Institute for American Historical Studies. If you are just joining us, we are discussing the so-called Solutrean Hypothesis in which its adherents believe that white people were in the Americas during prehistoric times. Mr. Buchanan, you just told us all about the various skeletal remains found throughout North America that support your theory. Is there any other evidence that we should know about?" Morgan asked inquisitively.

"Oh yeah. In 1998 A.D., Theodore Schurr, a molecular anthropologist, found in his study that Amerindians have a gene found in their mitochondrial DNA—which people inherit from their mother—that occurs in low frequencies. Europeans are the only other racial group that has this gene, and because modern Asians lack this gene, this genetic evidence implies that the prehistoric European peoples brought this gene with them to the New World and it found its way into the Amerindian populations by interracial reproduction. Being that the white race was completely wiped out by the time Columbus arrived in the

fifteenth century and bearing in mind that interracial relationships obviously occurred, this evidence leads me to believe that prehistoric whites were systematically murdered by the Amerindians, who also took the women of the former as sex slaves,” Sam said.

“Why do you say that the women were forced to become sex slaves? Couldn’t they just have intermarried?” Morgan skeptically asked.

“When the Spanish conquistadors arrived at the Americas during the sixteenth century, they made contact with the Chachapoyas—which translates to mean ‘Warriors of the Clouds’—who had recently been conquered by the Incas. These people—the Chachapoyas—had white skin and blond hair, and their existence can only be explained by the Solutrean Hypothesis. How else could white, blond-haired people be in the Americas? Anyways, according to Pedro Cieza de León, a conquistador, he wrote of the Chachapoyas that ‘They are the whitest and most handsome of all the people that I have seen in the Indies, and their wives were so beautiful that because of their gentleness, many of them deserved to be the Incas’ wives.’ This is primary source information that explicitly shows that white folk were in the Americas, that they were conquered by the non-white Amerindians, and that the Amerindians took their women as sex slaves. ‘Deserved to be the Incas’ wives’ is a euphemism for sex slavery,” Sam said.

“This is absolutely incredible and is most certainly not what I learned in school many years ago. Before we go to the callers—I am told we have many holding—is there anything else that you’d like to mention that supports your Solutrean Hypothesis?” Morgan asked.

The interview was going better for Sam than he expected. Despite the angry mob of people outside, which had swelled up to 200 people who were contained by thirty stressed-out cops in riot gear—complete with shields and helmets—, everything was going well.

“Stonehenge in the United Kingdom is a prehistoric, religious shrine built out of rock by ancient Europeans and is an example of what we call a ‘megalith.’ Would you be shocked to learn that megaliths exist in North America that were designed in similar ways to Stonehenge? Being that the Amerindians, except for a few tribes in Central and South America, did not build stone structures, this suggests that prehistoric Europeans were here,” Sam said.

“You’ve got to be kidding me! I’ve seen pictures of Stonehenge on the History Channel; you are telling me that such structures exist in the U.S.?” a dazed Morgan asked.

“Yes. Near Salem, New Hampshire, at a location dubbed ‘Mystery Hill,’ is a megalith that is referred to by locals as ‘America’s Stonehenge.’ Amazingly, there is Celtic-style writing on artifacts that have been discovered at that location, and being that the Amerindians had no writing system, this is clear proof that ancient Europeans immigrated to the New World long before Columbus and Erikson. The structure of ‘America’s Stonehenge’ is just like that of the best-known megalith found in the United Kingdom,” Sam said with an aura of authority about him.

“Megaliths have been found across the eastern coast of the United States, which one would expect to be where prehistoric Europeans would arrive if they came from Europe in the east. Numerous megaliths have been found throughout Massachusetts.”

“Mr. Buchanan, you say that the Native Americans only built structures out of rock in Central and South America. What about the so-called ‘cliff dwellers’ in Nevada? I saw a program about them a while ago on television,” Morgan said.

“Well, that’s a valid point that you raise; however, it is a well recognized fact that most Amerindians did not build structures out of stone, and according to the legends of the Amerindians who live in present-day Nevada, the stone structures in which the cliff-dwellers lived were created by

the Anasazi people—a tribe for whom we have little information—and these people inhabited the area *before* the Amerindians arrived!” Sam—emphasizing the fact that Amerindian folklore recognizes that a people lived in the land before the Amerindians arrived—responded.

“As was asked by a learned man who researched the Solutrean Hypothesis extensively, if Amerindians built the stone structures of the cliff-dwelling community and had it within their ability to construct two- and three-story stone buildings, then why were Amerindians living in primitive buffalo skin tents and mud huts when Columbus, Hernán Cortés, and the rest of the Europeans arrived during the fifteenth and sixteenth centuries?” Sam asked rhetorically.

“I can’t answer that question, I don’t have a doctorate in anthropology,” Morgan responded. Sam ignored the attack on his academic credentials. Why bring attention to something that would be missed by most of the viewers?

“There is other evidence that also supports the Solutrean Hypothesis. It is well known that the Amerindians did not progress past the Copper Age, but we have found a few prehistoric iron-smelting furnaces across the United States. These furnaces are of European design, and one of the best-known iron furnaces is that on Spruce Hill in Ohio. The hill has a collapsed wall around it of around 200,000 tons of masterfully cut stone, which is evidence of an ancient fort. Other iron-smelting furnaces were discovered no more than a dozen miles from that location,” Sam said.

“Although there is much evidence to support your theory, Mr. Buchanan, I still find it hard to believe. Why are people so hostile to it? I was told by my producer during the commercial break that a number of angry people are protesting outside the studio where you are giving the interview,” Morgan said.

“The answer to that question is quite simple. If it is believed that the Amerindians are not indigenous to the New World and that the Amerindians actually murdered the real Native

Americans, then the treaties that the government of the United States has with the Amerindians would be null and void, because the treaties all specify the recipients of the perks as being 'native' to the land. The Amerindians would lose the right to trespass on private property to hunt, to kill whales, to fish with nets, to disregard laws that prohibit gambling, and would lose out on affirmative action programs through which Amerindians are given preferential treatment and their higher education is often paid for at the taxpayer's expense. Not only that, but the Solutrean Hypothesis involves racial and cultural issues, which make it controversial," Sam answered.

"OK, Mr. Buchanan. Let's speak with a few of the viewers who have decided to call the show. Dave is calling from Oklahoma. Dave, can you hear me? Welcome to the program," Morgan said. Morgan always hated this portion of the show; every other person who called his show was a moron who had no basis for their arguments that they wished to share with the world. The producer of the show required Morgan to take calls from the television audience, because the interaction with the viewers was believed to improve viewership and ratings.

"Hey, uh, hi. I'm calling, because I think the whites-came-to-America-and-were-killed-by-the-Indians theory is absurd. The Institute for American Historical Studies is a racist organization that lies about history," Dave stammered before Morgan cut him off.

"Them are fightin' words, Dave," Morgan opined. "What do you say to that, Mr. Buchanan?"

"There is nothing absurd about the Solutrean Hypothesis, because the available evidence supports it. Unless one was prepared to argue that the Amerindians who are believed by scientists to have not invented the wheel or progressed past the Copper Age and who lived in mud huts were building forts made of perfectly cut stone, two- and three-story stone buildings in Nevada, iron-smelting furnaces in Ohio, and

megaliths that look eerily similar to Stonehenge in the U.K., one cannot call the Solutrean Hypothesis ‘absurd,’” Sam defiantly responded.

“Also, I didn’t mention it before, but on the East Coast of the U.S., prehistoric spearheads have been found that were constructed in a way very similar to those made in prehistoric Western Europe. With all of the evidence before you, how can you disregard it all?” Sam asked.

“Fuck you, you fascist scum!” the caller bellowed before the technician in the studio hung up on him. The ten-second lag between what was recorded in the studio and that which was shown on television would allow the technician to censor the caller’s tirade. Viewers heard a bleep that lasted a good three seconds and could see Sam grinning.

“So typical of these anti-science, anti-reason morons,” Sam thought to himself.

“Mr. Buchanan, I’d like to have you answer more calls, but we unfortunately are out of time. I thank you for appearing on the show, and I’d really like you to come on in the future and share more of this theory of yours with us. I find it fascinating, and with the recent find of the forty-seven skeletons in northern Ohio, this should be getting proper coverage,” Morgan said.

“Thanks for having me on, and I’d definitely like to come back and further tell your audience about what the Institute for American Historical Studies has found,” Sam said.

Sam’s earpiece then went dead, and a staff member of the studio approached Sam with a worried expression on his face.

“You can’t hear what is going on in here, because this room is soundproof, but all hell is breaking loose outside. The police have had to call in reinforcement from a nearby city, the protesters number about three hundred, and a dozen or so arrests have already been made. You can wait in the conference room for your police escort; they should be here

momentarily,” the television studio employee said. “This way, please.”

Sam was taken to a conference room down the hall from where the televised interview was conducted. While in the hallway, he could hear loud chanting, sirens, and saw employees of the studio pacing about in a worried way. A few police officers were standing at the end of the hallway, and when they saw Sam, they approached him.

“Mr. Buchanan, I’m Officer Bill Adams and my partner is Officer Mark Beck. We are going to walk you to your vehicle,” the cop said.

“I appreciate it very much. My green 2007 Jeep Liberty is in the parking lot, about fifty yards from the main entrance.”

“We have a number of officers outside who are doing their best to contain the crowd. It shouldn’t be a problem,” Beck added.

Adams told Sam that he and Beck watched the interview, and found it absolutely amazing, although somewhat conspiratorial in nature. “What makes you think that a genocide of whites occurred in the Americas, rather than just assimilation. Couldn’t it be possible that the whites were just absorbed into the Indian tribes through peaceful means?” Adams asked.

“I will concede that it is possible that the prehistoric whites disappeared through racial amalgamation, although it is not probable. Last year, I visited the ancient Mayan temple of Chichen Itza—called the Temple of the Warriors—on the eastern coast of Mexico. In this temple are a number of paintings that show human sacrifice rituals: those who are sacrificed are painted white and have blond hair, whereas their captors and executioners are depicted as having brownish skin,” Sam said.

“That’s not too impressive. I’m sure the Mexicans painted those because of their encounters with the Spanish conquistadors,” Beck said.

“It would not contribute much to the Solutrean Hypothesis if the paintings were in an Aztec temple; however, the temple was Mayan. The Mayan civilization declined long before the Spanish arrived in the sixteenth century. The city around that temple fell around 1,000 A.D., which was around half a millennium before the inhabitants of that city could have had any contact with the Spanish. The paintings of the Amerindians torturing and murdering white captives were painted hundreds of years *before* the Spanish arrived. I believe this shows that the Mayan oral tradition included folklore that involved the persecution of white people, and the paintings reflect this—it is common for peoples to illustrate their myths for the sake of posterity,” Sam said.

“That’s creepy to think about,” Adams said.

“Also,” Sam said, “Sarah Winnemucca Hopkins, the daughter of Chief Winnemucca of the Paiute Tribe of Nevada, wrote a book after consulting with the elders of her Amerindian tribe about the legends of her people. In her book, which was entitled *Life Among the Paiutes*, she writes that ‘My people say that the tribe we exterminated had reddish hair.’ Red hair is unique to the European race and occurs when a person has two copies of a recessive gene on chromosome 16; this causes a mutation in the MC1R protein and produces not only red hair, but pale skin, light eye colors—like shades of blue, green, and hazel—, freckles, and makes a person relatively more sensitive to sunlight. When Princess Hopkins writes that her tribe ‘exterminated’ people with ‘reddish hair,’ she is really making an overt admission that a genocide of a people with Caucasoid genes not only occurred in the Americas, but was perpetrated by the invaders from the Orient.”

“Wow,” Beck said. What else could he say?

The trio approached the exit of the television studio, where a throng of four police officers and three security guards were seen mingling. “OK everybody. We are heading out,” Beck said.

Sam followed his guards through the doors and saw the sea of protesters. The protesters held signs, while others wielded Mexican flags. When the protesters saw their target, they lurched forward and were pushed back by officers bearing batons and shields. The horde chanted in unison, "Whose land is this? Our land!" One protester held up a sign that read "Deport whites to Europe."

"Fuck you, Nazi!" a fat and short protester of indeterminate sex and race screamed. Sam smiled and nodded in her—or his, it was not known—direction. The creature wore traditional Indian regalia, complete with a headdress full of feathers. Prior to Sam's arrival, this protester had been hopping around on one foot as another protester banged on a drum.

The officers escorted Sam to his vehicle, he started it and drove off as quickly as he could—not bothering to stop for the stop signs at the first two city blocks. A group of very determined agitators were chasing him on foot, and he did not want them to catch up with him. At worst, they would probably just throw stuff at his car, he thought, but if they threatened anything more, he had his pistol with him.

"So this is how mailmen feel when they are chased by dogs," Sam said to himself.

Suddenly, out of what seemed like nowhere, a proverbial black van without windows came crashing into his vehicle, causing his Jeep Liberty to be slammed across the road before it rolled over. Sam slammed his head against the window rather hard, and he instantly blacked out.

* * *

When Sam awoke, he realized to his horror that his arms and legs were bound to a chair in what appeared to be a small room in a warehouse or store of some kind. It was dark, dreary, quiet, stacked boxes were everywhere, and there was no light except for a flickering light bulb in the

ceiling light fixture. Sam had a raging headache, and his body ached all over. To his left, about twelve feet away, was a door—the only entrance and exit to the room.

After sitting in that chair for five minutes and unsuccessfully trying to get loose by flailing his arms and legs about as much as the slack in the ropes would allow, a menacing voice behind him said, “I’ve longed to meet you face-to-face, Samuel Buchanan.”

Sam jerked his head to look over his right shoulder and saw an intimidating man who looked to be around thirty-five years old, had brown skin and long black hair, was around 6’2”, and must have weighed around 250 pounds. The creature looked like he was in desperate need of a shower.

“Who are you? Where am I?” Sam asked.

“My name is Eduardo Chalepah—I can tell you that because you won’t be sharing it with anyone. I’m of the Cherokee Tribe, and I want revenge for my ancestors. Do you know what your people did to my people? You stole their sacred land and relocated them to reservations. Your forefathers deprived my people of their destiny,” Chalepah said.

“Cry me a trail of tears,” Sam responded. If he were going to die, he was not going to grovel.

Chalepah raised his right hand and smacked Sam across the face, jerking his head violently in the process. Sam’s head started to throb painfully.

“To hell with you!” Sam yelled after regaining his composure.

“I’d very much like to take this hatchet right now and scalp you as was the custom of my people before the European imperialists subjugated them,” Chalepah said as he raised a crude-looking axe in his right hand, “but we have other plans for you.”

Just then, the door slammed open and another one of Sam’s captors arrived. This one was a large and burly fellow who carried a machete-like knife. He closed the door upon entering the room.

“What is it with you people and sharp objects?” Sam asked. “Haven’t you evolved any since the days your forefathers ran through the forests in loincloths, scalping one another, shoving bones through their noses, and worshipping the sun god?”

The thug who just arrived looked at Chalepah and said, “He won’t be talking tough after we are through with him.” Chalepah smirked wryly.

“My name is Jose Hernandez, and you will remember it for the rest of your short life,” Chalepah’s associate said.

“Which savage tribe spawned you?” Sam asked.

“My forefathers were of the Aztec people, the bronzed-skin people of the Americas,” Hernandez answered rather proudly.

“If my forefathers did not bring bronze to the Americas after having discovered the process by which it is made, you wouldn’t know what bronze is, much less its color,” Sam retorted. Sam irritated the Amerindians, but they were doing their best not to show it.

“By the way, I have got to ask you something: why is there a chicken and a worm on Mexico’s flag?” Sam asked with a hint of amusement in his voice.

“You stupid Gringo fuck,” Chalepah screeched. “You don’t know who you are messing with. We are of the Movement of Indigenous Peoples, which seeks to liberate our land from the European parasitic invaders who have raped our land for hundreds of years.”

A look of horror came over Sam’s face upon hearing that his captors were members of the Movement of Indigenous Peoples, which was a terrorist organization that had been responsible over the last few years of murdering about a dozen researchers who studied the Solutrean Hypothesis. Police often found the victims of this organization with their hearts ripped out.

“Oh, you have heard of us and our exploits?” Hernandez asked. “We have worked hard for our reputation. Would you

like to see something we have recently done?”

“I heard that you guys went door-to-door selling cookies,” Sam said.

“Oh, a funny man,” Chalepah quipped. “You won’t be telling jokes when we cut out your heart and take your scalp.” As Chalepah made this threat, he rubbed the broad side of his hatchet against Sam’s head. “You are lucky Agwar the Sioux is not here—he’d skin you alive.”

Hernandez smiled in a devious way, turned around, opened the door to the room, and left. While he was gone, Chalepah and Sam just stared at one another as Chalepah fondled his weapon. About forty-five seconds after he had left, Hernandez came back to the room, pushing a cart that held an old-looking television and VCR player. Hernandez plugged the electronic devices into the only electrical wall outlet in the room and pushed in a VCR tape after he had turned on the television.

Hernandez and Chalepah both stared at Sam in a devilish way as he watched what was shown on the television. The television showed a few commercials, during which time Sam asked his captors if they would be providing popcorn for the movie. Hernandez reached forward and smacked Sam.

When the commercials ended, the screen showed footage from a news station, which had displayed “Breaking News” at the bottom of the screen. A middle-aged female reporter said that forty people were believed to be dead and that a riot was in the works. The footage shown on the television changed from the reporter to the smoldering ruins of the television studio where Sam had just recently given his interview for the *James Morgan Show*.

The video footage changed from showing the ruins of the studio to that of an aerial view of a mob that was running through the streets of Toledo, smashing windows of stores and homes, and looting what items that they could get their hands on. All hell had broken loose.

The camera panned from showing about a dozen members of the mob beating up a white teenage girl to the street outside of the demolished news station. With blood red spray-paint, someone had written in giant, capitalized, bold letters, "DIE GRINGOS." Near this, in an area that was filled with tear gas, a number of police officers in riot gear could be seen skirmishing with a myriad of protesters who held sticks that looked no less menacing than the batons wielded by the officers. One police officer was lying on the ground in a pool of blood; he was not moving and two of his comrades were trying to perform CPR on him. About fifty yards away from the fracas, a horde of agitators were grabbing bricks from a construction site that they would use to throw at their opponents.

"Viva la Raza!" Hernandez screeched, as the reporter announced that the pandemonium was being attributed to Morgan having interviewed Sam about the Solutrean Hypothesis. The video footage then changed to the television studio in New York City where James Morgan worked. Video footage from a helicopter showed a mob of about 200 people swarming about at the base of the tall building, and when it zoomed its camera out to reveal the big picture, the roof of the building came into focus. A black police helicopter was preparing to take off with Morgan and his producer as its passengers. Police cars were driving about with their lights and sirens on, and from this high vantage point, they appeared to be pissed off ants scurrying about.

Chalepah turned off the television, looked at Sam, and said, "Now that you know we aren't fucking around, we are going to ask you some questions. You are to answer them truthfully."

Hernandez looked at Chalepah and said, "I don't think we should do this here; I don't want to clean up the blood like I had to last time. Let's do this outside."

Chalepah grunted approvingly, and untied Sam from the chair and dragged him out of the room. Although Sam's adrenaline had given him energy, he then realized how weak he was from the stress and the car accident—there was no way for him to effectively struggle against the will of his two captors, although he did thrash about at first before Hernandez punched his lower back.

Once outside of the room, Sam noticed that he was not in a warehouse or store, but rather, had been in a shed near a small cabin in the woods. He had no idea where he was, but he assumed that it could be in southeastern Michigan or northwestern Ohio—probably not too far from where he had been abducted.

It was dark outside, a chilly forty-five degrees Fahrenheit, and raining. Sam could see no lights or other evidence of civilization, and the only people he saw were his captors.

"This weather isn't too pleasant. Did you do a rain dance before picking me up?" Sam asked.

"Shut the fuck up!" Hernandez yelled as he smacked Sam once more.

Hernandez and Chalepah dragged Sam to a large, old tree and tied him to the base of it. After Sam was adequately secured by rope, Chalepah pulled out from his pocket Sam's Smith and Wesson pistol and thrust it in Sam's face, the barrel digging into the flesh of his cheek.

"You are going to tell us everything we want to know, and I'll be nice enough to shoot you in the face. If you are not cooperative, you will face a fate much worse," Chalepah said.

Sam was horribly scared, but he did not show it because he was not a coward. Only cowards allow fear to dictate their actions.

"You are mad. Have you been drinking white man's firewater?" Sam asked, failing to prevent his voice from quivering.

Hernandez took out his machete-like knife and placed it against the little finger of Sam's left hand. Enough pressure was put on the knife by Hernandez to cause a small trickle of blood to drip from Sam's hand. The injury stung Sam, and he felt a knot-like sensation forming in his stomach.

"First, you are going to tell us the names of everyone you know who are affiliated with your racist Institute for American Historical Studies. Secondly, you are going to tell us the names of the people who give money to finance the Institute's mission. Thirdly, you are going to tell us what your boss, Tim O'Neill, is planning to do regarding the skeletons found in Ohio," Hernandez authoritatively stated.

Sam knew that he was going to die, one way or another, and decided that he did not want to die in vain. If he gave any information to the savages, they would use it to harm other people. Sam said nothing, and looked into the dark void before him. Although the night was still, he heard some birds chirping and saw a squirrel scurry up a tree about fifteen yards away.

Hernandez was livid—never before had he faced as much resistance from a gringo.

"If he is not going to give us any information, I say that we cover him in honey and let the creatures of the night take care of him," Chalepah said. Last summer, Chalepah and Hernandez hollowed out a log, tied a young white teenager who was caught trespassing on a northern Michigan Indian reservation to it, covered him in honey, and floated the log out into a swamp. In the summer heat, the boy was sunburned horribly and stung and bitten by every insect imaginable before he died four days later. Thinking about this incident and how much he enjoyed it, Chalepah cursed that it was only April and too cold to put someone in a swamp to be ravaged by the sun and insects.

"Your little finger is the first to go," Hernandez said as he raised his machete-knife dramatically in the air. As he slowly moved the weapon down towards Sam's hand, a deafening

roar was heard from about forty yards away and Sam saw Hernandez's blood splatter all over Chalepah, who was standing next to him. Hernandez's body fell to the earth.

Chalepah was quick to react; he raised Sam's pistol, snapped off five quick shots in the direction of where the interloper must have been, turned around, and ran as quickly as he could into the forest. Since it was very dark, Chalepah inadvertently ran into many tree branches, causing his face and arms to be scratched and shirt to be torn.

A few more seconds passed before another shot was heard. The bullet spewed forth from the rifle, flew at 3,270 feet per second through the forest, and devastatingly slammed into Chalepah's left leg, causing the Amerindian to collapse in a pool of mud. In his fall, the 9mm pistol flew from his hands and landed a good twenty feet away in brush. Chalepah let out a deafening scream, the painful injury to his leg causing him incredible pain.

A figure who had an AR-15 slung over his shoulder and who wore camouflage from head-to-toe approached Sam, took out a long hunting knife from a sheath attached to his waist, and cut through the rope that bound Sam to the tree in less time than Alexander the Great had spent with his sword to cut to shreds the Gordian Knot. Sam was pleased, to say the least, and after he was freed, he fell to the earth, unable to stand due to his injuries.

The mysterious camouflaged figure quickly looked Sam over to make sure that the injuries were not life-threatening and in need of urgent attention—they were not. The man said to Sam, "I'll be right back," and walked off in the direction of where Chalepah lay, screaming, moaning, and yelling.

When Chalepah saw the silhouette of his assailant approach him, he was overcome with panic. He tried to crawl, but was unable to do so with any grace because he stumbled and fell to the side without the use of his left leg. When the camouflaged figure was within a few paces of Chalepah,

Chalepah rolled over onto his back, put his hands up to shield his face, and cried, "Please!"

Hernandez's killer raised his AR-15 in the air and slammed the butt of it into Chalepah's head. His body jerked forward before he fell to the ground, unconscious. The camouflaged man then grabbed Chalepah by his good leg and dragged him back to the tree where Sam was laying. A trail of blood followed Chalepah, which covered the moss, ferns, weeds, and dirt of the forest floor.

After getting back to Sam, the individual released his grip of Chalepah's uninjured leg, which made a thud when it made contact with the ground. Sam looked up at his rescuer and asked, "Who are you?"

The figure stood up straight, looked at Sam, and answered, "I am Dr. Jack Schoenherr."

Five

Dr. Timothy O'Neill's third meeting this week was scheduled today with a dozen very wealthy prospective donors at the headquarters of the Institute for American Historical Studies, which is located in Arlington, Virginia. It was his intention to ask them to each contribute \$20,000 to finance not just the day-to-day operating costs of the Institute, but also something special that he had planned.

Dr. O'Neill was 5'10," 185 pounds, healthy for a 60-year-old, and was as every bit feisty as people of his Irish ethnicity are believed to be. He once taught anthropology classes at the University of Michigan, but after he learned about and became committed to studying the Solutrean Hypothesis, his colleagues protested his membership in academia and threatened to resign *en masse* if he were not fired. The administrators unanimously voted to fire Dr. O'Neill, even though he was very much liked by his students and never missed a day of class.

It was a beautiful spring day: the birds were starting to chirp, the trees were budding, the temperature was a cool sixty degrees Fahrenheit, and there was not a cloud in the sky. Dr. O'Neill arrived at the front entrance of the Institute, a five-story building, at precisely 7:55 a.m.—as he had done for the previous eight years every weekday ever since he founded the organization and bought the building with an inheritance he received from his grandfather's estate.

Upon arrival to the entrance, Dr. O'Neill waved through the glass door at the two armed security guards standing inside. Upon recognizing him, the one sat up from his table, walked up to the door, unlocked it, and opened it for the ex-professor. Dr. O'Neill exchanged pleasantries with the men and walked to the elevator on the other end of the room—the first floor had only an elevator, a stairwell entrance, and the door to the outside world.

To open the elevator door, Dr. O'Neill punched in the numerical password for the day on the monitor and, after the machine chirped favorably, he entered it and hit the button for the third floor. After a few seconds, the doors opened, and the anthropologist walked onto the third floor and into a conference room. Inside were two staff members, who had set up a projector and screen, two dozen chairs, and had assembled a table with refreshments on it.

"Good morning," Dr. O'Neill said to them, to which they responded, "Hello, sir."

"Any news on Sam?" Dr. O'Neill asked. He was in constant contact with the three Ohio detectives who were investigating Sam's abduction, but he had not heard anything about it from anyone since the day before.

"One of the detectives called; his name escapes me at the moment. I wrote his name and phone number down and put the note on your desk. He wants you to call him when you get the chance," the Institute staff member said. "He said it is not terribly urgent; he wants to double-check some facts."

"I'll call him after the meeting. Everything is set to start at 8:30 a.m., right?" Dr. O'Neill asked.

"Yes, sir," the staff member said. "We called the caterer, and they told us that they will bring the grits, scrambled eggs, hash browns, and all the other food you had requested."

"Very good," Dr. O'Neill commented. If he could get some or all of the donors to make large contributions to the Institute, having the breakfast catered would be a justified expense.

"What's the game plan for the presentation?" the staff member asked.

"I am going to tell the prospective donors what we do, why we need their money, and answer any questions that they may have," Dr. O'Neill said. "I figure that we will mingle with them as they arrive and eat breakfast; after everyone is here, we will begin the presentation."

* * *

The donors mostly arrived on time, although there were a few stragglers. After eating breakfast and speaking with the staff members and Dr. O'Neill one-on-one for about half an hour, everyone took their seats and the lights of the room were dimmed. Dr. O'Neill stood next to the screen at the front of the room, which had the Institute's logo—an ancient Germanic Odal rune with an American flag superimposed within it—displayed.

Motioning at the logo with his right hand, Dr. O'Neill said, "Ladies and gentleman, the logo of the Institute for American Historical Studies is, as you can see, an Odal rune with a waving American flag in it. The ancient Germanic peoples used this rune to represent property and inheritance, wealth and prosperity. In the runic inscriptions of our forefathers, placing the Odal rune prior to a person's name would indicate that the object on which the rune and name were written belongs to that person."

Dr. O'Neill continued with his explanation, "Historians recognize three different runic alphabets, which are contained in so-called 'rune poems': the *Anglo-Saxon Rune Poem*, the *Norwegian Rune Poem*, and the *Icelandic Rune Poem*. Since America was conquered by the British, we felt that it would only be appropriate to use a symbol from the *Anglo-Saxon Rune Poem*, which lists twenty-six runes, as our logo. This runic poem was likely composed sometime between 700 and 800 A.D., and twenty-nine stanzas of prose are used to describe the meaning of each rune. With regards to the Odal rune, the name for it appears as 'Ethel' and the stanza which describes it—translated of course—is: 'An estate is very dear to every man / if he can enjoy there in his house / whatever is right and proper in constant prosperity.'"

The Institute's founder and lead researcher then added, "The Odal rune is also related to the Troll Cross, which is an

Odal rune-like symbol made of iron that was used as a pendant that women and children often wore on necklaces. According to the folklore of the Germanic peoples, the Troll Cross was believed to protect the wearer of it from trolls and other demonic forces.”

“We decided that this rune and American flag symbol would make for a proper logo for the Institute, because the Institute seeks to prove that the descendants of long-dead and forgotten white folk are the rightful heirs to this land, and by placing the American flag within the borders of the rune, the logo is symbolic as showing the desire to protect our America from demonic forces that would destroy it and our people,” Dr. O’Neill stated.

Now with his arms extended outward at waist level and the palms of his hands upwards, Dr. O’Neill declared, “It was once opined by Cicero that ‘To be ignorant of what occurred before you were born is to remain always a child.’ That is the motto of the Institute, which has existed these past eight years with the mission of trying to reveal the truth about our people’s history. With dedicated staff, scientists, and activists, we have done all we can do in order to bring the Solutrean Hypothesis—of which I am sure you are all familiar—to the public’s attention. I thank you from the bottom of my heart for your generous support all these years.”

As planned, the staff member controlling the projector changed the slide to show a picture of Samuel Buchanan being interviewed by James Morgan.

“George Orwell once observed that ‘In a time of universal deceit, telling the truth is a revolutionary act.’ For being history-revolutionaries, if you will, we have come under attack—rhetorically and physically—by our opponents. Our most committed field researcher has been abducted, journalists who write articles that are sympathetic to the Solutrean Hypothesis have been murdered, university professors and graduate students are deterred from

studying our theory, and I have needed to hire two armed security guards to protect the employees of the Institute from attack. To date, there have been three attempted arson attacks on this building,” Dr. O’Neill said.

“I assure you all: I am resolute in my commitment to expose what happened to the prehistoric white inhabitants of the Americas. With the recent discovery of the forty-seven Paleo-Indian skeletal remains, the time could not be better to advance our theory,” Dr. O’Neill said to what appeared to be an interested audience. The coffee the prospective donors had been served had caffeine in it, which woke them up and made them alert.

“Although a gift from God has landed in our lap, the war is far from over. I was told by Kevin Gray—our attorney—that a number of Amerindian tribes have demanded that the recently discovered skeletal remains be transferred to them, pursuant to a federal law: the Native American Graves Protection and Repatriation Act (NAGPRA). This federal law prohibits scientific research from being conducted on Amerindian remains and requires that Amerindian remains be given to Amerindians so that they can perform what they consider to be proper burial rituals. The problem here, however, is that the forty-seven skeletons found in Ohio are not ‘Amerindian remains’ *per se*, so the federal law should not be applicable,” Dr. O’Neill said.

“What happens when the Indians get skeletons pursuant to NAGPRA?” a prospective donor sitting in the front row asked.

“Well, usually the Amerindians will just bury the skeleton on one of their reservations, but not before sitting in a circle and passing a ‘peace pipe’ with drugs around as they all look at the remains of their forefather in a drug-induced trance. To each his own, I guess, but when skeletons are involved that give credence to the Solutrean Hypothesis, they do something else,” Dr. O’Neill answered.

“What’s that?” two members of the captivated audience asked almost in unison. A few of the listeners were at the

edges of their seats by now; Dr. O'Neill was an expert orator ever since his days as a college lecturer.

"There have been three major instances of Paleo-Indian skeletons having been found in North America. In Buhl, Idaho, an 11,000-year-old skeleton—dubbed 'Buhl Woman'—was discovered in 1989; in Fallon, Nevada, a 9,400-year-old skeleton—dubbed the 'Spirit Cave Mummy'—was discovered in 1940; and near Kennewick, Washington, a 9,000-year-old-or-so skeleton—dubbed 'Kennewick Man'—was discovered in 1996. In the former two cases, the Amerindians asked for the remains via NAGPRA, and after receiving them, they allegedly buried the skeletons at an undisclosed location. I say 'allegedly,' because in actuality, the Amerindians probably threw the skeletons into an incinerator in order to destroy the evidence. In the Kennewick Man case, the Amerindians spent thousands of dollars and years in federal courts trying to get the skeletal remains, but they ultimately failed in their endeavor," Dr. O'Neill said.

"So they want the skeletons in order to destroy them?" an older gentleman wearing a blue suit in the front row asked.

"Yes, absolutely," Dr. O'Neill answered without hesitating.

"We need you each to contribute \$20,000 or any amount that you are able, because we need to pay for litigation expenses. If we raise sufficient funds, we will file suit against the Department of the Interior—which is the government agency that currently has possession of the forty-seven skeletons—and the Amerindian tribes that are demanding the skeletal remains. By filing suit, we can request that the federal judge who hears the case grant an injunction to enjoin the Department of the Interior from giving the discovery of the millennium to the Amerindians. Ideally, we would ask that NAGPRA be interpreted to not apply just to Amerindians, but to all people; this way, because we are racially related to the skeletal remains, we can demand that we be given the bodies for burial purposes. We would, of course, not bury the ancient bodies,

but rather, would conduct enough research to prove our hypothesis to be true. After having conducted the research, we would reveal the truth to the world.”

“Is this conspiracy or something?” an older woman a few rows from the front asked.

Dr. O’Neill answered, “Nothing I have proposed is illegal: we are just asking the courts to interpret a law in a way which would be favorable to us. Research on the forty-seven skeletal remains must be done, because the results of the research can—and likely—will prove the Solutrean Hypothesis to be correct.”

The founder of the Institute for American Historical Studies continued, “George Orwell wrote in *1984* that ‘Those who control the present control the past. Those who control the past control the future.’ All I propose is that we wrestle the find of the millennium from the claws of those who wish to defend the orthodox belief that whites folk came to the New World around 1000 A.D. and in 1492 A.D., at which times they murdered and enslaved Amerindians. In actuality, the truth could very well be that our ancestors migrated to the New World from Europe before the last ice age, and after the Amerindians arrived by crossing the frozen ‘land bridge’ of the Bering Strait, the latter proceeded to genocide the former.”

At this point, a man in his early thirties, who was wearing a navy blue suit with a red “power tie,” walked in to the conference room where the meeting had been occurring. Upon seeing the arrival, Dr. O’Neill said, “Ladies and gentlemen, please welcome Kevin Gray, our attorney.” At this point, the assembled crowd applauded momentarily and Dr. O’Neill took a seat in the front row.

“I apologize that I am late,” Kevin said. “There was some early-morning rush-hour traffic and an accident which caused my delay. I am the general counsel for the Institute, and I am here to talk briefly about what the litigation would entail. NAGPRA, which I heard Dr. O’Neill mention as I

arrived, is a federal law that allows Indians to get any artifacts or skeletons that are discovered on federal land. The intent of this law was to prevent the desecration of Indian burial grounds by grave robbers, but the Indians have used NAGPRA in the past in attempt to acquire the remains of ancient Indians who have European features; once acquired, the remains are hidden or destroyed.”

Although this was somewhat of a rehashing of what Dr. O’Neill had said before, the audience still gave Kevin their undivided attention.

Kevin continued, “Yesterday, at about 1 p.m., the legal department of the Department of the Interior received a legally-threatening letter from a coalition of Indian tribes who are demanding that their NAGPRA rights be respected and that all forty-seven skeletal remains—along with all artifacts found at the dig site—be given to them. I found this out through the grapevine: the Department of the Interior plans to give everything that has been discovered so far in Port Clinton, Ohio, to the Indians.”

Kevin then stopped speaking for about five seconds so that the weight of his words could be fully absorbed by his audience. One could have heard a pin drop in that room: the audience was mesmerized.

“Before I give the floor back to Dr. O’Neill, I am going to briefly—well, as briefly as a lawyer can—discuss the litigation regarding the relatively recent Kennewick Man case. If any of you have access to a law library, feel free to view the holding of *Bonnichsen v. United States*, which can be found in its entirety in Volume 217 of the second edition of the Federal Supplement reporter. It starts on Page 1116,” Kevin said to the prospective donors.

“In this case and others regarding Kennewick Man, federal judges observe that the U.S. government arguably *conspired* with Indian tribes to derail the Solutrean Hypothesis,” Kevin said. He emphasized the word

“conspired” by pausing for a second or two after having said it.

The lawyer for the Institute then delivered his planned speech:

“On July 28, 1996, a prehistoric skeleton of a man was found near Kennewick, Washington, by two spectators of a hydroplane race. An archaeologist who studied the dimensions of the skull concluded that the skeleton belonged to a long dead Caucasoid—white—male who stood about 5’8” and was about fifty years old when he died. In an article published by *The New York Times* on April 2, 1998, entitled, ‘Old Skull Gets White Looks, Stirring Dispute,’ it is alleged that when a reconstruction of the skull was done with clay—a technique often used by forensic scientists to ascertain the identities of John Does—, the face appeared to look like Patrick Stewart, the *Star Trek* actor, who is very much white.”

“When the skeleton underwent carbon-dating testing, it was determined that the skeleton was between 8,400 and 9,300 years old. When the pelvic bone of ‘Kennewick Man’ was examined via a CAT scan, a spearhead was discovered that was of a design that was popular 7,500 to 12,000 years ago. It is undisputed that Kennewick Man is prehistoric and amounts to an amazing historical discovery when one considers that his skeleton was virtually intact. The fact that he was racially unlike contemporary Indians has profound implications that give credence to the Solutrean Hypothesis, which posits that Indians were not the first and only peoples to populate the New World.”

“Since evidence of a prehistoric white male having lived in the New World is an affront to the idea that Indians are native to the Americas, Indian tribes went nuts and demanded the remains to prevent scientific studies from being conducted. Pursuant to federal law—the Native American Graves Protection and Repatriation Act of 1990

(NAGPRA)—, skeletons of Indians are to be given to their descendants.”

“Kennewick Man was discovered on federal property controlled by the U.S. Army Corps of Engineers (USACE), and before the ancient skeleton could be transported to the Smithsonian in Washington, D.C., for study, USACE seized the remains. Citing NAGPRA, USACE ordered all DNA testing of Kennewick Man to cease—the United States Justice Department even dispatched an attorney to personally seize from scientists the 0.9-gram portion of Kennewick Man’s skeleton that was used in the carbon-dating test. After what the federal courts described as ‘minimal investigation’ had occurred, USACE decided to give Kennewick Man to the Indian tribes, which were demanding the remains. If the Indians received the ancient bones, they would ‘rebury them immediately in a secret location.’ Pursuant to NAGPRA, USACE published a ‘Notice of Intent to Repatriate Human Remains’ in a local newspaper.”

“After the notice was published in the newspaper, the scientific community sent a copious number of letters to USACE in which scientists objected to the repatriation of Kennewick Man; USACE failed to respond to the letters and since the date of repatriation was approaching, the scientists filed suit in federal court to prevent the major archeological discovery from being given to people who would conceal it from the world.”

“On October 16, 1996, the first volley of litigation began. The United States District Court for the District of Oregon ruled that USACE ‘acted before it had all of the evidence,’ ‘did not fully consider or resolve certain difficult legal questions,’ and ‘assumed facts that proved to be erroneous.’ The federal court vacated USACE’s decision to deliver Kennewick Man’s remains to the Indians, and ordered that USACE decide an appropriate course of action.”

“The scientists who were the plaintiffs in the litigation were not crackpot conspiracy theorists who wear tinfoil hats. As

was noted by a federal judge, the 'plaintiffs have devoted much of their careers to studying the origins of humanity in the Americas and are among the foremost experts in this field.' The plaintiffs included the director of the Center for the Study of the First Americans at Oregon State University, the curator of Biological Anthropology at the University of Michigan Museum of Anthropology, the division head for physical anthropology at the Smithsonian Institution's National Museum of Natural History, the director of the Smithsonian's Paleo-Indian Program, and a number of university professors. These researchers had submitted to the courts that 'the preliminary studies [of Kennewick Man] raised questions regarding the racial origin of the man that . . . could significantly alter traditional scientific theories concerning the history of humanity in the Americas.'"

"The defendants in the litigation included USACE, the U.S. Department of the Interior, the Secretary of the Interior, and other federal officials. Indian tribes including the Yakama, Umatilla, Colville, and Nez Perce of Idaho, the National Congress of American Indians, and a few other organizations submitted amici curiae briefs."

"In response to the preeminent scholars in the field of anthropology who suggested that Kennewick Man shows that the orthodox view of prehistoric immigration to the New World may not be accurate, the Indians asserted, 'We already know our history. It is passed on to us through our elders and through our religious practices. From our oral histories, we know that our people have been part of this land since the beginning of time. We do not believe that our people migrated here from another continent, as the scientists do.'"

"Litigation occurred until February 2004 when the United States Court of Appeals for the Ninth Circuit held that a racial or cultural link between the skeleton and the Indian tribes was not met, which allowed scientific study of Kennewick Man to occur."

“The federal judiciary has observed that ‘The administrative record contains no evidence—let alone substantial evidence—that Kennewick Man's remains are connected by some special or significant genetic or cultural relationship to any presently existing indigenous tribe, people, or culture. An examination of the record demonstrates the absence of evidence that Kennewick Man and modern tribes share significant genetic or cultural features.’”

“To the chagrin of the Indians, the federal judges observed that ‘Kennewick Man’s remains are not Native American human remains within the meaning of NAGPRA and that NAGPRA does not apply to them.’ This means that the federal law would not allow the Indians to get the skeletal remains.”

“The bias in favor of the Indian agenda by USACE was blatant. Federal judges lambasted USACE when they wrote in one opinion, ‘The Corps cannot publicly maintain that it has an open mind on these questions, and insist that it has not reached any decision, while simultaneously filing memorandums with this court asserting that the remains are Native American, that they are subject to NAGPRA, that the remains are subject to the disposition provisions of NAGPRA, that NAGPRA forbids scientific study, and that plaintiffs have no right to study the remains.’”

“Proof of USACE’s bias was shown through internal documents. For example, in an email dated September 18, 1996, between USACE high-ranking officials, one bureaucrat wrote, ‘I concur completely that repatriation [of Kennewick Man] is the appropriate course of action.’ That conspirator also asks, ‘Is the district’s position, in the opinion of counsel, legally defensible? . . . Is it prudent to publicly announce a course of action prior to the DCW [(director civil works)] informing Congressional interests?’ The writer of the email explicitly states that ‘tribal concerns are paramount.’”

“In a memo dated September 4, 1996, it was stated that ‘The District needs to make clear, unequivocal

demonstration of its commitment to the tribes as being a compassionate and supportive partner in restoring the remains to a condition of proper interment with dignity and respect, and full compliance with the spirit and letter of all existing laws.’ The memo also opined that USACE should seek to minimize any media coverage of the Kennewick Man controversy and that the remains ‘should be reentered . . . and protected from further disturbance, as soon as possible.’”

“For all of the damning evidence, it was only correct for a federal judge to write that he was ‘left with the distinct impression that early in this case the defendants made a hasty decision before they had all of the facts, or even knew what facts were needed. In addition, some of the “facts” upon which the Corps relied have proven to be erroneous, e.g., that the site at which the remains were discovered is recognized as the aboriginal land of an Indian tribe.’”

“Not only were government bureaucrats biased against scientific research and the results that it would likely yield, but there is substantial evidence that figures within the U.S. government conspired to inhibit scientific research.”

“In September of 1996, while in custody of USACE, the femurs of Kennewick Man disappeared—it took USACE eighteen months to realize that the leg bones were even missing and almost five years before they were recovered. Although it is claimed that it was an ‘innocent oversight,’ the femurs somehow found their way to the county coroner’s evidence locker where they spent those years in a box.”

“Amazingly, only weeks after USACE revealed that the femurs were missing, a box with a small quantity of bones believed to be from Kennewick Man was taken by Indian representatives from USACE’s ‘secure’ storage facility. These bones were secretly buried at an undisclosed location, and a federal judge wrote in his opinion that USACE ‘never satisfactorily explained’ this incident.”

“The remaining bones of Kennewick Man were placed by USACE in a plywood box with a cover that was held in place with mere strips of duct tape. A federal judge observed that the ‘potential scientific value’ of the Kennewick Man remains was imperiled, because USACE failed to provide adequate padding and environmental controls and failed to take other necessary precautions. Also, a few bones of the discovery which could rewrite human history were stored in a paper sack, which is hardly a proper way to preserve a prehistoric discovery.”

“USACE also allowed Indian representatives to visit the remains of Kennewick Man to conduct religious ceremonies without notifying the federal courts or scientists. A federal judge noted that the remains were allowed ‘to be handled and stored in a manner that failed to protect them from possible contamination by modern DNA. This potentially jeopardized, and certainly complicated, subsequent efforts to identify the ancestry of the Kennewick Man through DNA analysis. During ceremonies, the Corps allowed Tribal representatives to place plant materials in the container with the remains, and to burn additional plant material (reportedly cedar or sage) on, or close to, the remains. After it became apparent that the Corps lacked the expertise, facilities, and perhaps the commitment to properly curate the remains, the court ordered that the remains be transferred to a climate-controlled secure storage room at the Burke Museum in Seattle.’”

“Allowing plant materials in the container that held Kennewick Man was devastating to science, because, as was noted by the federal judge, the ‘presence of even small amounts of modern DNA from sources such as shed skin cells and aerosolized saliva can easily overwhelm a small quantum of ancient DNA.’”

“The worst form of what was described as ‘government vandalism’ occurred in April of 1998 when USACE buried the site where Kennewick Man was discovered under two million

pounds of rubble and dirt, which was topped with 3,700 willow, dogwood, and cottonwood plantings. A federal judge observed that the 'record strongly suggests that the Corps' primary objective in covering the site was to prevent additional remains or artifacts from being discovered, not to "preserve" the site's archaeological value or to remedy a severe erosion control problem as Defendants have represented.'"

"USACE was caught having lied in federal court, because it came to light that the proposal to bury the location where Kennewick Man was discovered originated in September of 1996, not during the fall of 1997 as USACE claimed. As was noted in one opinion by a federal court, USACE told the Indians that 'it shared their concern "that continuing erosion may result in more exposures" [of skeletons that support the Solutrean Hypothesis] and that it would proceed with plans to shore up the site "as soon as possible." USACE originally proposed to the Indians a temporary erosion control project, and the Indians objected to this on the basis that "other human remains could be uncovered.'"

"After the trial court held that USACE could not turn over Kennewick Man to the Indians, the proposal to bury the archaeological site was revived. As was observed by a federal judge, 'The Tribal Claimants demanded, and the Corps eventually agreed, that the site be "armored" to provide "permanent protection" against disturbances.'"

"The conspiracy to literally cover-up Kennewick Man permeates all levels of the federal government. In early November of 1997, an official on behalf of the White House ordered USACE to proceed with the armoring project and have it completed by the first of January. USACE maintains that the 'numerous references' to 'White House involvement' involved only a low-level visiting scientists who took a personal interest in the Kennewick Man controversy, although, as the federal judge observed with regards to this claim, 'it is difficult to believe that an Army

Colonel [of USACE] would follow orders from a low-level visiting scientists on an issue of this magnitude.”

“Although it was recommended by scientists that the sediment layer where Kennewick Man was found be extensively studied, USACE having buried the discovery site prevented this from occurring. In effect of the government vandalism, efforts were hindered ‘to verify the age of Kennewick Man’s remains, and effectively ended efforts to determine whether other artifacts are present at the site which might shed light on the relationship between the remains and contemporary American Indians,’ observed a federal judge.”

“USACE consulted ‘extensively’ with the Indians about the plan to bury the location where Kennewick Man was found, but the scientists were kept in the dark. After hearing rumors that USACE was plotting to bury the archaeological site under two million pounds of dirt, the scientists repeatedly contacted USACE beginning in November of 1996 to learn whether this was true. USACE did not inform the scientists of the vandalism project until late December of 1997, which was after the final decision to bury the site had been made.”

“After the U.S. Congress found out about USACE’s ‘armoring’ plan, both houses—the House of Representatives and the Senate—passed legislation to prevent USACE’s scheme from occurring. The legislation would have become law and preserved the site for scientific studies had a conference committee resolved differences in unrelated provisions of the bills. According to court documents, USACE told a congressional delegation that it would comply with the legislation, but—not surprisingly—USACE recanted its promise within a mere twenty-four hours of it having been made. During a brief congressional recess, USACE announced that it would proceed with the armoring project unless ordered not to do so by a federal court. A federal judge observed after the site was buried that ‘it appears

that the Corps was hurrying to complete the project before final passage of the legislation that would have prohibited it.”

“USACE buried the location where Kennewick Man was discovered despite an ‘almost steady stream of calls from citizens opposing the project as well as from some members of Congress.’ Court records recount that General Joe Ballard, the Commander of USACE, predicted that ‘the din will die out very quickly.’”

“Although USACE claims that it ‘buried the site to preserve its archaeological value for future study,’ USACE systematically denied all requests to study it.”

“A judge even expressed his concern during the Kennewick Man controversy that USACE: secretly furnished the Tribal Claimants with advance copies of documents such as expert reports, which allowed the Claimants—and only the Claimants—to rebut the reports and submit responsive expert reports of their own before the administrative record closed; secretly met with the Tribal Claimants at a critical time in the decision-making process to discuss the mental impressions of the decision-makers and potential weaknesses in the claims and gave the Claimants an *ex parte* opportunity to influence the decision-makers and to supplement the record in response to these concerns; secretly sent letters to the Tribal Claimants regarding the same; secretly notified the Tribal Claimants that the aboriginal lands issue was under consideration so they could supplement the record before it closed; and refused to allow Plaintiffs to see any of the expert reports or other materials in the record before the administrative record was closed and the final decision was made, and refused to clarify the issues under consideration.”

“Regarding the burying of the Kennewick Man site, it was stated by a federal judge that although USACE ‘cited erosion control as the purpose of the project, it appears that the Tribal Claimants’ concern about further site investigation

was the principal factor in the decision to cover the site.’ The judge concluded that USACE violated federal law—the National Historic Preservation Act—by burying the site under two million pounds of dirt.”

“Unfortunately, the Kennewick Man situation is not the only time in U.S. history when Indians conspired to prevent research from being conducted on the prehistoric remains of a skeleton that does not have physiological features akin to those of contemporary Indians. In 1989, so-called ‘Buhl Woman’ was discovered in Buhl, Idaho, and carbon-dating tests showed that her remains are approximately 10,600 years old. Like Kennewick Man, her skeleton was nearly complete. After preliminary studies were conducted, it was determined that she was between seventeen and twenty-one years old when she died and was 5’2” tall.”

“No genetic testing was done on Buhl Woman, and in 1992, by way of NAGPRA, the skeleton and artifacts discovered at the site were given to the Shoshone Indian tribe over strenuous objections made by many anthropologists. There was an absence of evidence to support the claim that Buhl Woman was genetically related to the Shoshone tribe. In 1993, the artifacts and skeletal remains were buried at a secret location by the Indians.”

“The lawyers who worked for USACE in the Kennewick Man case have made it clear how the governmental agency believes NAGPRA should be interpreted. A federal judge recounts, ‘At oral argument, the government urged that its interpretation of remains as Native American when found within the United States would apply even to remains as old as 100,000 or 150,000 years, close to the dawn of *Homo sapiens*. Indeed, the government at oral argument even said that if remains of a mythical first man and woman, an “Adam and Eve,” were found in the United States, those remains would be “Native American” under the government’s interpretation of NAGPRA. Thus the government’s unrestricted interpretation based solely on

geography, calling any ancient remains found in the United States “Native American” if they pre-date the arrival of Europeans has no principle of limitation beyond geography. This does not appear to us to be what Congress had in mind. Nor does the legislative history support NAGPRA coverage of bones of such great antiquity.’”

“The Secretary of the Interior agrees with USACE on this matter, as was observed by a federal judge in disagreement with this view: ‘Under the Secretary's view of NAGPRA, all graves and remains of persons, predating European settlers, that are found in the United States would be “Native American,” in the sense that they presumptively would be viewed as remains of a deceased from a tribe “indigenous” to the United States, even if the tribe had ceased to exist thousands of years before the remains were found, and even if there was no showing of any relationship of the remains to some existing tribe indigenous to the United States. Such an extreme interpretation, as was urged by the Secretary here, would render superfluous NAGPRA's alternative “relating to” method for establishing remains as “Native American” (i.e., if remains are “of, or relating to, a tribe that is indigenous to the United States”). If accepted, the Secretary's interpretation would mean that the finding of any remains in the United States in and of itself would automatically render these remains “Native American.”’”

“The Texas Historical Commission observed in their amici brief that ‘under the framework proposed by the government and the Tribal Claimants, as soon as any remains are determined to be pre-Columbian, any study or testing of such remains would have to stop. This blanket prohibition could result in improper disposition of remains to parties wholly unrelated to the remains.’”

“After the Indians lost their appeal in February of 2004 regarding the obtainment of the remains of Kennewick Man, they posted a press release on their website in which they explained why they did not wish to pursue the matter to the

Supreme Court and what their future goals are with regards to preventing scientific studies from being conducted on prehistoric remains. As was stated by them, the decision not to petition review by the Supreme Court was based in part on the risk that the Supreme Court would rule against their interests. Instead, they announced their desire to amend NAGPRA so that next time prehistoric remains are found the Indians will get them before research can be conducted.”

“Although it was not passed, in 2005 Senator John McCain introduced legislation entitled the ‘Native American Omnibus Act of 2005.’ Section 108 of that bill ‘Amends the Native American Graves Protection and Repatriation Act to provide that “Native American” refers to a member of a tribe, a people, or a culture that is or was indigenous to the United States.’ If this bill had been law at the time Kennewick Man was discovered, NAGPRA would have been applicable and Kennewick Man would have been given to the Indians before any scientific testing could be done. In effect, legislation like this attempts to prevent researchers from studying prehistoric human remains which give credence to the theory that Indians were not the first or only people living in the New World during the last ice age.”

“Are elements within the U.S. government attempting to defend the empirically unfounded idea that Indians were the first and only peoples to live in the Americas? Consider an admission made by USACE, the Department of the Interior, and Co. during the Kennewick Man case: ‘At a hearing held on September 14, 1999, Defendants acknowledged that, under their definition, 12,000-year-old European remains found in the United States would be classified as “Native American.” Though Defendants later retreated somewhat from that position, their definition could have far-reaching implications. Consider, for example what would happen if a 25,000-year-old skeleton that could be conclusively proven to be totally unrelated to any American Indians was found on “aboriginal land.” Under the Secretary's definition, those

remains would be conclusively presumed to be “Native American” under NAGPRA. As the DOI Solicitor noted in a letter to the Secretary, under 25 U.S.C. § 3002 remains that are so defined go to a tribe “regardless of whether the available evidence shows any connection whatsoever between the remains and the tribe . . . no further questions asked.””

“A lawyer for one of the Plaintiffs of the Kennewick Man case was quoted in the aforementioned *The New York Times* article in which he eloquently explained why Indians wish to prevent the Solutrean Hypothesis from being studied: ‘Especially after seeing Dr. [James] Chatters’s [clay] reconstruction [of Kennewick Man], there is no doubt in my mind that Kennewick Man is an ancestor of the people who became Europeans. Kennewick Man is a threat to the Indians because he jeopardizes their moral authority and argument that they were the victims of Europeans which succeeded them.’”

“If it were believed that the Indians wiped out—through systematic pogroms—racially white people who were the first to arrive and live in the New World, then the American people would probably reconsider the special rights which have been bestowed upon the decedents of those who committed genocide. Since most treaties the U.S. government has with Indians specify the recipients of the perks as being ‘native’ to the Americas, these treaties would be null and void: Indians would lose the right to trespass on private property to hunt, to hunt whales, to fish with nets, to disregard laws that prohibit gambling, and they would lose out on affirmative action programs in which Indians are given preferential treatment and their higher education is paid for at the American taxpayer’s expense. The sovereignty of the Indian fiefdom-reservations which have been established throughout the U.S. would also be threatened.”

“Those who deny the Solutrean Hypothesis are holocaust-deniers in that they reject the evidentiary-supported dispossession of prehistoric white peoples of the Americas.”

“I firmly believe that we have a case, because the evidence shows that the forty-seven skeletons found in Port Clinton are not of the same race as contemporary Indians, so we can attack the very foundation of their argument: that the Indians are entitled to the skeletal remains because the remains and the Indians are of the same race and culture.”

“Also, there is a free speech argument that can be made which would permit us to conduct research on the skeletons if it is accepted by the courts. In *Griswold*, the Supreme Court held that ‘the State may not, consistently with the spirit of the First Amendment, contract the spectrum of available knowledge.’ In *First National Bank of Boston*, the Supreme Court stated that ‘the First Amendment goes beyond protection of the press and the self-expression of individuals to prohibit government from limiting the stock of information from which members of the public may draw.’ In a concurring opinion by Justice Stevens in *Richmond Newspapers*, the Supreme Court justice observed that ‘the Court unequivocally holds that an arbitrary interference with access to important information is an abridgment of the freedoms of speech and of the press protected by the First Amendment.’”

“Arguably, we have a constitutional basis for our lawsuit, but we need to act quickly, because the System has a history of trying to conceal evidence that supports the Solutrean Hypothesis. For example, in 1915, fossilized human bones were found in Vero Beach, Florida. These skeletal remains were buried in the same layer of sediment that was associated with the era before the end of the Wisconsin glaciation period—which was about 10,000 years ago—, and the image of a mammoth was etched on a bone that was recovered at the dig site, so these humans arguably lived while ice age creatures—such as the mammoth—walked the

earth around 13,000 years ago. If these prehistoric humans had not lived while mammoths were alive, then they would not have been able to conceptualize such a creature and draw it.”

“The human bones that were recovered in Florida were shuffled to fro the Smithsonian Institution and the Florida State Museum of History for three decades, and they eventually disappeared before they could undergo carbon-dating testing when it was invented in 1947. It is an insult to science that these skeletal remains were permitted to vanish, because they rewrote world history: before they were found, scientists thought that humans had only lived in Florida for a few thousand years. In addition, a major question with huge implications was raised by this discovery in Florida: if humans migrated to the New World from the Orient by crossing the Bering Strait, then why is the oldest evidence of human habitation on the eastern coast? The answer to this question is that humans first migrated to the New World from Europe—this is why the oldest human settlements are on the eastern coast of the United States.”

“If we don’t act quickly and are successful in our endeavors to get access to the skeletal remains that were found in Port Clinton, there is a chance that the skeletal remains will be made to disappear by the powers that be,” Kevin said. “This lawsuit is our only hope to revise world history.”

* * *

The crowd was dead silent when Kevin sat down after revealing to them the history of the Kennewick Man case and NAGPRA. To think that the truth about a government conspiracy to defend a scientifically unsupported historical outlook could be found buried away in a law library!

After about twenty seconds of absolute quiet, Dr. O’Neill stood up and said, “I thank you, Mr. Gray, for having delved into the Solutrean Hypothesis and explaining what we are

up against: a government that is hostile to our historical revisionism and the Amerindian Lobby which will do all it can to prevent the Solutrean Hypothesis from gaining any ground.”

The crowd burst into applause. With a lawyer like Kevin Gray, the Institute had a chance of getting the remains of the forty-seven skeletons that held the key to the past of the white race.

The Institute’s founder added, “I would like to point out that we are in for the fight of our lives: the Amerindians know what is at stake, and if we do not succeed in litigation, we could lose the greatest chance possible to reveal to the world the truth: that whites were in the New World first and that they were killed off through genocide. For this reason, the Amerindians are agitating social unrest more than they ever have done before.”

Every prospective donor except two gave Dr. O’Neill checks worth \$20,000 after the meeting concluded. A 75-year-old retired anthropologist gave the Institute a check for \$50,000 and after arriving home, he called his lawyer to inform him that he would like his will changed so that the Institute would get a part of his estate when he dies.

The other prospective donor who did not give the Institute a check worth \$20,000 was John Schindler, who contributed nothing. This was his first time at the Institute and deep down he not only believed that the Solutrean Hypothesis could be an accurate understanding of history, he did not give a rat’s ass about it. Although he had a German-sounding name and appeared to be white, he considered himself “spiritually Cherokee” ever since he married his high school sweetheart, a full-blooded Cherokee Indian. During the meeting, he made a list of the names of those who spoke, what they said, and after mingling with those who gave the Institute donations, he found out their names and added them to his list. With his list, Schindler would betray his people and their cause.

Six

“Wake up!” was bellowed forth and Sam promptly awoke. After he achieved full consciousness, he realized that the directive was not intended for him. About thirty feet away, in the corner of a cabin heated by a fireplace with a few burning logs in it, Sam saw Dr. Jack Schoenherr—still dressed in his camouflage outfit from head-to-toe—kick the left leg of Eduardo Chalepah. Immediately as his injured leg was prodded with Jack’s foot, the Amerindian thug let out a shriek. The former professor had Chalepah’s undivided attention.

“Where the fuck am I? Who the fuck are you?” the Amerindian asked.

Jack stood up straight declared, “I am the vanguard of the *Volk*, the hero of the Occident, and the arch-nemesis of the enemies of my people. I live in occupied Vinland, and I am the epitome of Western Man. You will tell me everything that I wish to know,” Jack answered, an aura of pride about him.

“You are a fucking loon, gringo!” the captive stammered. Chalepah spat in Jack’s direction, but the spittle failed to make contact with its intended target.

Jack knelt on his right leg, leaned forward, and shoved the thumb of his right hand into Chalepah’s leg wound; Chalepah writhed about in agony. He screamed as tears flowed from his eyes, and after about fifteen seconds of this torture, Jack removed his thumb from Chalepah’s leg.

“I wish to know the location of the headquarters for the Movement of Indigenous Peoples,” the once soft-spoken academic declared. The glow of the nearby fire was reflected in Jack’s eyes, which created the impression that the Amerindian’s tormentor was driven by pure rage in pursuing his goal. Jack’s thumb reentered Chalepah’s wound, and incredible pain again overcame the prisoner.

Sam, still weakened from his car crash and recent captivity, hobbled over to the commotion. "I don't think it would be wise to resort to their tactics," Sam opined. "We need to rise above them; we should call the police."

Jack ceased the pressure he was applying to Chalepah's leg and looked incredulously in Sam's direction. "This *Untermensch* was going to torture you to death. His people systematically murdered the first inhabitants—the relatives of our forefathers—of the Americas. His colleagues ruined my career and they burned my family alive." As Jack said this, he scooped up a handful of rock salt and shoved it into Chalepah's flesh wound with the palm of his right hand; Chalepah screamed and then began sobbing. The pain felt like a lightning bolt had shot through his leg and into his lower back.

"Tell me where the goddamned headquarters is of the Movement of Indigenous Peoples! Which Amerindian reservation is it on?" Jack yelled.

In the throes of utter pain, Chalepah shrieked, "It isn't at a reservation. It's in Herndon . . . Herndon, Virginia. We rent a building there. I don't know anything else, stop!"

Jack's right hand went from Chalepah's leg to the holster on the right side of the former's hip. There, Jack grabbed his .40 caliber Glock pistol and thrust the firearm under Chalepah's chin. The pressure from the gun being slammed into his throat and the possibility of having his head blown off caused Chalepah to completely forget his leg injury.

"I appreciate your candid revelation that your group of thugs hang out in Herndon. Let's go for a walk," Dr. Jack Schoenherr said. With that, Jack grabbed Chalepah by the collar of his shirt and dragged him to the door. Sam thought about trying to say something to stop what he thought would be Chalepah's impending demise, but no words came to mind. Sam just stood there, his mouth gaping wide open. The Amerindian was frozen through fear as he was dragged outside into the dark, cool night. After the duo was about

fifty yards from the cabin in the desolate woods, Jack fired the pistol twice, thereby putting two .40 caliber rounds into Chalepah's face. After this was done, Jack immediately began to dig a grave for the body—if the body were left exposed, wild animals would smell the rotting carcass and would find their way to the cabin that Jack called home. The last thing the anthropologist wanted was for coyotes and bears to frequent the vicinity of his land.

After burying the body, Jack walked back to the cabin. As he approached it, he noticed that Sam was standing in the doorway and appeared rattled. Jack walked past Sam and into his cabin; neither said a word to one another for a full minute.

"We should have called the police. We have no right to kill people. We are a nation of laws," Sam stammered.

Jack smiled a toothy grin and quipped, "You must have the attention span of a goldfish. Have you already forgotten that he and his Mexican buddy kidnapped you and were going to torture you to death?"

"I know, but the right thing to do would have been to call the proper authorities and let them decide what is right," Sam retorted weakly.

"Who gives the police the authorization to deal with scum? Why does a badge on a person's chest make them so special? Why cannot our people rise up and properly deal with degenerates when it is beyond question that they are guilty of heinous crimes?" Jack asked rhetorically. "We are at war with guttersnipes who want to wipe out our people from the face of the planet. They have murdered white populations in the Americas before; why do you not think that they intend to do so again in the future?"

Sam was dismayed with Jack's candor. While in college, Sam had read Nietzsche and had come to believe that the nineteenth century philosopher's "*Übermensch*" could not exist in reality but only in theory. Dr. Jack Schoenherr seemed to be a real-life example of an *Übermensch*, as is

evidenced by his will-to-power: only such a person would have no respect for the laws of their country.

“The job of the police is to protect society,” Sam, almost in a pretentious fashion, said.

“The police were not able to protect you from being kidnapped, the police were not able to protect you from being tortured, the police did not save your life,” Jack answered. The former professor’s voice cracked and he looked away to a picture of him and his family that was displayed on the wall next to a bookshelf that was filled with books and papers. “The police were unable to save my wife and sons.”

Jack sat down in a Lazy Boy sofa that he had purchased from a garage sale years ago. Sam pulled out the chair from the desk that was near the bookshelf and sat down as well.

“My name is Dr. Jack Schoenherr, I once taught anthropology and archeology classes at Michigan State University, and after I began studying the Solutrean Hypothesis, I was forced into hiding by Amerindian activists who wished to derail my work. While I was in hiding twelve years, three months, two weeks, and four days ago, my family was murdered in cold blood by those who wish to deny our people knowledge of the Solutrean Hypothesis. I have since then dedicated my life to avenging my family and saving our people from a fate similar to that of our long-lost ancestors.”

Sam listened to what Jack said without interrupting and said after the latter stopped talking for ten seconds, “I’ve heard of you before. You were the preeminent Solutrean Hypothesis theoretician, but you disappeared from the public spotlight. I didn’t know your family was murdered; I’m very sorry to hear that,” Sam said.

“You didn’t know that my family was murdered during a failed assassination attempt, because the media does not report crimes that victimize our people. The media makes a concerted effort to limit what news of which we see, hear,

and read,” Jack observed. “The police are worthless—they cannot protect our people—and the media is worse than worthless, because they connive against our interests.”

“So what happened? Did you just retire and move out here after everything happened?” Sam inquisitively asked.

“After I lost my family, I realized that my life was forever changed. The last time my location was known to the world was during the joint funerals of my wife and two sons. During their funerals, a throng of militant Amerindians showed up and protested outside with signs, megaphones, and air-horns. After the funeral service concluded, I sold most of my possessions and stocks over the course of the next two weeks; with the money made through those sales I purchased gold and silver coins. I eventually moved into this cabin, and whenever I need to buy something, I sell a couple coins for cash at a pawnshop. The coins retain their value and since I am not using credit cards, my whereabouts are not known to anyone.”

“Where are we?” Sam asked. At this point, he realized that he had not known where he was ever since he had been abducted outside of the television news studio in Toledo, Ohio.

“We are in southeastern Michigan, but I won’t say exactly where. If you found out, I’d have to kill you,” Jack said with a deadpanned expression that was eventually betrayed by a grin. Sam felt his eyes avert from the cold stare of Jack when this was said.

“I’m joking,” Jack chuckled. “You are a great spokesman for the Solutrean Hypothesis, and our people need you.”

“I’ve become somewhat reclusive ever since my family was taken from me, but I am still very much involved with the Solutrean Hypothesis. I have fervently been searching for the Holy Grail of the Solutrean Hypothesis, which your Institute for American Historical Studies has never even contemplated as even existing,” the former professor said.

“The Institute has extensively researched and investigated all leads that could support the theory. What do you think exists that we have not considered before?” a taken aback Sam asked. Jack seemed to be a little crazy to him, and he did not know whether he was telling something worth contemplating.

“I have come to the conclusion that the Amerindians were—and are—proud of their accomplishment of purging the New World of Whitey, and because of this and their longstanding and ancient customs, the Amerindians more likely than not have a shrine, somewhere, that contains war trophies that were dedicated to ‘Mother Earth’ or ‘Great Spirit’ or ‘Squatting Dog’ or whichever deity was in vogue at the time. My guess is that there is a burial mound that has artifacts and thousands of skeletal remains in it similar to those found in Port Clinton. With such an archeological find, it would be impossible to deny that a prehistoric genocide occurred at the hands of the Amerindians,” Dr. Jack Schoenherr said.

“What evidence do you have that causes you to think such a burial mound exists?” Sam, who was somewhat interested in this idea, asked.

“I will tell you all about it, but it would probably be wise for us to get some rest before the sun rises, at which time I will drive you back to Toledo. I spent the better part of an hour tromping around in the cold woods to save your ass from our Amerindian amigos and another two hours driving from their hangout to my cabin; I am not as energetic as I once was—I need some sleep,” Jack said. “You can sleep on the Lazy Boy; I’m going to take the bed.”

“OK,” Sam affirmed. “But first, could you tell me why you wanted to know the location of the headquarters for the Movement of Indigenous Peoples?”

A grin appeared at the corners of Jack’s mouth. “I want to know where the militant Amerindian leaders are based, because I—the founder, leader, and sole member of the

Solutrean Liberation Front—desire to kill them, get proof of a conspiracy by them to cover-up the prehistoric genocide of our people, and I wish to gather any information that they may produce that will point me toward the location of the aforementioned burial mound,” Jack said matter-of-factly.

* * *

The Amerindians did not care much for John Schindler, who was in an interracial relationship with a full-blooded Cherokee. Even though Schindler believed in the “Great Spirit,” took part in all of the festivals and rituals, and thought of himself as “spiritually Cherokee,” the Amerindians still greatly disliked him. A white guy is not Cherokee and cannot become Cherokee, just as a Latino, Negro, or Asian cannot become a Westerner. There is a correlation between culture and race, and unlike the limp-wristed, gangly, and pathetic Schindler and other self-hating white liberals, the Amerindians recognized this fact.

Schindler arrived, as had been planned, to the Movement of Indigenous Peoples headquarters in Herndon, Virginia, at 7 a.m. the day after the meeting at the Institute for American Historical Studies had occurred. He brought his list, with which he would betray his people and thousands of years of Western civilization.

The Movement of Indigenous Peoples headquarters was a three-story run-down building that previously served as a low-rent apartment building. The owner of it gave the lease to the Amerindians in his will, and over the years, as tenants left, the Amerindians chose not to replace them with new tenants. Eventually the building was made completely vacant; the very last tenant to go was an old white woman who was dragged—kicking and screaming—from the premises.

There were thirty Amerindian men and two women at the headquarters when Schindler arrived, and the tribes

represented included the Ponca, Ottawa, Cherokee, Quapaw, Tonkawa, Chippewa, Sioux, and Oneida. Mexicans who illegally immigrated to the U.S. and who considered themselves Aztec and of the legendary Aztlan territory were also present.

“Welcome brother Schindler,” Jose Harjo said to the scrawny new arrival. “We have been waiting for you.” Harjo was an intimidating fellow: he had greasy long hair, stood 6’2”, weighed 220 pounds, and wore a tight, ratty t-shirt that proclaimed “Aztlan Rising” in bold letters on the front.

Schindler walked through the open door and past Harjo. “I am delighted to be able to help our cause. Great Spirit flows through my veins and has inspired me to do that which is just,” Schindler said. Schindler did not see Harjo roll his eyes. In Harjo’s opinion, Schindler had every trait of the typical white liberal American that would allow the Amerindians to reclaim the Americas: he was weak, pathetic, had no loyalty to his culture and civilization, and loathed his own race so very much that he, a full-blooded European, married a full-blooded Amerindian and produced mongrel babies. Schindler’s ancestors for 40,000 years were all white and he hated who he was so very much that he put an end to that tradition by becoming romantically involved with a non-white individual—as many white liberals are predisposed to doing these days.

Although Harjo was disgusted with Schindler, he absolutely hated Schindler’s wife, Cheryl. Cheryl’s parents saw it fit to give her an Anglo-sounding name and failed to instill in her a love of her people. She only nominally viewed herself as a Cherokee, which is why she moved off the reservation and married a pathetic white liberal. For a moment, Harjo thought that it was possible that John Schindler was more of an Amerindian than was his wife, which caused him to laugh aloud. The state of his people was so very depressing.

“What’s funny?” Schindler asked. “Do you have a funny Christopher Columbus joke to tell?” Schindler did not see

the brutish Amerindian roll his eyes once again.

“We need to go to the meeting room down the hall; the others are waiting for us there. The meeting will begin soon,” Harjo informed the guest he hated.

The two of them walked to a large, dimly lit room that contained a variety of sofas and chairs, which did not match with the decor of the room. The walls of the room were draped with various flags: one had Che Guevara’s face on it, another was blood red and had a yellow hammer and sickle on it, and others were the national flags of different Central and South American countries. In order to get from the main entrance to this room, an American flag had been strategically placed on the ground so that one would have to walk across it if they wished to enter—Schindler flamboyantly dragged the heels of his shoes across the American flag when he crossed it, while Harjo spat on it. There were a dozen chairs and couches in this room, of which three were occupied by Amerindians.

Claudia Villagran, a short, pudgy, greasy, ugly Amerindian was the first to speak. “Our amigo has arrived,” she said. Claudia was in a chair that looked like it was under stress from her excessive weight. As she slurred her welcome to Schindler, the fat rolls on her neck jiggled. She was a hideous creature.

Harjo said to Schindler, “Please, take a seat. We can begin now that you are here.”

“Thanks my fellow Native American,” Schindler said. The self-hating white liberal did not see Harjo and Claudia roll their eyes, nor did he hear the individual sitting to Claudia’s right laugh under his breath.

Claudia again spoke, “My name is Claudia Villagran, to my right is Josue ‘Running Bear’ Pacheco, and to his right is Janice Kurak. We are the leaders of the Movement of Indigenous Peoples, which is an egalitarian and radical collective of a number of Native American tribes that wish to liberate our oppressed peoples.”

“Nice to meet all of you. As you may know, my name is John Schindler, and I am of the Cherokee Tribe,” Schindler said. No one laughed at this remark; Schindler’s stupid comments were so nonsensical and over the top that they no longer shocked the conscience.

“I attended the Institute for American Historical Studies meeting with major donors, and I gathered intelligence for our people and our cause,” Schindler declared proudly. He desperately wanted to prove his worth to them.

“What have you got for us?” Running Bear asked, who was a short but muscular brute in dire need of a lesson on personal hygiene.

“I can tell you all about the Institute’s security, a detailed description of the inside of the building, and the names of some of their major donors,” Schindler answered. “Here, I have this list for you.” With that, Schindler reached into his pocket, grabbed the sheet of paper that had a list of seven names on it, and handed it to Claudia. The beast who received the list drooled with delight.

“The Institute is a five-story building in Arlington, Virginia. It is run by Tim O’Neill and is guarded by only two security personnel at the first floor. In order to get inside, the security guards have to unlock the doors from the inside; I believe the doors are made of bullet-proof glass, because they were really thick,” Schindler said.

“What’s immediately inside the entrance?” Running Bear asked.

“Once inside, there is an elevator, which we used to get to the third floor where the conference was held. I saw the security guard who escorted us to the third floor type in ‘43678’ as the password on the monitor—the elevator requires a password to make it operate. After we got to the third floor, there were no other security issues. Oh, and there is a stairwell, but we didn’t use it so I don’t know if there are any obstacles to its use. I assume there would be on the first floor at least,” Schindler answered.

“John, you have been a tremendous help. We appreciate all of your efforts,” Kurak said. The others present nodded their approval.

“I’m so glad that you think so. I want to do all I can for our people,” Schindler responded to the praise being bestowed upon him for his treason to Western civilization.

The Amerindians all stood up from their seats, as did Schindler. “We are done here,” Running Bear said. “Jose will show you out.”

When Schindler attempted to overstay his welcome by inquiring about the “ancient rituals of our people,” Harjo put his right hand on Schindler’s shoulder and applied enough pressure to cause him to move towards the exit of the room. “We’ve got work to do and it’s time for you to go,” Harjo said.

“Oh all right,” Schindler said.

As the two of them were nearing the doors to the outside world, Harjo removed a switchblade from his right pants pocket, flipped the five-inch blade open, and stuck it into Schindler’s neck. A shocked Schindler jerked forward and fell to the floor, grasping his wound with both hands as blood spurted out. Upon collapsing to the floor, Schindler rolled onto his back, his eyes open as wide as they could be as he stared at his assailant.

Schindler could not say and did not even mouth “Why?” but Harjo answered the question as if it had been asked.

“Because you are not of my people, you are liable to betray us because you betrayed your own people, and because your kind must die in order for the lands of my people to be reclaimed,” Harjo said. Schindler never expected that the thuggish Amerindians of the Movement of Indigenous Peoples would kill him in order to prevent the possibility of him exposing their plan of attacking the Institute for American Historical Studies. In reality, Schindler actually believed in his warped imagination that the Amerindians would accept him as one of their own.

Within fifteen seconds of abject shock and pain, he who betrayed his people with his list slipped into eternal nothingness.

Two days later, Schindler's wife would be found dead in an alley without her purse or money, which led detectives to believe that she died during an armed robbery. When it was realized that Schindler was missing, the police made him their prime suspect.

* * *

The thirty male and two female Amerindians assembled in the meeting room only one hour after Schindler was murdered. Those who were not sitting on chairs or couches sat on the floor. Josue 'Running Bear' Pacheco addressed his audience.

"My people, today is the day that we strike out against the racist Institute for American Historical Studies. The white supremacists of the Institute who are trying to revise history for their racist agenda of hate must be defeated," Running Bear roared. The crowd applauded and hollered their approval.

"We must attack today, because there is a chance that the Institute will change its password to use the elevator. Except for the entrance, we should not face any serious resistance," Running Bear predicted. The motley group of Amerindians listened intently and one yelled out from the back of the room, "What's the plan?"

"The plan is for us to drive a truck through the front entrance, and dispatch the two guards there. After that, we will take the elevator to the different floors of the building. We will slay every gringo we find and after we are done with that, we will pour twenty gallons of gasoline we will bring along on every floor of the building. The Institute will burn to the ground! Great Spirit wills it!" Running Bear screeched. The Amerindians yelled out their approval.

“We are going to hit the Institute at 3 p.m. At this time, everyone will be back from lunch and it is unlikely that anyone will have left work early for the day. We chose this time to maximize the fatalities,” Claudia said.

“My people, although we are of different tribes, we have a common enemy in the white, blue-eyed devil. They have stolen our lands, have forced us onto reservations, and have defiled Mother Earth. Even though we are of different tribes, we must unite against the foe of our peoples,” Running Bear said as he raised his right arm, which wielded a machete. With that, the meeting concluded.

During the next few hours, the thugs piled weapons—knives, hatchets, baseball bats, rifles, pistols, and shotguns—in the six vehicles they had assembled—two pickup trucks, three full-sized vans, and one car. The twenty one-gallon gas cartons were placed in the back of a pickup truck and were covered with a tarp. Running Bear brought the tomahawk with him that was given to him by his father; it was a family treasure that had been handed down for over 100 years. With this relic, he planned to scalp Dr. Timothy O’Neill; Running Bear’s ancestors would be so very proud he thought.

With that, after much hooting and hollering by the goons, the Amerindians climbed into their vehicles and the convoy began which was destined to arrive at Arlington, Virginia, by 3 p.m.

Seven

By 8 a.m., both Sam and Jack had woken up, and Jack was making breakfast for the two of them: scrambled eggs, toast, and bacon. The eight or so hours of sleep allowed the two of them to recuperate from their activities the day before.

“Good morning Jack,” Sam said.

“Good morning,” Jack responded without looking up from the skillet with the eggs on the older-looking stove. “I figure that after breakfast, I will drive you to Toledo. It is only about a one hour car-ride.”

“OK, sounds good,” Sam replied.

The breakfast smelled unusually good to Sam. He did not realize it until now, but he had not eaten since before he did the interview with James Morgan.

“So what do you do in this cabin? It has to get lonely around here, especially during the winter months,” Sam inquired of Jack.

“I am alone, but I am not lonely. I pass the time by studying and researching all I can about the Solutrean Hypothesis—I figure that revealing the historical truth to the world about the prehistoric immigration to the New World by whites and their subsequent genocide at the hands of the Mongoloid Amerindian invaders would avenge my wife and sons,” Jack answered. “To mix things up a little bit, I also read all I can about our heritage and Western culture.”

Before breakfast was served, Sam walked over to the bookshelf that was full of books. There, he saw copies of *The Might of the West* by Lawrence R. Brown, *Which Way Western Man?* by William Gayley Simpson, books authored by Revilo P. Oliver, books authored and edited by Dr. Sam Francis, books by Pat Buchanan, *The Suicide of the West* by communist-turned-right-winger James Burnham, *The Camp of the Saints* by French “Man of the Right” Jean Raspail,

Imperium by Francis Parker Yockey, *The Decline of the West* by Oswald Spengler, and a few books by the late Harvard professor Samuel P. Huntington. “Which books are your favorites?” Sam inquired.

“It really depends upon what I am in the mood for reading. There is a book entitled *The Last Crusade: Spain 1936* that argues that Francisco Franco of Spain was a hero for combating the scourge of communism. There is also *The Battle that Stopped Rome* which is about Arminius—also known as ‘Herman the German’—and the 9 A.D. battle that saved Germania from Roman imperialism. The true accounts in that book are inspirational.”

Sam continued scanning the bookshelf and found twelfth and thirteenth century Norse texts such as *The Prose Edda*, *The Saga of Grettir the Strong*, *Njal’s Saga*, *Egil’s Saga*, and a thin book entitled *The Vinland Sagas* that contained both *The Saga of the Greenlanders* and *Erik the Red’s Saga*.

“You have quite a bit of Norse literature; I never read any of them. How are they?” Sam asked.

“The epic stories of our people and the legends associated with the gods are uplifting. Unlike modern garbage which passes for literature these days, the Norse texts are so very philosophically healthy to read,” Jack answered.

“Come on over, breakfast is served,” Jack commanded. Jack placed the food on the small table that was not too far from the gas-burning stove.

The two of them began to eat the food, which was of a rather generous amount. After trekking through the woods and digging a grave for Chalepah, Jack was hungry.

“So why do you read books that revolve around Western culture and our heritage? When did you become interested in culture and history?” Sam asked.

Jack’s fork with scrambled eggs on it that was traveling from his plate to his mouth stopped in midair and the former professor seemed almost insulted by the questions posed.

“I read about Western culture, because I wish to know that which I advocate and have dedicated my life to defending. I study the history of our people, because their legacy should not be ignored, nor their destiny denied. To be apathetic towards Western culture and our heritage is to betray the thousands of years of progress achieved by our forefathers,” Jack answered somewhat forcefully.

“Ah, I see,” Sam observed.

“The Amerindians tried to murder me and managed to murder my family because of my investigation of the Solutrean Hypothesis. Working on that historical theory is my life’s work, and to abandon it because of what the Amerindians did to me would constitute surrender. I will not allow savages to dictate what I think, what I explore, or what I say,” Jack declared.

Sam remained silent as he listened to Jack.

“I told our mutual friend Chalepah that I am the epitome of Western Man; I believe this to be true. Through my studies, I have tried my best to become the personification of a real Westerner. In doing so, I have come to understand what threatens our people, their lives, and their destiny the greatest: materialism and liberalism. These threats have caused white folk to be the most persecuted people in history, despite what the non-whites and white liberals who are driven by anti-white sentiment would have our people believe.”

“What have you to say about liberalism?” Sam asked. Although Sam’s research was often embraced by people of a conservative to far-right political persuasion, he still considered himself to be classically liberal in some ways.

Prof. Jack Schoenherr then delivered the first lecture he had given in over a decade:

“Over the years, political scientists and sociologists have attempted to figure out what causes a person to adhere to liberal beliefs. James Burnham, a communist theoretician who eventually became a right-winger, argued that

'liberalism is the ideology of Western suicide' and observed that 'once this initial and final sentence is understood, everything about liberalism—the beliefs, emotions and values associated with it, the nature of its enchantment, its practical record, its future—falls into place.' Dr. Michael Savage has suggested that liberalism is a mental disorder, whereas others have opined that liberalism is nothing more than a secular religious movement that naturally occurs at the twilight of the life of a civilization."

"I believe all these descriptions are accurate of liberalism, but there is a reason why a person is a liberal: they are pathetic and are unable to come to terms with their pathetic nature other than to join a political movement that includes other pathetic individuals in order to shove their pathetic ideals down the throats of normal people. When one looks at the tenets of liberalism—craving egalitarianism, adherence to moral relativism, acceptance of perversion, promotion of wealth redistribution, opposition to the natural law right of self-defense, and hatred of nationalism—one can only conclude that this assessment is correct."

"When discussing gun rights, liberals—who have a peculiar phobia of weapons—ridiculously think that guns are the cause of problems in society and that they should be banned. Liberals love the weapon bans that have existed in places such as Washington, D.C. and Chicago, and even though women are raped and older people are robbed because they cannot defend themselves from thugs, liberals applaud their sick and twisted accomplishment of depriving people of their natural law right to defend themselves from harm. The idea of a person shooting dead their aggressor sickens the liberal; the liberal would much rather have a normal person be made a victim than to permit a guttersnipe from being killed. The liberal's love of villains and hatred of law-abiding citizens is irrational and can only be explained as an attempt by liberals to force their cowardice upon the rest of the population."

“The promotion by liberals of moral relativism—a rejection of truth and order in the Cosmos—is used to justify their pathetic, deviant behavior. There is not a pervert that walks on two legs that liberals do not adore, just as there is no degenerate activity liberals will condemn. Homosexuals without clothing marching down the street in a ‘gay pride’ parade? ‘Go for it!’ they say. A doctor performing a partial-birth abortion in which the baby is butchered as it comes out? ‘Sounds good to me!’ the liberal says. Hard drugs? ‘Definitely!’ they proclaim. Make prostitution legal? ‘Most certainly!’ the liberals rejoice. Normal people are revolted—as they should be—by the behavior and beliefs of liberals, whereas liberals embrace the pathetic behavior of others because it is central to their identity: pathetic, qualitatively worthless beings.”

“The promotion of egalitarianism—the belief that people are inherently ‘equal’—and wealth redistribution are the biggest frauds liberals promote, for people are not equal: some are smart, some are stupid, some are strong, some are weak, and so on. Whereas normal people believe in freedom and think that one should reap what one sows in life, liberals believe that the weak, poor, lazy, and stupid are entitled to a higher standard of living than they have earned through their labor. Liberals believe those who are inferior deserve better, because liberals can relate to the pathetic existence of these people.”

“Liberals believe that people are too stupid to control their own finances and plan for the long-term, so liberals have created various socialistic scams through which wealth is redistributed from the hard-working individuals to the parasites of society. Social Security, Medicare, Medicaid, Nancy Pelosi’s socialistic health care plan, and food stamps are but a few examples of wealth redistribution in our country. If a person chooses not to work, then they should be permitted to starve. Why should we feed the mouths of

people who have no more intrinsic value to society than tapeworms have to cattle?”

“Political correctness, which is central to the liberal worldview, is a psychological tool used by liberals to defend backwardness, and it is time normal people call them out for it. A liberal would consider it ‘racist’ to point out that people of the Dinka tribe in Sudan are subhuman for performing oral sex on cows to make them lactate and taking showers in their urine to turn their hair orange, just as they would say that it is ‘xenophobic’ to suggest that Muslims are degenerate for their tendency to marry their first cousins and for worshipping a man-deity who married and had sexual relations with a 6-year-old girl named Aisha. Liberals believe that no pathetic culture is fair game to disparage, because to do so would make their very own existence a target for criticism.”

“Liberals are pathetic to the core, and since the West embodies all that which is an affront to their pathetic existence, they hate it. While liberals embrace cowardice and degeneracy, the Men of the West have traditionally opposed it. Throughout Western history, hordes of foreign invaders have been repelled, tyrants have been overthrown, and Western Man loved freedom and enjoyed the fruits of his labor. In literature and folklore, the Western Hero is epitomized by a sword in his hand and a shield on his arm as he charges forward for victory. There is no room in Western culture for pathetic liberal trolls, and the liberals know it.”

“A study was conducted at Tufts University in which test subjects viewed pictures of College Republicans and College Democrats with whom they were not acquainted, and sixty percent of the time—which is a number too high for mere chance—the test subjects were able to accurately label the models as conservative or liberal. The researcher then had other test subjects rate the models for qualities of power or warmth, and when the results were corroborated, the people

who were viewed as not liberal were viewed as looking 'powerful.' We all knew liberals acted like sissies; now we know they look the part, too!"

"Personally, I think that it is a miracle that liberalism even took root in Western countries, because historically, Western cultures killed off the offspring of their people who were deemed pathetic. Do you think for one moment that the Spartans permitted pathetic people to exist in their society? The Norse? The Germanic tribes? Where the white liberals come from, I have no idea—there is no evolutionary basis for it whatsoever."

"Liberals have outright declared war on our people, our heritage, our culture, and everything that is good in the Cosmos, and it is long past due for normal people to fight back. If we want to save our civilization, we must fight their ideology, we must combat their counter-cultural crusade, and we must expose them for who they are: pathetic worms who have no place in Western civilization."

"A sword in the hand the Western Hero must bear for his people," Prof. Jack Schoenherr said in conclusion as he gently touched the stock of his AR-15 rifle.

"Your opinion of liberals isn't flattering," Sam observed. "What do you think of libertarians?"

"I abhor liberalism and libertarianism alike, because both ideologies are hostile to the nation-state, which is from where we derive our rights," Jack stated. The professor was in his lecture-giving mode, which only went into temporary hibernation ever since he left Michigan State University.

"I submit that it is the nation that allows people to have rights. Without a nation and a government, a people cannot foster an environment of ordered liberty. From what we can gather through history, liberty dies with the state. Anarchy-loving libertarians and nation-hating globalists need to consider this before they decide to advocate their respective ideologies that would ruin what few freedoms and rights our people currently enjoy."

“When a nation-state is strong—economically autonomous, politically sovereign, culturally homogenous, and militarily powerful relative to competing nation-states—the citizenry of that nation-state enjoy a great deal of rights. During the days of the Roman Empire, when the state was incredibly powerful, it was said that a Roman citizen could walk from one end of the empire to the other without being harassed by non-citizens, for if harassment occurred, the Roman army would make an example of the people who committed the transgression. To show how the rights of Romans were honored by non-citizens, when St. Paul—a Roman citizen—was arrested in Jerusalem for bringing a gentile into the temple—a crime punishable by death—, the people of that city did not execute him, because Paul revealed to them that he was a citizen of Rome. Paul demanded that he be tried in a court in Rome—which was a right that Roman citizens were entitled—, and he eventually was sent back to that city. One can only imagine how quickly justice would have been meted out had a non-Roman citizen committed a capital crime in that time period.”

“When Rome’s power waned, its citizens lost their right to move freely throughout the empire without being troubled by non-citizens, because the so-called Germanic ‘barbarians’—who were not at all savage—discovered that the Roman army would not punish them for raping, robbing, and murdering Roman citizens. Roman citizens also lost their right to be tried in Rome, because foreign governments no longer worried about what Rome would do if they tried Roman citizens in their own courts.”

“When a state loses power, its citizens lose their rights. Conversely, if a people who lack rights wish to gain freedom and gain rights, they must acquire a country of their own. Italian nationalist Giuseppe Mazzini said it best: ‘Without country you have neither name, token, voice, nor rights, nor admission as brothers into the fellowship of the Peoples. You are the bastards of Humanity. Soldiers without a banner, you

will find neither faith nor protection; none will be sureties for you. Do not beguile yourselves with the hope of emancipation from unjust social conditions if you do not first conquer a Country for yourselves.”

“In the fairy tales that libertarians tell, all government is evil and government denies people freedom. Can anyone argue with a straight face that the people of Haiti and Somalia are freer today than they would have otherwise been had their governments not collapsed? Reason and logic, which libertarians in their warped way of thinking pretend to revere, shows that freedom and standard of living were reduced in these two countries when anarchy took root. When libertarians demand no government, open borders, and economic liberalism, what they really are demanding is a loss of freedom and a loss of rights for their fellow countrymen.”

“Libertarians, however, are not the only traitors who wish to subvert true freedom, for globalists such as neoconservatives, liberals, and Marxists are also guilty. In their advocacy for mass immigration from the Third World, they contribute to the degradation of the cultural unity of their nations. As citizens of Western countries, we lose our right to live amongst our own kind when globalists turn our countries into Mexico, Africa, Arabia, or Asia. Our right to not live in a multicultural, multiracial swamp is denied to us through the endeavors of those who subvert our cultural and racial homogeneity.”

“Through the globalists’ advocacy for interventionism—both militarily and economically—the globalists contribute to a form of wealth redistribution that strengthens foreign countries and weakens their own nations. Military and economic interventions alike cost the intervening nation wealth and possibly the lives of its soldiers. By intervening, the citizens of the intervening nation are deprived of the right to benefit from the fruits of their labor, because their taxes are spent in the interest of foreigners.”

“Globalists also tend to advocate either the economic theory of free trade or the economic theory of fair trade. The first theory promotes a ‘race to the bottom’ which ruins the economies of First World nations as Third World nations are built up by receiving the outsourced industrial power of the First World nations. The latter theory does not truly promote a ‘fair’ economic system *per se*, for the free market, in which both parties engaging in trade are allowed to make an exchange by their own free will, is truly the only fair system. What so-called ‘fair trade’ truly is, is a Third World-first economic policy. It’s economic treason. Free trade and fair trade are scams; only a nation-first trade theory is morally and politically defensible.”

“The United States is the land of the free, because it is the home of the brave. If sovereignty—economic, cultural, and political—erodes, our way of life will be put in jeopardy. For this reason, we need brave individuals who will defend our land of the free from the globalist subversives: libertarians, Marxists, neoconservatives, and liberals.”

“Machiavelli wrote in *The Prince* that Patria ‘supplicates Heaven to raise up a prince who may free her from the odious and humiliating yoke of foreigners, who may close the numberless wounds with which she has been so long afflicted, and under whose standard she may march against her cruel oppressors.’ I believe that I am the prince who will bring about a Western rebirth, a Western renaissance.”

“James Burnham opined that ‘At some point the guardians of a civilization must be prepared to draw a line.’ I drew such a line in the sand and the Amerindians and bleeding-heart liberals crossed it long ago.”

“Liberalism ignores that which threatens the very survival of the West and is incapable of dealing with these problems, for liberals do not recognize the West as being superior to less-civilized peoples. Liberals, therefore, view Western culture as not worthy of preservation for our progeny. In effect, liberals attack the very willpower needed to defend

the West. Burnham observed that to defend the West, 'There would have to be a rejection, in particular, of the quantitative reduction of human beings to Common Man; and a reassertion of qualitative distinctions. Quite specifically, there would have to be reasserted the pre-liberal conviction that Western civilization, thus Western Man, is both different from and superior in quality to other civilizations and non-civilizations. . . . And there would have to be a renewed willingness, legitimized by that conviction, to use superior power and the threat of power to defend the West against all challenges and challengers. Unless Western civilization is superior to other civilizations and societies, it is not worth defending; unless Westerners are willing to use their power, the West cannot be defended. But by its own principles, liberalism is not allowed to entertain that conviction or to make frank, unashamed and therefore effective use of that power,'" Jack said. His single-person audience was captivated.

"You cite Burnham quite a bit. Has he had a profound impact on your worldview?" Sam asked. He was done with his breakfast, but Jack was still eating because he was talking so very much.

"Definitely," Jack answered. "But instead of digressing about Burnham's impact on my worldview, here is a statistic for you to ponder that the left-wing media will not dare discuss: according to the United States Department of Justice in a report entitled 'Criminal Victimization in the United States, 2005 Statistical Tables,' the American government reported that of 111,490 white women who were raped in the country that year, 33.6 percent of them were raped by black men. That's 37,460 black-on-white rapes. Of the black women who were raped by white men that year, the number of victims is so low that the U.S. government just labels it 0.0 percent. The Justice Department even put an asterisk next to the 0.0 percent to announce that the total number of white-on-black rapes was less than ten that entire year. In

contrast to that, on average, 103 white women were raped by blacks in our country every day that year. And those are only the reported rapes!”

“In another report released by the United States Department of Justice entitled ‘Criminal Victimization in the United States, 1987,’ the government noted that blacks kill twice as many whites as whites kill blacks; that black-on-white robberies and gang attacks occur twenty-one times more often than white-on-black; and that when it comes to gang robbery, blacks attack whites fifty-two times more often than whites do blacks.”

“In a *U.S. News & World Report* article entitled ‘What Should Be Done,’ which was published on August 22, 1989, the author noted that whites choose black victims only 2.4 percent of the time, while blacks choose white victims more than half of the time.”

“Diversity is a fraud, and as is evidenced by the crime statistics, it enriches our culture no more than Amerindian savagery enriched the culture of the first white settlers. Odin help us, we do not need such cultural enrichment!”

“Not only are our people being robbed, raped, and murdered by non-whites, but our youth are losing touch with their heritage. Leftist historical revisionism, which poses as a dire threat to Western culture, is already well established in the U.S. According to an article in *USA Today* entitled ‘Teens losing touch with common cultural and historical references,’ which was published on February 26, 2008, out of 1,200 American 17-year-olds who were surveyed about history, fifty-seven percent did not know that the American Civil War was fought between 1850 and 1900, forty-eight percent could not identify the theme of George Orwell’s *1984*, forty-nine percent did not know that the controversy involving Senator Joe McCarthy involved communism, and twelve percent did not know that Pearl Harbor caused America to enter World War II. What is interesting to note about the survey is that it reported that ninety-seven

percent of the students surveyed knew that Martin Luther King, Jr. was the one who recited the 'I Have a Dream Speech.' This is evidence that educators are more interested in shoving diversity down the throats of their students rather than actually teaching real history."

"Diversity and multiculturalism are central to the ideology of those who wish to murder Western civilization. Diversity preaches moral relativism, and multiculturalism advocates the asinine premise that cultural homogeneity and unity are somehow intrinsically unacceptable. The battle plan of those who have besieged Western civilization is one of a 'divide and conquer' strategy, and it is working."

"Whites are denied the natural law right to have a group consciousness—a belief in the tribe, if you will. For example, pundits claim that there is no such thing as 'white culture' and those who speak of it are accused of being racists, bigots, xenophobic, nativist, Nazis, or a derivative of these kinds of insults. Even though 'white culture' is denied, the media and left-wing pundits fall over themselves when praising 'black culture,' 'Latino culture,' 'Cuban culture,' and 'Islamic culture.' Pursuant to the wishes of the leftists, your existence is denied!" Jack roared.

"Here is another example for you. White people are programmed to believe that six million Jews were murdered during *the* Holocaust. By using the word 'the' and capitalizing the first letter of 'holocaust' the connotation exists that there was only one holocaust throughout world history and evil white people were the cause of it. No one ever speaks of the Stalinist purges of white peasants as a 'holocaust,' no one speaks of what happened to white folk in Rhodesia as a 'holocaust,' and no one speaks of the organized starvation of the German people following World War I and II as a 'holocaust.'"

"Heck, even the fact that people are programmed to believe that exactly six million Jews were murdered during *the Holocaust* is evidence of anti-white sentiment. I say

programmed, because it is considered 'holocaust denial' if one says that 5,999,999 Jews were murdered by Nazis. Any number said less or more than six million either denies the full evil that occurred or mocks it, respectively. It isn't kosher to say any number except six million, even though during the Nuremberg Trials, the figure twenty million was offered by prosecutors as the number of Jews who died. The number 'six million' has become a symbol to denigrate Whitey as being evil."

"Speaking of numbers, do you know how many white German women were raped by Russian soldiers immediately after World War II? Do you know how many German civilians were burned to death during the firebombing of Dresden? Do you know how many Polish people were murdered during the Katyn massacre?" Jack's voice was becoming louder as he became enraged as he contemplated how his people have been treated over the years. "We are taught about transgressions committed against foreign peoples, but what about transgressions against *our people*?"

"Are you aware that slavery still exists to this day? It's called 'white slavery' and refers to the sex-slave industry. This doesn't just happen in Eastern European countries—thugs kidnap white teenagers in the U.S., drug them, take them to whore houses or rest stop bathrooms, and allow degenerates to rape them."

"Even during the Middle Ages, the Barbary pirates were notorious for kidnapping white women and selling them to Muslims. The clients of the pirates paid extra for blue-eyed blond women. It has even been estimated that over one million white people were abducted and sold to Islamic pigs as slaves between the sixteenth and eighteenth centuries. Have you heard of *that* holocaust?" By now, Jack's veins in his forehead could be seen visibly throbbing. The professor was red in the face with rage.

"Are you aware that the Islamic Turks who invaded and conquered the Balkans had a tax on Europeans that lived

there? Europeans were required to give their firstborn sons to the Turkish government. The sons of Europeans were raised by the Muslims as Muslims, and the sick and twisted Turks used these white slaves—called ‘Janissaries’—to attack and molest the European peoples. Have you heard of *that* holocaust?” By now, tears were running down from Jack’s face.

“Islam came into existence only after Christianity spread throughout the Middle East and Europe. People are often under the impression that the Crusades were wars of European aggression. Are you aware that the Crusades were fought to *reclaim* stolen land? Do you know what the European Christians were subjected to under Islamic occupation? Are you aware of *that* holocaust?”

“In the fifteenth century—the same century in which Christopher Columbus ‘sailed the ocean blue’—the Islamic aggressors besieged and captured Constantinople and eventually renamed it Istanbul. One of the most famous Christian churches was located there—the Hagia Sophia—and the Muslims turned it into a mosque to worship their man-deity. Christians were wiped out in the former Eastern Roman Empire. Have you heard of *that* holocaust?”

“During the Middle Ages, the Islamic Moors occupied the Iberian Peninsula, which constitutes Spain and Portugal. Under Moorish occupation, white Christian women were raped and enslaved. How many people have heard of *that* holocaust?”

“As late as 1683 A.D., which was only about one hundred years before the American Revolutionary War, the Islamic invaders made it all the way to Vienna, Austria, which is located in the heart of Europe. Europe would have fallen had Polish King Jan III Sobieski and his valiant troops not repelled the thugs. Have you heard of *that* averted holocaust?”

“How many museums and memorials have been erected to remind people of the various genocides that have been committed against white people over the ages?” Jack asked

as Sam looked on. “Not a single museum or memorial exists to remind people of non-white barbarism against white folk.”

“History has shown that white people are the most persecuted people in history, and the leftists deny this fact. To them, whites are evil and deserve punishment for perceived transgressions. Whites are denied their history, their heritage, their destiny, and for the Westerners who are cognizant of their racial identity, the leftists invented a special insult: *racist*. Do you know that the word ‘racist’ was invented by communist Leon Trotsky to slander whites who were proud of their heritage and refused to pledge their loyalty to a world government?”

“To answer your question as to why I read books that revolve around Western culture and our heritage, I submit that I do so because I love my people, I am proud of the accomplishments of my forefathers, and I hate our enemies who desire to wipe out our civilization and enslave our people. Throughout history, people like Arminius, Francisco Franco, King Leonidas, Charles Martel, Jan Sobieski, and Godfrey de Bouillon have awoken Europe in order to confront our enemies from within and without. My mission in life is to once again awaken Europe!”

After thinking about this for a moment, Sam—who was eager for more knowledge from the sage who was sitting across from him at the modest table—said, “I have another question.”

“And what is that?” Jack asked.

“You interpolated in your impromptu lecture that the early Germanic peoples were not ‘savage.’ Why is that?” Sam asked.

“I have three words as to why the Germanic peoples were not barbarians: Ötzi the Iceman,” Jack said.

“I recall that discovery,” Sam said. “Wasn’t he the 5,000-year-old mummy that mountain climbers found frozen in a glacier on the Alps?”

“Yes,” Jack said. “He lived about 5,300 years ago and was found on the border between Austria and Italy. His name comes from the region where he was discovered: the Ötz Valley.”

“Why do you bring him up?” Sam asked. “Why is he important?”

“Ötzi is important, because he is Europe’s oldest natural mummy, and scientists have been able to figure out a lot from his time period by looking at his remains. For example, his intestinal contents contained red deer and chamois meat, but also, grain from highly processed einkorn wheat bran, which was probably eaten in the form of bread. Pollen grains of hop-hornbeam were also found in Ötzi’s stomach.”

“I don’t get where you are going with this,” Sam said truthfully.

“The pollen from the hop-hornbeam was well-preserved and the intracellular content of the pollen was still intact, which indicates that it was eaten while it was still fresh. This means that Ötzi died in the spring when the hop-hornbeam was harvested,” Jack said.

“I still don’t see why this is important,” Sam said.

“Follow me on this one,” Jack said, “because this is why it is important: the einkorn wheat is harvested during late summer. Since Ötzi had both einkorn wheat and hop-hornbeam in his stomach, this means that he died during the springtime—as is evidenced by the hop-hornbeam being fresh—and that the einkorn wheat must have been harvested during the prior summer. One can only deduce from this that the einkorn wheat had been stored for the better part of a year prior to Ötzi eating it.”

“I see now,” Sam said. “Ötzi must have lived in a community that was heavily involved in agriculture. This is evidence of civilization: the once nomadic hunter-gatherers chose territory to use as farmland, and from this, modern economics—with specialized jobs for people, the concept of

property rights, and with government oversight to safeguard the property rights—was born.”

“Yeah,” Jack said. “Pretty good for a 5,300-year-old Germanic ‘barbarian.’”

Sam laughed.

“Did you know that Ötzi’s clothes were extremely sophisticated for that era?” Jack asked. “He wore a cloak of woven grass, a coat, a belt, leggings, a loincloth, and shoes. Except for the cloak, all of these were made of leather from different kinds of animal skins. He also had a bearskin cap that had a leather chinstrap.”

“I did not know that,” Sam revealed. “I only know what my professors told me about Ötzi. I think we spent only one hour in my ancient Western civilization class discussing him, and most of the discussion was about the legal battle between Austria and Italy to decide which government was entitled to his remains.”

“Did you know that his shoes were so advanced that when a Czech academic reproduced them, he opined that they were so complex that he was convinced that a person who specialized in shoemaking must have made them? The reproductions of Ötzi’s shoes were determined to constitute such superb footwear that a Czech company even offered to purchase the rights to make and sell them. This is just further evidence that prehistoric Germania had a relatively advanced economy—the Germanics had professions and mastered their chosen fields,” Jack said.

“Ötzi most certainly was from an advanced society. It is obviously slander to call the prehistoric Germanic peoples ‘savage.’ I see now what you mean,” Sam said.

“I am not near finished!” Jack excitedly declared. “Did you know that Ötzi was found with a bronze axe? Well, scientists debate whether it was bronze or copper, but this is because there are massive implications for world history if it is indeed bronze.”

“That doesn’t make sense,” Sam said. “The Copper Age began in Europe 1,000 years after Ötzi lived, and the Bronze Age can occur only after the Copper Age, because to create bronze, one must smelt tin and copper together. The Copper Age is a prerequisite for the Bronze Age.”

“The orthodox view of when the Copper and Bronze Ages happened in Europe is wrong, as is evidenced by Ötzi the Iceman’s bronze axe.” Jack said. “The orthodox view is that Mesopotamia was the so-called ‘Cradle of Civilization,’ but their Bronze Age started around 2900 B.C. Even in Ancient Egypt, the Egyptians only got around to inventing bronze in around 3150 B.C. If Ötzi was of an agricultural society that had entered the Bronze Age when he lived—around 3300 B.C.—then this means that the Germanics beat the Mesopotamians to the Bronze Age by at least 400 years—that’s nearly half a millennium—and that the Germanics also beat the Egyptians to the Bronze Age by at least 150 years.”

Jack let Sam absorb what he had been told before adding, “Germany—and not Egypt or Mesopotamia—is the cradle of civilization. Prehistoric Germanic Man was, therefore, no ‘savage.’”

Sam felt that he learned more over breakfast with Dr. Jack Schoenherr than he had learned in all his years as an undergraduate and graduate student. The two of them finished breakfast in silence, and while Jack cleaned the dishes, Sam again scanned the books on the bookshelf. When Jack was done, the two of them threw some of Jack’s possessions—including the AR-15 rifle, the .40 caliber Glock, some gold and silver coins, and ammunition—into the pickup truck he had parked outside. Not long thereafter, the two of them were driving to Toledo, Ohio.

Eight

At 2:58 p.m., Claudia Villagran, Jose Harjo, Janice Kurak, Josue “Running Bear” Pacheco, and twenty-eight other Amerindian militants in the packed full two pickup trucks, three full-sized vans, and one car arrived at the Institute for American Historical Studies. Upon arrival, a pickup truck that was driven by Harjo rammed through the front entrance of the Institute’s first floor doors; neither Harjo nor his passenger was injured—airbags and seatbelts protected them from harm.

The two security guards in the lobby flew out of their chairs when the vehicle came through the glass doors. Believing that the crash occurred by accident, the security guards swiftly approached the vehicle in order to render assistance to the occupants. At no more than five feet away, Harjo shot the first security guard in the face with his sawed-off shotgun. The deadly buckshot blew the unfortunate security guard’s head right off his body; blood, skull fragments, and brain matter splattered the wall behind where the guard’s body stood before it collapsed to the ground.

“Viva la Raza!” Harjo’s colleague yelled as he thrust his machete into the head of the other security guard. Both guards died instantaneously.

Not long thereafter, the other vehicles of the Amerindian convoy slammed onto the pavement outside of the Institute, their doors burst open, and armed Amerindians spewed forth. The thugs wielded all kinds of weapons: baseball bats, machetes, shotguns, rifles, and pistols. The invaders swarmed into the building through the breached entrance.

* * *

The crash of the pickup truck and the report from the shotgun very much drew the attention of the employees of

the Institute. Dr. O'Neill was in his office on the fifth floor when the Amerindian assault began.

"Call 911!" Dr. O'Neill screamed to his bewildered secretary. "We are under attack!"

The secretary, Beth Varange, a 45-year-old woman, was in shock as she picked up the phone and began to dial 911.

"There isn't a dial tone!" she yelled to Dr. O'Neill as he and other employees were running to the fifth floor conference room. The staff of the Institute had been told to congregate in the spacious fifth floor conference room if the Institute ever came under attack by protesters—the theory being that the employees could barricade themselves in the room and wait until police arrived.

"They must have cut the phone lines. I'll use my cell phone. Get to the conference room!" Dr. O'Neill screamed. Dr. O'Neill pulled out his cell phone from the left inside pocket of his suit and attempted to call 911. His cell phone was of no value to him, because—although he did not know it at the time—the Amerindians had knocked down with dynamite the three nearest cell phone towers to the Institute's location.

About twenty Institute employees were in the conference room and a few stragglers were coming up the stairwell from other floors when Dr. O'Neill walked into the security guard room on the fifth floor, which contained monitors that showed live video footage from the various security cameras inside and outside of the building. What he saw absolutely horrified him.

The security cameras in the basement showed no activity.

In the lobby of the first floor, the corpses of the two security guards were lying in pools of blood. Bloody footsteps were all over the floor, because the Amerindians had walked across the bodies of the downed men and tracked their blood for a good fifteen yards.

On the second floor, where employees dealt mostly with community relations and fundraising efforts, the security

video footage showed a throng of brutish Amerindians running up and down the halls in pursuit of helpless, unarmed workers. One monitor showed Claudia Villagran beating the lifeless body of a male employee with a baseball bat. Another monitor showed Janice Kurak slashing with a machete a woman smaller than her. A number of Amerindian males were running up and down the hallways as they splattered gasoline on the walls.

On the third floor, in the conference room where the donors had met just the day before to hear the request for money from Kevin Gray and Dr. O'Neill, Harjo and four other Chicano Amerindians took turns raping two college students who were interning part-time. As this horror was occurring, other Amerindians were splashing gasoline on the walls of the conference room and even onto the girls as they were being raped.

On the fourth floor, a group of seven Amerindians were beating with their fists two research assistants as gasoline was poured onto the file cabinets next to their cubicles.

The fifth floor security cameras showed absolutely no movement whatsoever. The entire floor appeared vacant, and the only movement that was shown on the monitors was occurring on the stairwell side of the door that leads to the fifth floor. Three Amerindians could be seen on the monitors running at and kicking the door—but it was not budging—as an older Amerindian holding a tomahawk watched from a distance. The Amerindians were forced to use the stairwell to gain access to the building, because the elevator password was changed daily, and not weekly, as the Amerindians had thought.

Outside the building, police vehicles were starting to arrive—even though no one from the Institute was able to call 911, the extreme commotion still attracted the attention of the authorities when a police car happened to drive by the scene. The police officer had radioed for reinforcement, and

a gunfight was now occurring between Arlington's finest and the Amerindian thugs.

Dr. O'Neill collapsed in the lone chair in the security guard room, tears streaming from his face as he saw his workers molested, beaten brutally, and murdered. Dr. O'Neill could not hear it because the security cameras did not capture audio, but the employees were crying and screaming out in pain as the Amerindians taunted, beat, raped, and butchered them. The Amerindians were acting just as their forefathers did years ago before the U.S. government sensibly relocated them onto reservations and away from civilized people.

Although he was in shock, Dr. O'Neill's mind was still sharp and he saw a plan. He ran into the fifth floor conference room where twenty-two of his employees comforted one another. A few of the women were crying.

"OK, listen up. The Amerindians are stuck in the stairwell and have not yet breached the stairwell door. I propose that we use the elevator to get to the basement, where we can leave via the emergency exit in the back room. Because the elevator can only hold so many people, we will have to make two or three trips," Dr. O'Neill said.

Dr. O'Neill's workers—nay, his family and friends—ran to the elevator. Once there, Dr. O'Neill plugged in the password for the day and the elevator doors promptly opened. The elevator was empty.

Ten employees—including all of the women on the fifth floor who were allowed to enter the metaphorical lifeboat before any man did so out of a sense of what real men consider chivalry but liberal trolls consider "patriarchy"—herded themselves into the elevator, and when it was apparent that no one else would fit, the "B" button for basement was pressed. The doors closed, and the elevator whisked away.

The wait for the elevator to arrive back to the fifth floor seemed to take a lifetime. Finally, the doors opened and eight employees were able to pack themselves into it before

the doors closed and they traveled to the basement after again inputting the daily password.

Dr. O'Neill and the remaining four Institute employees were waiting desperately for the elevator to return when the stairwell door burst open and Running Bear and his brutes finally arrived. Three Amerindians wielded baseball bats and Running Bear carried his precious tomahawk, whereas the Institute employees had nothing with which to defend themselves. The four male colleagues of Dr. O'Neill were quickly beaten to the ground by the savages, and in their blood lust the Amerindians continued to beat them long after they had died.

Running Bear approached Dr. O'Neill with a sickening grin on his face. For a long time the Amerindian leader of the Movement of Indigenous Peoples had wanted to murder the white man who represented all that which he found to be repugnant: Western civilization, scientific exploration that yielded results that undermined his tribal religious beliefs, and white racial consciousness.

"Your ancestors stole the land from my ancestors, and now we are going to take it back!" Running Bear screeched as he lunged forward with his tomahawk. The handheld axe was thrust into Dr. O'Neill's right shoulder, which sent him collapsing to the ground in pain.

"Fuck you, you degenerate spawn of Satan!" a defiant Dr. O'Neill yelled. Although the founder of the Institute was mortally wounded, his resolve had never been stronger.

Just then, the elevator door opened. The Amerindians all looked at it and then back to Dr. O'Neill. Dr. O'Neill smiled, knowing that his people were almost to safety.

Although Running Bear was obsessed with murdering Dr. O'Neill, he was still somewhat in control of his actions and he sprinted over to the security guard room after spotting the monitors mounted on the wall. There, he saw the ensuing firefight outside on two monitors, his men pouring gas all over the building as they had planned on three of the

monitors, and on one monitor, he saw five Amerindians who were still taking turns raping the hapless women in the conference room of the third floor. In the basement, to the savage leader's horror, he saw a throng of the Institute's employees running down a hallway towards an emergency exit.

"Damn it!" Running Bear screamed as he hit a monitor with his tomahawk, causing it to fall and crash on the floor.

Running Bear then trotted back to where his captive was kneeling on the ground, blood pouring from his wounded shoulder and onto his suit.

"I've waited a long time for this," the Amerindian savage said. With that, Running Bear smashed Dr. O'Neill's skull with his tomahawk.

* * *

Kevin Gray, the Institute's attorney, led the survivors of the Amerindian attack to safety. The Institute's employees faced no resistance of any kind once they made it to the basement, and once outside, they found that they were behind the police who were using their police cars as cover to protect themselves from bullets fired from the second and third floor windows of the Institute. The Amerindians were using AK-47 rifles that they had purchased for around \$400 at gun shows throughout the U.S., along with various rifles and pistols. The police had their hands full.

"Over this way!" Kevin yelled at the group of seventeen people following him. As they ran for their lives, Amerindians from their high vantage points began firing wildly in their direction. Two employees were shot in the back and head, respectively, causing them to collapse on the street and instantly die. The rest of Dr. O'Neill's people made it to safety.

* * *

“OK, there isn’t anyone else here and the gasoline has all been used. Let’s burn this building down and leave!” Running Bear yelled to Claudia Villagran. “I want to leave before more cops show up.”

“Everyone is on the first floor and is ready to make a run for it to their vehicles,” Claudia replied.

“Good,” Running Bear responded. In his right hand, he held his tomahawk and in his left he carried his grisly souvenir from the fifth floor: Dr. O’Neill’s scalp.

Once Jose Harjo observed that Claudia and Running Bear were on the first floor and ready to leave with everyone else, the Amerindian gave the signal by waving his right arm wildly in the air. At that moment, two dozen military-grade smoke grenades were thrown onto the street by eight Amerindians over a course of ten or so seconds. Harjo took an oil-filled wine bottle with an oil soaked-rope sticking out of it, lit it with a cheap Bic lighter, and threw it into the stairwell; the bottle smashed upon impact and the burning oil made contact with the gasoline-soaked walls. Fire quickly enveloped the second, third, fourth, and fifth floors of the building.

After thirty seconds, the air outside was full of blinding smoke—it was impossible to see more than a yard or so in front of where one stood. At this moment, the Amerindians all ran for their vehicles, which they had parked immediately outside of the building. Although the vehicles were riddled with bullet holes from the pistols and shotguns that were wielded by police, the vehicles still worked.

When Lieutenant Thomas Jackson of the Arlington Police Department saw the smoke grenades fly, he knew that the terrorists were going to make a run for it. After he heard yelling coming from the first floor of the Institute for American Historical Studies, he ordered his men to shoot blindly into the smoke. The suppressive fire would likely kill a few of the Amerindians, which it did.

Lt. Jackson carried an AR-15, which he grabbed from the armory of the police department when he got the call that terrorists were attacking a building in downtown Arlington. With his rifle—which had a very hot barrel by now because of the excessive firing—Lt. Jackson fired and fired and fired. The Amerindians could not see any better than could the police officers, but they still managed to get to their vehicles. They piled into them as quickly as they could and the vehicles lurched forward as drivers slammed on the accelerators. Molotov cocktails were thrown from the vans by the Amerindians, which deterred police from pursuing them. The smoke and fires and gunfire were just too much for the cops to handle.

As Janice Kurak reached a van, one of Lt. Jackson's 5.56mm bullets slammed into her stomach, which caused her to collapse to the ground as she screamed in pain. Jose Harjo and Running Bear stepped onto her body as they climbed into the van, which promptly sped away as soon as the Amerindian leaders were in it. Kurak would die of blood loss before anyone could render her any assistance.

The pilot of a police helicopter circling above saw the vehicles being driven by the Amerindian terrorists fleeing the scene, and he quickly radioed the police officers on the ground to let them know. Lt. Jackson declined to order his men to pursue them at first, because the smoke and fires prevented the police from seeing whether any threats still existed. It was very possible for an Amerindian to be lying in ambush with a weapon and waiting for a reckless police officer to approach.

The police helicopter followed the Amerindians until the convoy of vehicles stopped in the middle of a street, apparently for no reason at all. The Amerindians got out of their vehicles all at once and Harjo and four other thugs threw smoke grenades in all directions. Running Bear got out of the van, stood with his left leg slightly forward, his left knee bent, and braced the stock of an AK-47 snugly against

his right shoulder. He took aim at the police helicopter overhead and let loose a volley of bullets.

The helicopter was too far away for the bullets to be accurately aimed, but once the helicopter pilot realized that he was being fired upon, he yelled "Police One is taking fire!" into the microphone of his helmet and slammed the throttle forward, causing the helicopter he was piloting to lurch forward and higher. The copilot looked nervous, as can be expected in such a situation.

After about thirty seconds, a plume of smoke from the smoke grenades ascended into the air. Moments after that, the vehicles of the Amerindians simultaneously were blown up by sticks of dynamite.

"Police One, this is Adam 10," the helicopter pilot heard Lt. Jackson say by radio. "What is going on at your position? Over."

"Adam 10, Police One. Be advised: we are taking small arms fire; smoke grenades were deployed by suspects; explosions have occurred; visibility is poor. Over." The helicopter pilot was not sure what was going on down below.

"Police One, we are en route to the location now. ETA: three minutes. Continue to report on the situation. Over and out," Lt. Jackson said.

"Roger. Over and out," the helicopter pilot said.

The plumes of smoke were really obscuring the pilot's vision; something was going on down below, but he had no idea what it could be.

The copilot pointed at the location where the Amerindian vehicles had been parked. "What the hell?" he said.

To the pilot's shock, when the smoke cleared enough in order for him to see, he observed the burnt wreckages of three vans, two pickup trucks, and one car that were blasted to smithereens. Parts of the vehicles were still burning hot. Not a single Amerindian was seen.

"Adam 10, Police One. Be advised: We have lost sight of suspects. Over."

“Police One, what do you mean you have lost sight?” a bewildered Lt. Jackson asked.

* * *

Running Bear and his goons were underground in a sewer and were traveling as fast as they could in ankle-deep sewage. After deploying the smoke grenades to obscure the vision of the helicopter pilot and after shooting at the helicopter in order to cause the pilot to fly far enough away which would prevent the air blast from the rotors from causing the smoke to dissipate, the Amerindians pried open a sewer lid with a crowbar and jumped in as quickly as they could. The last Amerindian to enter the sewer replaced the sewer lid, and Harjo then blew up the vehicles with dynamite in order to sow confusion with the police.

“We have to travel about nine hundred yards due east,” Running Bear said to the Amerindian with the flashlight leading the group. “Use this compass to make sure we don’t get lost down here. It is only a matter of time before they figure out where we went.”

The sewer stunk and the Amerindians felt that wading in the sewage was rather disgusting, but when Running Bear reminded them that they are “warriors of Great Spirit,” they pressed on without a single person complaining. The sewer was pitch black—except near the Amerindians in the front and back of the group who held flashlights—and claustrophobic because the diameter was only four feet. The Amerindians found themselves squatting and sprinting as fast as they could on an uneven surface in darkness, which caused many of them to fall into the sewage every twenty or so yards.

When they finally arrived at their destination, they found a ladder that was illuminated from sunlight from above. “Comrade Hrut”—no one knew his real name; he only went by the nickname that he acquired when he was ten years

old while at summer camp on his tribe's reservation—was standing at the surface with a heavy-duty flashlight.

“Hurry up!” Comrade Hrut yelled. “We haven't got all day!” Running Bear was the first out of the sewer. As was planned, he saw a rented U-Haul truck parked nearby. It took less than forty-five seconds for all of the Amerindians to climb up from the sewer and jump into the back of the truck. Once everyone was inside it, Comrade Hrut closed the back door and latched it. After he was satisfied with everything, Comrade Hrut jumped into the driver's seat and drove away.

* * *

While Sam and Jack were driving south on I-75 to Toledo, the former asked the latter, “You said that materialism and liberalism threaten the very survival of Western civilization, but you only told me yesterday about liberalism. How does materialism threaten the West?”

Prof. Jack Schoenherr was always happy to lecture, and so he did.

“The recent phenomenon of globalization is a product of the millennia-old ideology of materialism, and all creeds rooted in materialism are destined to destroy that which forges communities: culture. In short, character and communities—like the West—cannot survive an Age of Globalization.”

“By community, I refer to a people living in a territory who are united by a common culture. By culture, I mean a worldview, a religious ethos, a historical consciousness, or a *Weltanschauung* that is central to the communal spirit of a people. The concept of community has been analyzed throughout the years by Men of the West, including, but not limited to, Aristotle, Hilaire Belloc, and Samuel Huntington. These men, along with twentieth century lawyer Francis Parker Yockey, German economist Wilhelm Röpke, and mathematician Oswald Spengler, among many others, have addressed the issue of what materialism does to culture.”

“In the first book of Aristotle’s *Politics*, the Greek sage explains his understanding of human nature when it comes to the creation of communities. To Aristotle, man constitutes a ‘political animal’ that has an innate desire to form communities—this, in effect, is a realization that man has a higher purpose in life than does a mere animal. Says the Greek philosopher, ‘Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good.’”

“Catholic theologian and historian Hilaire Belloc also tackled the concept of community in his book, *The Crisis of Civilization*. Says the prolific twentieth century writer, ‘The prime factor of unity in any society, large or small, is for all the members of that society to hold the same philosophy, to put human affairs in the same order of importance, and to be agreed on the prime matters of right and wrong and of public worship.’”

“The late Harvard professor and international relations scholar Samuel Huntington observed in his book, *Who Are We?* that a society ‘is specifically a remembered community, a community with an imagined history, and it is defined by its historical memory of itself. No nation exists in the absence of a national history, enshrining in the minds of its people common memories of their travails and triumphs, heroes and villains, enemies and wars, defeats and victories.’”

“The best community that can be created is one that instills virtue in the citizenry by directing them towards that which is morally good, establishes law and order to promote justice, and governs by a system in which power is wielded in such a way that the community does not degenerate into a repressive regime that loses the original purpose of what the founders of the community established at the very beginning. When these elements of the best community are achieved, an environment is fostered in which the citizens

are not plagued with crime, are able to live in peace, and through a balance of societal order and personal liberty, spiritual and economic prosperity are realized. Freedom is the goal and prosperity is one of the many rewards for those who succeed in establishing the good community. As evidenced by the overwhelming advancements made by Westerners—in science, art, economics, and politics—, Western culture most certainly is an example of that which is good.”

“By materialism, I mean an ideology which posits that man is not driven to seek that which is truly ‘the good’—as Aristotle would argue—but rather, exists solely for economic interests. In essence, Aristotle’s ‘political animal’ is viewed as an animal in and of itself if Francis Parker Yockey is correct in observing that ‘All animals have a purely economic-reproductive existence: their whole individual lives consist in the process of nourishing and reproducing themselves, their lives have no spiritual superstructure above this plane.’ Arguably, the belief that man is a creature of economics is a mortal threat to the community.”

“Yockey also observed that ‘Culture-man is a different world spiritually from all animals, and is not to be understood by referring him to any artificial materialistic scheme.’”

“Oswald Spengler, who observed that civilizational history is cyclical and not linear in his 1918 A.D. book *Decline of the West*, opined that people who live as animals—that is, they refrain from seeking the good by establishing the good community—have a zoological existence in that they eat, sleep, reproduce, seek momentary pleasure, and otherwise lack a higher purpose in life. These people are what Spengler termed ‘ahistorical’ in that they are not a part of world history: they lack a historical consciousness or worldview that unites them with similar people into a culture, which is a prerequisite for the community. Spengler’s ‘zoological man’ is a materialist at heart who

lacks a historical consciousness, which precludes the possibility of participation in a community rooted in culture.” “Globalization is the most recent obsession of materialists, and it is arguably the process by which communities, cultures, nations, and civilizations are destroyed in the pursuit of the establishment of a culturally-nihilistic, one-world economic utopia. Societal security—the factors which define a community—must be annihilated in order for the materialist-driven nightmare of complete globalization to come to fruition.”

“Wilhelm Röpke was also hostile to the creed that promotes globalization. Röpke felt that social and economic order are achieved only through tradition and religious faith, so he promoted the idea of an economic policy that aims at encouraging the distribution not of wealth—as the communists would desire—, but of capital. To capitalists, the free market should be pursued no matter what—even if the market leads to all capital being placed in the hands of a few corporatists. To Röpke, he believed that the sanctity of property rights in relation to the individual should be revered. Property rights and self-sufficiency and not monetary greed were the basis of his economic theory.”

“The erosion of traditional values and culture is encouraged through materialism, because nihilism and Machiavellianism are palpable. Machiavellianism naturally exists within the free-market economy, because competition is at the crux of it. Unlike the materialists, Röpke understood human nature: man works to live, not lives to work. When ‘vulgar Machiavellianism’ occurs, solidarity between citizens dissipates and without a strong moral code from religion, business ethics and culture decline. Also, the extreme faith in the individual is an affront to religious observance, because self-idolatry is established; nihilism—the disbelief of a moral or religious code—takes root like a weed, which decimates culture and community because culture is a product of a religious ethos.”

“For the reasons espoused by Francis Parker Yockey, Wilhelm Röpke, and Oswald Spengler, it can only be concluded that materialism is an attack upon community by assaulting that which forges it: culture.”

“When people are unanchored from a unique culture, religion, family and other nongovernmental institutions, they turn to the only institution left to fix perceived societal problems: government and mass political movements. When this travesty happens, people no longer know what liberty means, why it is important, or how to defend it. When the culture and other attributes that forge a community are usurped by the dogma of materialism, community and liberty are imperiled. The demise of the Roman Empire and Norse and Egyptian civilizations are examples of materialism utterly obliterating community.”

“The people of Scandinavia were isolated from other cultures for a very long time, because they were in the region of Europe that is farthest away from where societal advancement occurred in ancient times. For example, Mesopotamia, which is commonly referred to as the ‘Fertile Crescent,’ was where agriculture was first developed around 10000 B.C., and it did not reach Scandinavia until around 2500 B.C. Also, unlike the rest of Europe, Scandinavia was isolated during the time of the Roman Empire, so it was safe from Roman imperialism that brought material goods with it.”

“The seeds of materialism only reached the Norse in 600 A.D. when sailboat technology was introduced to them from the Mediterranean. The sailboat technology allowed the Vikings to explore uncharted places such as Iceland, Greenland, and even North America; the ability to travel farther than ever before made it possible for the Vikings to trade with foreign peoples. Trading and exploration eventually paved the way for pirating and raiding.”

“Within a few centuries of acquiring sailboat technology, the Norse became materialists. The Norse, who had grown tired

of having to return home to Scandinavia after raiding prior to the winter months, established settlements on the targeted coasts so that they could begin raiding earlier in the spring. In these settlements, the Norse intermarried and became assimilated into the local populations. Eventually the Norse language, religion, and culture disappeared outside of Scandinavia.”

“Not even four hundred years after the sailboat technology reached Scandinavia, the Norse civilization was in rapid decline. The fate of their traditional culture was sentenced to death when King Harold Bluetooth established Christianity as Scandinavia's official religion. If a religious ethos is the basis of culture, as conservative philosopher Russell Kirk believed, then the change of their religious ethos outright ended Norse culture; it was the final nail in the coffin.”

“What was the reason for the Vikings to embrace materialism? It was arguably the opportunity for wealth to be acquired through raiding, trading, pirating, and colonizing; they sacrificed their culture on the Altar of Materialism for wealth. Instead of worshipping pagan gods like Odin and Thor, they began to worship a false and very demanding god materialists still worship today: profit.”

“The Roman Empire also arguably was destroyed via materialism. In 410 A.D., the Visigoths led by Alaric successfully captured Rome; Rome fell simply because Roman culture had died over two hundred years prior to the Germanic invasion, and the Romans lacked the willpower to defend their legacy and destiny from mortal dangers. In short, the Romans abandoned their culture when they became decadent, cosmopolitan materialists who lived—and eventually died—for wealth.”

“Aelius Aristides, who lived between 117-181 A.D., wrote the *Panegyric on Rome*, which was delivered as a speech to extol the supposed grandeur of the Roman government. In his work, the Roman speechwriter praised the materialist,

anti-cultural creed that had become the orthodox worldview of the Roman leadership: 'Neither sea nor intervening continents are bars to citizenship, or are Asia and Europe divided in their treatment here. In [Rome's] empire, all paths are open to all. No one worthy of rule or trust remains an alien, but a civil community of the world has been established, as a democracy under one man, the best man, ruler and teacher of order; and all are come together as into a common civic center, in order each man receive his due.'"

"The stage was set for the Visigoth sacking of Rome when the Roman people lost their cultural identity: they were no longer part of an exclusive community that was to be defended, but rather, had become what contemporary globalists dub 'citizens of the world.' A materialist is only interested in economic gain and views a person's sacrifice in the defense of their community to be irrational; for this reason, the cultural subversion of materialism ruined the pride that Romans had in their unique culture, and in becoming inclusive of all, Roman culture was abandoned and could not be defended—it was nonexistent. Ironically, the wealth the materialistic Romans had acquired through imperialism was taken from them by the Visigoths during their extensive sacking of the Roman capital. In the end, materialism always destroys community and spiritual and economic prosperity."

"Egyptian civilization was destroyed not by the materialist-based creed of economic globalism, but rather, by the materialist dogma of multiculturalism. By multiculturalism, I mean an ideology that rejects cultural and racial unity which, therefore, denies the organic soul of a nation."

"At the height of the Egyptian civilization thousands of years ago, the Egyptians had drained swamps, built vast farming communities, created a writing system, developed a formal religion, and organized an orderly government. The early and relatively sophisticated Egyptians understood that their civilization would be threatened if they bred with people

who were not of their culture—such as the blacks to their south—, so pharaohs went so far as to prevent the mongrelization of the Egyptian race by making it a death penalty-eligible offense to bring blacks into Egypt; the ancient Egyptians even constructed a fort on the Nile in central Egypt to prevent blacks from immigrating to their lands. In spite of the efforts by the Egyptian government to defend their civilization, blacks still came to Egypt as mercenaries, slaves, and captives from other nations—monetary profits fueled this immigration. By 1500 B.C., half of the population of southern Egypt was of mixed blood, and by 688 B.C., societal progress had ended in Egypt when Taharka became the first mulatto pharaoh. By 332 B.C., Egypt had fallen when Alexander the Great conquered the region, which was already in rapid decline by the time he and his army arrived.”

“The Romans, Norse, and Egyptians threw their cultures into the proverbial melting pot, where they drowned in a sea of anti-cultural ideology. Culture is necessarily exclusive, and by trading their cultures—which were rooted in blood, history, and philosophy—for the creed of materialism, the Romans, Norse, and Egyptians committed cultural suicide.”

“It should be considered treasonous to advocate for the ruin of one’s culture, but there is a reason why the creed of materialism is never associated with treason by peoples of imperiled cultures whom largely subscribe to it: as Sir John Harrington observed in the late sixteenth century, ‘Treason doth never prosper, what’s the reason? For if it prosper, none dare call it treason.’”

“Historical empirical evidence and Western philosophy clearly show that materialism destroys culture, which brings about the ruin of communities. Materialism and its progeny—capitalism, globalism, secularism, Marxism, imperialism, multiculturalism, liberalism, determinism, and postmodernism—serve as mortal dangers to character and communities, because they reject the very nature of man by

turning Aristotle's political animal who seeks the good into a soulless beast. All of the materialist creeds have as a common denominator a rejection of the soul, a rejection of culture, and a rejection of community as their primary tenets. Materialism is 'the animalization of man through economics,' because through materialism, a person's 'gifts, his life task, his Destiny, his soul, are put to naught. It is one example of the great philosophic tendency of materialism: the animalization of Culture-man.'"

"This is how materialism threatens culture and why it imperils Western civilization: material goods are equated as being central to civilization. Actually, it is quite absurd to even consider material goods as being synonymous with a specific civilization—as many liberals and modernists do today. An Islamic terrorist who wears blue jeans, eats at McDonalds, and drinks Coca Cola is not a Westerner, just as an American who eats sushi and drives a Honda is not Japanese. Plus, as Dr. Huntington once opined, it is somewhat offensive to equate Western civilization with fatty foods, faded pants, and sugary beverages that rot one's teeth."

After that, Prof. Jack Schoenherr's lecture concluded. By then the duo was nearing Toledo and were getting off the expressway.

"Hey, I don't know about you, but I am kind of hungry. Why don't we stop at a fast-food restaurant to get some food?" Sam asked.

"Sounds good to me. There is a Burger King up ahead. Let's go there," Jack stated.

The pickup truck that contained the hero of the *Volk* and the spokesman for the Institute for American Historical Studies pulled into the parking lot of the Burger King. Sam got out first and walked into the restaurant, while Jack went to the rear of his vehicle to check on some things.

When Sam walked into the lobby, he saw a television in the corner that was set to a news channel that had an aerial

view of the smoking ruins of a building on it. Fire fighters, police officers, and ambulance crew members swarmed around at the base of it. The ruins of the building on the television were unrecognizable to Sam, even though he had been in that building countless times over the last two years.

Sam got in line and looked at the menu; he was planning to get a Coke and burger. While he waited, Jack walked in and entered the bathroom by the adjacent hallway. No one paid much attention to Jack, because he cleaned up his appearance before the two of them began driving to Toledo: Jack wore jeans and a polo shirt, so he blended right in amongst the populace. Only five of the tables in the restaurant were occupied by customers.

By the time Jack was finished in the restroom and entered the queue to place his order, Sam had received his food and sat down in the corner, away from people. He began eating his sandwich.

When Jack walked up, pulled out a seat at the table across from Sam, and sat down, Sam was in a state of utterly petrified shock. He was no longer eating his sandwich, his eyes were wide open, and he stared at the television above him in a trance-like state. He looked as if he had seen a ghost.

Prof. Jack Schoenherr, from his seat, looked up at the television and was horrified by what he saw, although he did not physically express it as Sam was doing. On the left side of the muted television screen, the head of a young female brunette reporter was mouthing words that could not be heard, but it was evident what she was talking about. On the right half of the screen was a live aerial view of the ruins of the Institute for American Historical Studies. The bottom of the screen displayed capitalized red letters that read "Breaking News"; below that, text scrolled which repeatedly stated, "Terrorists attack Virginia. Twenty-eight people feared dead. Building firebombed. Gunfight between police

and terrorists. Press conference to occur in twenty minutes. Stay tuned for more breaking news.”

Jack got up from the table, walked over to the front counter, and asked for two medium sized bags to go. The teenager behind the counter gave him the requested bags, and Jack walked back to the table. Once there, the former professor put their uneaten food into the bags and rolled them shut at the top. Grabbing Sam by the arm, Jack lifted him from his seat—Sam did not resist; he was in a zombie-like daze.

When the two Solutrean Hypothesis theorists got to Jack’s pickup truck, Jack opened the passenger door and placed Sam gently in the seat. Sam just stared forward, saying nothing.

Jack climbed in to the driver’s seat, started the vehicle, and drove away from the fast-food restaurant.

“Sam, we are going to go back to my cabin in order to sort out what we need to do. It isn’t safe for your whereabouts to be made known,” Jack said.

Sam finally spoke: “My friends, dozens of them, dead, oh my God.” Dr. O’Neill’s assistant researcher placed his head in his hands and sobbed.

Neither Sam nor Jack spoke again for the duration of the trip from Toledo to Sam’s cabin in southeastern Michigan.

Nine

Two dozen of the Amerindians made it back alive to Herndon and only a few of them were nominally injured. A total of eight Amerindians—including Janice Kurak—had died during the raid on the Institute for American Historical Studies, and Running Bear told his comrades that they should not celebrate the victory without forgetting the sacrifices of the “fallen warriors of Great Spirit.”

The Ponca, Ottawa, Cherokee, Quapaw, Tonkawa, Chippewa, Sioux, Aztec, and Oneida Amerindians celebrated their successful mission in a degenerate way as was customary of their peoples: a decadent orgy of drugs, sex, screaming, drum-banging, and dancing was started at 5 p.m. at the Movement of Indigenous Peoples headquarters and would last until the wee hours of the morning.

“Viva la Raza!” a drunken Jose Harjo screamed as he threw the lifeless body of a white teenage girl on the floor next to a pile of trash, which would be taken out to the dumpster the next morning. She had been drugged with a cocktail of heroin, cocaine, and other illegal substances after she was kidnapped by Comrade Hrut as she was walking home from high school two days prior. The Amerindian militants passed the time waiting for the assault on the Institute to begin by raping her repeatedly after Agwar the Sioux ripped her fingernails out with pliers to prevent her from scratching at anyone as she did at first. The Amerindians sapped the life from her after a day-and-a-half of torture and she died after being punched repeatedly in the abdomen by Running Bear—her last words were “Daddy, help me.” She had been an honor student who was set to graduate at the top of her high school class; a day after police found her body in a dumpster five miles away from the Amerindian hangout, a letter from the University of Virginia arrived in the mail at her family’s house, which stated that she not only had been

accepted as an undergraduate student for the following academic year, but she was being offered a full-ride scholarship for her stellar accomplishments.

Thomas Jefferson was not exaggerating in the *Declaration of Independence* when he referred to Amerindians as “merciless Indian savages.”

“Death to the gringos!” Harjo bellowed as he staggered about in his drug- and booze-induced state. “Whites back to Europe!”

Josue “Running Bear” Pacheco heard Harjo proclaim this as he was wiping Dr. O’Neill’s blood from his tomahawk with a piece of paper towel. “Death to the gringos!” Running Bear yelled louder than had Harjo. The mob of drunken Amerindians who were dancing half-naked to the drum-banging of Claudia Villagran hollered their approval.

Agwar the Sioux approached Running Bear with a bottle of whiskey in his right hand and asked him, “What’s next?”

Running Bear responded, without looking up from his precious tomahawk, “Tomorrow we leave for Ohio, where we will do all we can to get the Port Clinton skeletal remains.”

* * *

Kevin Gray had never done an interview before with a nationally televised news program, but he felt that he was ready to do so. He sat in the well-lit room of the MSNBC affiliate in Washington, D.C. and was preparing to be interviewed by James Morgan. A cameraman handed Kevin an earpiece, which he put in his right ear after snaking it through his black suit. The microphone was clipped on his collar after being snaked through his dress shirt.

“The interview begins in two minutes. Although this is not being broadcast live, but rather is going to be recorded for use in tonight’s show, we aren’t able to redo things if you make an error—it is too time consuming to do so. Just get it

right the first time, and everything should be good," the studio staff member said.

"OK," Kevin responded.

Over his earpiece, Kevin heard the voice of Morgan. "Kevin, I am going to talk for a minute about today's terrorist attack, and I will briefly mention the lawsuit you filed in federal court. After I interview you for a little bit, an opponent of the Solutrean Hypothesis is going to be interviewed. This way, we won't seem biased," Morgan informed Kevin.

"Gee, things are really going to hell when people are afraid of being biased against terrorism," Kevin thought to himself. Morgan continued, "We hopefully will not again incur the wrath of the protesters who forced me to flee from the studio by helicopter when I last interviewed a representative of your organization. Say, how is that fellow doing? Sam something was his name."

"Sam Buchanan disappeared after leaving the studio where he did the interview. Detectives believe he was kidnapped; we haven't heard anything from him since," Kevin said.

"Oh," Morgan said. What else could he say?

"Twenty seconds!" the cameraman shouted to Kevin. Kevin heard the theme song of the *James Morgan Show* for a few seconds over his earpiece and then he heard the voice of the host.

"Twenty-eight people are feared dead in Arlington, Virginia, after terrorists attacked the Institute for American Historical Studies, which is a controversial organization that is committed to studying the Solutrean Hypothesis. This theory posits that whites immigrated to the Americas prior to the time the Indians did during the last ice age, and the former was wiped out through genocide by the latter. Joining us this evening is Kevin Gray, the Institute's lawyer, who is one of the survivors of today's terrorist attack. Mr. Gray has filed suit in federal court in order to get the government to provide his organization access to the forty-seven Paleo-

Indian skeletons that were recently discovered in Port Clinton, Ohio,” Morgan said.

“Mr. Gray, how are you holding up?” Morgan asked.

Upon hearing this question, Kevin thought to himself, “What kind of stupid question is that? What the fuck do I say to that? Peachy? Just dandy? Super? Morgan is a moron.”

“James, thanks for having me on your show. We are terribly saddened by today’s terrorist attack. Many good people lost their lives and many more would have perished had the police not responded as quickly as they did,” Kevin answered.

“My thoughts and prayers are with you,” Morgan said.

“Regarding the forty-seven skeletal remains found in northern Ohio, I received your press release in which you state that you filed suit in federal court to ask that the remains be given to your organization. What is going on with that?” Morgan asked his interview subject.

“The Native American Graves Protection and Repatriation Act—NAGPRA for short—is a federal law that prohibits scientific research from being conducted on skeletal remains without the consent of the descendents of the people who are biologically related to the remains and requires that skeletal remains be given to the descendents so that they can bury them in accordance with their customs. By this law, the Ohio Indian tribes—Shawnee, Delaware, Miami, Eel River, Ottawa, and Potawatomi—are requesting that the Department of the Interior—which currently has possession of the ancient skeletal remains found in Ohio—deliver the discovery of the millennium to them. Preliminary research shows that the skeletons are not racially similar to the Ohio Indians, and it is our argument that the bones should be given to those who are racially most like the skeletal remains: in this case it would be white people,” Kevin said.

“We filed suit in the United States District Court for the Northern District of Ohio to ask that a judge grant an injunction to enjoin the Department of the Interior from

delivering the skeletal remains to the Indians. In a few days time, Judge Kenneth Corbett, who was assigned the case, will decide whether to grant a temporary injunction, which is a court order that requires the Department of the Interior to refrain from doing anything with the forty-seven skeletons and any artifacts found with them until the federal court makes a final decision," the Institute for American Historical Studies' lawyer said.

"Yes, I heard about this. Jason Foster, the lawyer for the Department of the Interior, posted a press release on the Department of the Interior's website today in which he lambasted your Institute for its 'planned desecration of Native American remains in violation of federal law,'" Morgan said.

"I can't comment on that, because I have not had the time to surf the Internet today. I've been somewhat busy," Kevin said.

"What do you hope to accomplish by the litigation?" Morgan asked.

"In short, our goal is to firstly prevent the U.S. government from giving the skeletal remains to the Indians who will either destroy or hide them, and after that is accomplished, our other goal is to get possession of the skeletal remains so that they can undergo proper scientific testing. Once we are done with the testing, if they are conclusively of the Indian race, the Indian tribes would get them. We don't want to desecrate any human remains; we just want to search for the truth," Kevin answered.

"Oh all right, that sounds fair," Morgan said. The host then said, "Joining us from Port Clinton, Ohio, where the controversial skeleton remains were found, is David Greenberg of the Atlanta-based Center for Diversity and Multiculturalism, which is one of the nation's preeminent civil rights organizations."

On the television monitor in front of Kevin that was displayed behind the camera that was recording him,

Greenberg appeared on the screen after about seven seconds of lag. Greenberg, the spokesman for the Center for Diversity and Multiculturalism, was an outspoken leftist. He had a narrow jaw, wore glasses, did not really style his curly hair, and had frizzy facial hair that should have been shaven off if he gave a damn about his appearance.

“Thank you for having me on,” Greenberg said to Morgan in a nasally voice. “I’ve been in Port Clinton for the last few days to monitor the situation of how the skeletal remains are being treated. There has been quite a stir here because of the controversy.”

“Mr. Greenberg, why is your organization interested in the skeletal remains?” Morgan inquired. “My producer informed me that your organization sent out no less than four press releases about your being available to discuss the Solutrean Hypothesis.”

“James, I am here, because the Center for Diversity and Multiculturalism is the foremost civil rights organization that tracks hate groups. Hate groups are using the Ohio archeological find to attack Native American culture. In fact, yesterday, we voted unanimously to label the Institute for American Historical Studies as a hate group,” Greenberg said. The spokesman for the leftist organization came across as speaking with authority, which fooled those who watched his media appearances. In reality, the Center for Diversity and Multiculturalism was just a non-governmental organization like any other.

Kevin was furious with the leftist troll. “What the hell causes you to think that the Institute for American Historical Studies is a hate group?” he shouted at Greenberg. “We are nothing more than a group of researchers who wish to learn about our history.”

“The Center for Diversity and Multiculturalism has published its hate group list for a number of years, and it is used by thousands of law enforcement personnel to investigate hate crimes and to monitor extremists,” Greenberg answered.

“Hate is on the rise in this country and must be dealt with by the American people!”

“You are a moron, and your organization is backwards if it believes a bunch of quiet scientists who diligently work on their theories is akin to a racist organization like the Ku Klux Klan,” Kevin said. “Tell me, why is the Movement of Indigenous Peoples not on your hate group list?”

James Morgan thought Greenberg to be a self-absorbed and pompous jackass, and if he had his way, the cretin would not be allowed on his show. However, pursuant to the contractual terms, Morgan’s producer reserves the right to decide who appears on the show, so Morgan was forced to have Greenberg on as a guest.

“Mr. Greenberg, Mr. Gray raises a point: why is it that the Institute for American Historical Studies is labeled a hate group, while ethnocentric groups like the Movement of Indigenous Peoples are not?” the host asked.

“You better be careful, James. If you question the Center for Diversity and Multiculturalism, they may label your show a hate group and may even strive to get you fired. You would not be the first national television host to lose his job because of hostility towards the leftist agenda of the Center,” Kevin warned.

“The Movement of Indigenous Peoples is not a hate group, because it is a civil rights organization for Native Americans. It is racist to disparage it as being an ‘ethnocentric group,’” Greenberg said. “They promote tolerance and equality, whereas the Institute for American Historical Studies preaches history revisionism that is used by far-right extremists to attack Native American culture.”

Kevin was livid: his friends and coworkers were slaughtered by Indian terrorists hours earlier and this left-wing prick showed no sadness for the tragic event on national television! If David Greenberg and his neo-Marxist Center for Diversity and Multiculturalism had their way, the Institute for American Historical Studies and its employees

would be viewed as being the evildoers. Greenberg and his kind really did have it in for Western civilization.

“I’m done with this horseshit!” Kevin yelled. “I will not sit hear and listen to this piss-ant freak talk about my colleagues who were brutally murdered today as if they were part of some kind of thuggish gang that got what they deserved.” With that, Kevin stood up, removed the earpiece from his right ear, undid the microphone from his dress shirt, threw both the microphone and earpiece onto the table in front of him, and stormed out of the room.

“It looks like Mr. Gray is leaving us,” Morgan commented. If an interview guest had to leave, he would have preferred it to be Greenberg, the oily, ugly, leftist freak. Morgan was politically independent and did not have a dog in the fight between the Center for Diversity and Multiculturalism and the Institute, but he still found the ultra-liberal organization to be repugnant.

“I feel bad for the victims of today’s attack on the building of the Institute for American Historical Studies hate group,” Greenberg said, once again pointing out that the Institute was deemed a “hate group.” If he repeated “hate group” enough, people would begin to believe it. “In no way do we advocate violence against hate group members; tolerant people living in our pluralistic democracy should refrain from being violent towards extremists and should instead just speak out against them.”

“Well, since we lost the other interviewee, I feel that it would be best to move on to the next segment. Thank you for coming on today,” Morgan said. “After the commercial break, we are going to discuss the Department of Education’s survey which shows that the literacy rate of American high school students is at an all-time low.”

David Greenberg’s microphone was cutoff before he could tell the television audience to visit the website of the Center for Diversity and Multiculturalism in order to donate money

so that they could continue “fighting hate.” “Oh well, there is always next time,” Greenberg said to himself.

* * *

At the headquarters of the Center for Diversity and Multiculturalism in Atlanta, Georgia, in a multi-million dollar building that employees referred to as “Diversity Castle” despite the lack thereof, Assistant Director of Diversity Advocacy Jodie Beirman edited the Center’s website by placing a red star on Arlington, Virginia, where the Institute for American Historical Studies was located. This was their infamous hate group map, and the map was often used by left-wing activists to hunt down the enemies of diversity and multiculturalism. The Center was too smart to outright tell people to attack conservative and right-wing activists for fear of liability, but they still had no qualms with telling violent leftists where the conservatives and right-wingers could be found. Daily on the website, the hate group map was updated with locations of politically right-leaning events so that leftist agitators could disrupt them. Weekly, emails were sent out to email subscribers that detailed the times and locations of “hate events.”

After Beirman added the star over Arlington, she opened up the portion of the website that displayed prominent activists and researchers of the Institute for American Historical Studies. Hundreds of similar pages exist on the Center’s website of activists from a number of different right-wing organizations, and the pictures are displayed so that leftist extremists can see what their targets look like. The only more obvious way for the Center to direct leftists to attack right-wingers would be for them to print “Wanted: Dead or Alive” below the images, but the Center was too smart for that. Evil and leftist they may be, but stupid they were not. After accessing the profile for Dr. Timothy O’Neill, Beirman wrote “(Deceased)” next to his name. “This way, activists

won't waste their time with him now that he is dead," she thought to herself.

When Beirman was satisfied with Dr. O'Neill's profile, she clicked "New" at the top of the screen. There, she uploaded a picture of Kevin Gray, typed in a brief biography about him, and published his law firm's phone number and address at the bottom of the page. The fat leftist slob then pressed "Publish" and smiled. Now all they had to do was sit back and wait.

The very next day, before Kevin Gray flew to Toledo, he was shouted at and had eggs thrown at him as he walked to and from the law firm where he worked and about three dozen people called to demand that Gray be fired from his job for being a "racist." The law firm was Kevin's practice, and since he was his own boss, he was in no danger of being fired. However, after numerous death threats were called in and after the cars of the paralegal and secretary were spray-painted and had their tires slashed, Gray's only employees quit.

* * *

It was 10 p.m. and Sam was sleeping in Jack's cabin when Jack went to a gas station to fill his pickup truck with gas and buy a few miscellaneous items. While inside to prepay for his gas with cash, he saw on the television that was mounted on the wall behind the cashier the previously recorded interview of Kevin Gray and David Greenberg on the *James Morgan Show*. Jack watched the show until the lawyer stood up and left in protest; Greenberg the worm appeared to relish his having bested the Institute's lawyer. Greenberg and his pathetic Center for Diversity and Multiculturalism really irked the former professor, because they represented the embodiment of that which threatens the West: a love of all things foreign to the Occident,

unwavering loyalty to materialism, and strict adherence to liberalism.

Prof. Jack Schoenherr was familiar with the Center, as he had visited their website from a public computer in a library a year or so ago. The activities of the Center really peeved him, especially with how the leftist organization stifles debate on important policy discussions like immigration control by shifting the debate to “hate speech”—instead of discussing immigration, the anti-immigration organizations always find themselves defending their reputation from the onslaught of the Center’s public relations trolls. On a number of far-right websites, a number of people commented anonymously on message boards that something should be done about what the Center was doing, but no one ever did anything. Their anti-Center counter-activism was limited to posting anonymous messages on Internet forums.

“Fucking assholes,” Jack said under his breath. “They are doing all they can to bring about a genocide of Whitey and an end to Western culture.”

Jack observed that Greenberg had said that he was in Port Clinton, Ohio, to monitor the situation involving the skeletal remains. In all likelihood, the Center’s spokesman would be staying there in a hotel.

After conducting his business at the gas station and getting the gas and supplies he needed, Jack drove away, but not back to his cabin. As Jack’s pickup truck entered the entrance ramp to I-75 on its way to Ohio, the former professor said to himself, “A sword in the hand the Western Hero must bear for his people.”

Ten

The twenty-four Amerindians who survived the attack on the Institute for American Historical Studies were driven to Toledo, Ohio, by Comrade Hrut on an old Greyhound bus that the Seneca tribe was kind enough to loan to the Movement of Indigenous Peoples, while Running Bear and Jose Harjo drove ahead of them in a pickup truck. Once they arrived in Toledo, the terrorists found an abandoned building downtown in the ghetto where they would stay until the mission was over. The building was four stories tall, had no furniture, had boarded up windows, and was perfect. It was unlikely that anyone would bother them.

“Hurry up! I want everything unloaded within twenty minutes!” Running Bear yelled as a dozen Amerindians unloaded their weapons and supplies from the storage compartment on the bottom of the bus.

As they were unloading their items, Comrade Hrut walked up to Running Bear.

“Chief, I was thinking, we are going to be here for a couple of days before we go on the mission to reclaim the skeletons, and, well, there isn’t anything to do because the building has no electricity,” Comrade Hrut said to Running Bear.

“What the fuck do you want? I’m busy,” an irritated Running Bear said.

“Well, uh, I saw a school about five miles away and, uh, I was thinking that Agwar the Sioux and I could...” Running Bear cut him off.

“We are at war with European aggressors, the future of our peoples is at stake, this is probably the most important operation we have embarked upon to date, and you are worried about not being sufficiently entertained?” Running Bear said forcefully. “Instead of grabbing another white girl, why don’t you just shoot up more heroin, smoke more crack,

drink more whiskey, or, heck, you could even play checkers? I think I saw that board game in the cargo hold when I was packing the equipment earlier.”

“OK,” a disappointed Comrade Hrut said. If Running Bear did not rule the organization with an iron fist, Comrade Hrut would have considered disregarding the directive and look for a girl anyways. “Agwar the Sioux and Harjo will be saddened when I tell them that Running Bear said ‘No,’” Comrade Hrut thought to himself.

Within fifteen minutes of the Amerindians having arrived at their encampment, everything was unloaded from the Greyhound bus and was inside the formerly abandoned building.

* * *

It was 12:30 a.m. when Prof. Jack Schoenherr arrived in Port Clinton, Ohio. He drove around for thirty minutes in the quiet town, looking for hotels where David Greenberg may be staying. There was only one hotel of a major chain in the town, and thinking that Greenberg would more likely than not stay at a recognizable hotel than one of a family-owned variety that is stereotyped as being old and rundown, he parked his pickup truck in the parking lot of the former.

After he got out of his vehicle, Jack went to the rear of it and pulled his .40 Glock pistol and his switchblade from the bed of the pickup truck; he placed his knife in the left pocket of his pants and put the Glock in a brown envelope.

Walking into the lobby, Jack saw only one hotel employee manning the counter who looked to be about eighteen years old.

“Hello,” the hotel employee said. “How may I help you?”

“I’m a process server and I was told to deliver a lawsuit to Mr. David Greenberg, who is staying here,” Jack lied.

“Oh,” the hotel employee said. Legal stuff sounded almost magical to the high school dropout.

“I know that you aren’t allowed to give out room numbers of guests, but if you make an exception, I’ll give you \$200 cash. It will be our secret,” Jack said as he slid two crisp \$100 bills

across the counter. “All I need to do is hand deliver this brown envelope to him and I will be on my way and you will be \$200 richer.”

The hotel employee only made \$7 per hour, so the \$200 looked rather nice to him. In his head, the hotel employee did the math: at \$7 per hour, it would take him nearly thirty hours to make that much money.

“OK, deal,” the hotel employee said.

The 18-year-old looked up David Greenberg’s information on the computer screen and informed Jack that he was staying in room 609.

“Thanks,” Jack said. “Nice doing business with you.”

Jack walked over to the elevator next to the counter where the employee was stationed, entered it, and pressed the button for the sixth floor. The doors closed and the elevator began to move.

Once Jack was in the privacy of the elevator, he ripped open the brown envelope and removed his pistol from it. He tucked the envelope into the right pocket of his pants—a careless person would have discarded it in a trashcan or even have thrown it on the ground, but to do so would give detectives evidence that would likely contain fingerprints.

Before the doors of the elevator opened, Jack slid the action back on his pistol, thereby chambering a .40 caliber round. He then slipped the pistol into the right pocket of his jacket. Jack walked onto the sixth floor of the hotel and saw that there were about fifty hotel rooms on it. He quickly located the place where Greenberg the leftist was staying.

“This is where that leftist troll slumbers as he dreams about bringing about the demise of Western civilization and my people,” Jack said to himself.

Jack thought about knocking on the door, but Greenberg would probably be too smart to open it after peering through the peephole and seeing an unfamiliar face at 12:45 a.m. Jack could kick the door in, but the commotion would cause other guests to become alerted to the situation and problems could arise because of it. After thinking about his options, Jack spotted the answer.

Walking over to the fire alarm, Jack pulled it and the horribly irritating klaxon began to wail—it was so loud that it could have woken up the dead. Hotel guests opened up the doors of their rooms, and Jack screamed “Fire!” at the top of his lungs to them. In a panic, people began flooding into the hallway with whatever possessions they could carry, young children were crying, and one older man said under his breath, “This had better not be a damn drill.”

As people crowded into the stairwell and left their rooms, Jack waited patiently for Greenberg to open the door to his lair. He never did.

After waiting anxiously for eight full minutes for his target to open the door, Jack abandoned his assassination attempt and trotted over to the stairway with imitated urgency. “Is there a fire?” Jack asked a woman as he passed the third floor.

“I don’t know,” she replied.

Once Jack got to the parking lot, he found his pickup truck and hopped in it. As he drove off, he saw a mob of people standing outside the building by about fifty yards as two fire trucks and one police car arrived with their sirens blaring and their lights flashing.

* * *

When the firefighters went through each floor of the building and ascertained that there was no fire, the firefighters left almost as quickly as they had come. The police, however, were not so quick to leave.

“A false alarm causes first responders to spend invaluable time,” the cop said to the 18-year-old worker. “Do you know anything about what happened?”

The hotel employee said that he knew nothing about what was going on—he was at his desk in the lobby the entire time and saw and heard nothing. If the alleged process server was involved and his boss found out that he had accepted a bribe, the high school dropout would likely lose his job.

“Well, if you find out anything, please let us know,” the cop said before leaving.

As the police officer was leaving the hotel, David Greenberg came strolling in, somewhat confused about the whole situation.

“What the heck is going on here?” he asked the hotel employee.

“Someone pulled the fire alarm, but the firefighters went through the building and found no fire. Everything is OK,” he answered.

Greenberg went up to his hotel room, unlocked the door, and entered it, not knowing that he could have been killed had he been there when Jack arrived. After doing the interview on the *James Morgan Show*, the spokesman for the Center for Diversity and Multiculturalism met with prospective donors and local left-wing activists and they all ended up going to a bar where Greenberg lost track of time. By the time he left the drinking establishment, it was 12:30 a.m.

Eleven

Sam woke up at 8 a.m., and when he got up he noticed that Jack was still sleeping—Sam had no idea that Jack had traveled to Ohio the night prior in attempt to assassinate a left-wing activist. During the next half-hour, while Jack slept, Sam scanned the books once again on the bookshelf and eventually picked up a copy of Thucydides' *The History of the Peloponnesian War*. He did not begin reading the book from the beginning, but rather, found the part where the Athenian leader Pericles delivers his famous funeral oratory to honor fallen soldiers and began reading the book from that point.

After reading the book for about half an hour, Sam saw that Jack was starting to mill about.

"That's one of my favorite books," Jack, who was putting on clothes that would allow him to blend into civilized society, said. Grabbing the book from Sam, Jack opened it to the part in which Alcibiades, the Athenian traitor and student of Socrates, tells the Spartans how he feels about his fatherland.

"Read here," Jack said. "This part is rather moving and is true today as it was 2,300 years ago."

Sam read it aloud: "Love of country is what I do not feel when I am wronged, but what I felt when secure in my rights as a citizen. Indeed I do not consider that I am now attacking a country that is still mine; I am rather trying to recover one that is mine no longer; and the true lover of his country is not he who consents to lose it unjustly rather than attack it, but he who longs for it so much that he will go all lengths to recover it."

"How eloquent and statesmanlike he was," Sam commented.

"Yesterday, when I went to a gas station while you were sleeping, I saw on the television there that the Institute for

American Historical Studies is coming to Ohio to begin litigation in federal court to acquire the forty-seven skeletons. I suggest we leave for Ohio after breakfast; everything is packed already in the pickup truck and is ready to go," Jack said.

"I may need to testify in court about the Solutrean Hypothesis. Back when I was at the Institute, Kevin Gray, the lawyer, had me on the witness list as a possible expert witness. Being that many of the Institute's researchers may be dead due to the bombing, they may need me in court," Sam said. A tear streamed down the right side of his face as he thought about what he had seen on the television at the Burger King the day before.

Jack grabbed a handful of breakfast bars and a couple plastic bottles of Sunny Delight juice from the cupboard. "We can eat and drink breakfast while on the road," Jack said.

"OK, sounds good," Sam responded.

* * *

Outside the federal courthouse in Toledo, Ohio, things were starting to heat up at 11 a.m. even though the case involving the forty-seven prehistoric skeletons was set to begin two days later. About two thousand left-wing agitators and members of Amerindian tribes arrived from places as far away as Florida to attend the Center for Diversity and Multiculturalism's "Powwow for Diversity," which was advertised as being a "unity rally against white supremacy and historical revisionism." David Greenberg was promoted as the main speaker of this event, and Jodie Beirman thought the event so important for public relations purposes that she took a "red eye" flight the night before to get from Georgia to Ohio.

Beirman stood on a makeshift stage with a megaphone in her hand and before her stood a multiracial sea of what

police estimated to be around 2,500 people—many of whom carried signs, banners, and Mexican flags. Behind her stood Greenberg, and immediately to the right of him stood Josue “Running Bear” Pacheco, who represented the “civil rights organization” the Movement of Indigenous Peoples, and Charles Taylor, the minister of a non-denominational church, stood to the right of the Amerindian.

“I am Jodie Beirman of the Center for Diversity and Multiculturalism, and this is the ‘Powwow for Diversity!’” bellowed the overweight leftist from Georgia. The crowd responded with repeated chants of “diversity,” some people in the crowd whistled their approval, and Running Bear and Taylor applauded their approval as Greenberg looked on in a stoic fashion.

“We are here in Toledo, Ohio, because the racist hate-group Institute for American Historical Studies wishes to desecrate the skeletal remains of forty-seven Native Americans!” Beirman yelled into the megaphone. People in the back of the crowd could not hear what she was saying over the loud chants of “diversity!” and “Si, se puede!” but they still hollered their approval nevertheless.

“The Center for Diversity and Multiculturalism chose to label the Institute as a hate group, because it has no respect for the values of Native Americans, which is evidenced by the fact that its sick and twisted researchers wish to defile the indigenous peoples of this nation by conducting scientific experiments on skeletal remains.” Greenberg nodded his head approvingly of what she said.

“Fucking racists!” an angry fat girl bellowed who was standing towards the front of the crowd and who held a sign above her head that read “Aztlán Rising!” Running Bear smiled at her.

“I applaud you all for coming out and rallying for diversity and tolerance today,” Beirman stated. “We have three speakers here who wish to discuss the ‘Solutrean hoax’; they are David Greenberg of the Center for Diversity and

Multiculturalism—who has been monitoring the situation for a number of days now and has even visited the site where the skeletal remains were found to make sure that archeologists acted with respect for the dead—, Josue Pacheco of the Movement of Indigenous Peoples, which is a civil rights organization for Native Americans, and Reverend Charles Taylor!”

By now a news helicopter had arrived and was circling the crowd from high above, a number of television news reporters and newspaper journalists had snaked their way through the crowd to the very front where the left-wing speakers and Amerindian terrorist stood, and a throng of police arrived to make sure that the crowd did not get too out of hand.

Beirman handed Taylor the megaphone and said to him privately, “This is going better than I thought it would.”

With his right hand holding the megaphone up to his mouth, Taylor repeatedly bellowed “Diversity!” in two-second intervals. The crowd got the hint and started to chant along with the reverend.

“This is going to look great on our website,” Beirman told Greenberg. “A multicultural and diverse crowd chanting the mission statement of the Center! I’ve got to get video footage of this on YouTube.”

Greenberg smiled, knowing that it was quite possible that the Center would raise upwards of \$100,000 from donors because of this publicity stunt.

Rev. Taylor began his speech with, “May God bless each and every one of you for coming out here and showing support for tolerance!” Greenberg and Beirman both applauded him for his comment. When the Center was founded years ago, Greenberg had wanted to include the word ‘tolerance’ in the title, but the others vetoed that idea on the basis that the organization’s name might appear redundant. “Isn’t diversity the same thing as multiculturalism? Why include

'tolerance' when tolerance is the basis of diversity?" a founding member had asked him in front of his colleagues.

"In Christian and Jewish theology, it is said that God made man in His image and that all men are equal," Taylor said to the mob of agitators before him. He then continued for the next half-hour discussing how it is a "sin" to discriminate and it is a "cardinal sin" to discriminate against minorities and poor folk. The thesis of his speech was summed up in his conclusion: "The Solutrean lie is perpetuated by a racist, evil organization whose scientists crawled out of the pit of hell to torment Native Americans."

Running Bear was not a Christian, but after hearing Rev. Taylor's comments, he could have converted right then and there.

"Taylor is one gringo who gets it," Running Bear observed under his breath.

* * *

As the "Powwow for Diversity" was in full swing, Prof. Jack Schoenherr and Samuel Buchanan arrived in Toledo. On their way to the Holiday Inn Express, where they were planning to stay until Sam figured out where the Institute for American Historical Studies could use him, Jack drove his pickup truck by the leftist and Amerindian mob that had assembled outside the federal courthouse.

"What the fuck are the savages up to now?" Jack asked.

"It looks like a rally against the Solutrean Hypothesis, against the Institute, against *truth*," Sam observed. "Ever since the forty-seven skeletons were found, things have really heated up."

"Hey, there is a parking spot; why don't we park the car and listen to what the mongrels are saying?" Jack said to which Sam responded, "Sounds good to me, but keep the engine running in case we need to drive away fast."

“I’m going to shut the engine off—a running vehicle that is parked and has two men in it is too conspicuous,” Jack asserted.

After listening to the roar of the crowd for a few minutes and being unable to make out any of the words of the speakers who held the megaphone, Jack opened his door, went around to the bed of his pickup truck, and ruffled through stuff for a moment.

“What are you doing?” Sam asked.

Jack grabbed two blue baseball caps and two white t-shirts that proclaimed in big, bold, capitalized red letters on the front “IMMIGRATION REFORM NOW!” On the back side of the shirts was a silhouette of the Statute of Liberty; below that was part of the poem that was penned by Jewish-American Emma Lazarus: “Give me your tired, your poor, your huddled masses.”

“I thought these would come in handy some day,” Jack said as he threw the hat and the wrinkled shirt in Sam’s direction. “With these disguises, we should be OK.”

“I’ve done a ton of television interviews and my picture is plastered all over the Internet. They most certainly will recognize me!” Sam protested as Jack stared, deadpanned, at him.

“Take these sunglasses and wear what I gave you,” Jack commanded. “No one will recognize you. If I didn’t believe this to be true, I wouldn’t tell you to do it. Their speakers may give us a clue about their imminent objectives regarding the forty-seven skeletons and the litigation. Also, it may be good to know which major Amerindian activists are in the area.”

“Fine,” Sam said, rather unhappy with Jack’s reconnaissance idea.

After the duo put on their disguises, Jack put three quarters into the parking meter and both of them walked across the street to enter the rally. As far as spring days go—which could bring forth storm clouds in the American Midwest

almost without warning—the day could not be any more perfect. The weather was a cool sixty degrees Fahrenheit, there was not a cloud in the sky, and it was not windy.

As Jack and Sam walked together and snaked their way through the crowd and towards the front so that they could hear what the speakers had to say, it was pointed out by Jack that the crowd was about eighty percent Latino and Amerindian and about twenty percent Caucasian. A few blacks were sprinkled throughout the “Powwow for Diversity.”

Jack said to Sam, “Stay near me and don’t make eye contact or start a conversation with anyone.”

The chanting of “Si, se puede!” had become louder and outright deafening the closer the Solutrean Hypothesis theorists got towards the front of the crowd. Over the passionate cries of the multicultural mob, Rev. Taylor could be heard with his megaphone.

“What would Jesus do?” Rev. Taylor screamed into his megaphone. “He most certainly would not sanction the desecration of graves! He would not have stood idly by as racist history revisionists defame a people!”

The crowd roared their approval of Rev. Taylor’s commentary. To Sam’s shock, Jack arched his head back, cupped his hands to his mouth, and screamed “Si, se puede!” The man-animals around him shouted their approval.

“Everyone, put your hands together for Josue Pacheco!” the Christian minister screeched into the megaphone before handing the sound-amplifier to his Amerindian comrade.

“I am Josue Pacheco of the Movement of Indigenous Peoples, and I am here to say, ‘We reject European imperialism, European-perpetrated racism, and those who spit on the memories of our ancestors!’”

At the very front of the crowd, Comrade Hrut and Jose Harjo shoved their way past a white girl, who looked to be about

college-age, in order to get as close to Running Bear as possible to hear his speech.

“Hey, I was standing there,” the white girl complained.

“Shut the fuck up, gringo bitch,” Harjo yelled. Although the Amerindians found the political support of the white liberals who are enthralled with multiculturalism to be a great asset, Harjo still found their pathetic nature and what they represent to be revolting. “Your white granddaddies stole this land from my forefathers, and you being here today does not make up for the crimes your people committed against my people. Your granddaddies were as evil as the Nazis.”

The white girl began to cry as she scurried off deeper into the crowd. After she was gone, Comrade Hrut and Harjo turned their attention to their leader.

“My forefathers were brave people: they lived on this land, they hunted the animals on this land, they had a culture,” Running Bear stammered. “And the white imperialists took it all from them! My people—our people—were enslaved and murdered by the European butchers!”

“This guy is a piece of shit,” Jack said to himself. If the former professor was not surrounded by what could quickly become a lynch mob, he would have given the Amerindian a piece of his mind.

“Two days from now, the fate of the remains of forty-seven of our fallen comrades will be decided by a gringo judge! These are our ancestors they want to conduct scientific tests on as if they were some kind of lab rats. Our ancestors deserve better than this!” Running Bear’s voice was starting to shake as he screamed as loud as his voice would allow. The rage flowed through his veins and his speech showed it.

“The Movement of Indigenous Peoples must not and will not allow this travesty to continue! Two days from now, while the gringo lawyers and gringo judges are deciding what they want to do with our ancestors, we will be outside the courthouse in full force! Join us and the movement for our

peoples!” With that, Running Bear handed the megaphone to David Greenberg and went back to standing next to Rev. Taylor.

“You are truly one with God, for He has found a mission for you. You are blessed,” Rev. Taylor said.

Running Bear looked at the minister, and with venom in his voice, said, “I am not one with your God, for I go with Great Spirit. You and your people brought God to my lands the same time you brought Smallpox. Both are diseases that must go.”

The Christian minister was not used to such confrontational language, nor was he expecting it from a supposed ally. Rev. Taylor, pale in the face, looked down at his feet as a child does when scolded by a figure of authority. He knew how to grovel and turn the other cheek.

Running Bear was so emotional and caught up in the moment that he could not restrain himself from commenting further. “The reason why my people will reclaim our lands is because of your people’s pathetic and cowardly nature and creed.”

Rev. Taylor, in a state of shock and sadness, walked off the speaking platform and into the crowd of rally participants. He ran away from confrontation just as the white college girl had done a few minutes prior.

“Did you see that?” Jack yelled to Sam so that he could be heard. “That Pacheco guy said something to the preacher that upset him.”

“I missed it,” Sam said.

David Greenberg was now getting ready to speak, and he always relished such opportunities in which he could share his love of diversity and multiculturalism with a live audience.

“We are here today in support of that which makes our nation the best on earth: tolerance, diversity, equality, and multiculturalism!” Greenberg declared to the crowd. “The Institute for American Historical Studies is a racist,

xenophobic, nativist hate group that is run by a bunch of ignorant individuals who are motivated by hate, and it is up to people like us to stand up to it!”

Chants of “Si, se puede!” again were roared by the crowd as Greenberg continued with his harangue against White civilization.

“Lets get out of here,” Sam said to Jack. The militancy of the crowd worried him, and if a single person recognized who he was, his life would be imperiled.

“Fine,” Jack said. “I don’t think they are going to say anything profound anyways. The collective IQ of this crowd is no greater than room temperature.”

And with that, the duo left the “Powwow for Diversity” and made their way back to the pickup truck.

* * *

After the rally concluded, Comrade Hrut and Harjo walked up to Running Bear and congratulated him for his stellar performance. “That was great!” Harjo declared.

“Thanks,” Running Bear replied. “I felt like I was the only one to have said anything of substance. The Center for Diversity and Multiculturalism people just talked about abstract ideas which really just describe their utopian dream of a bunch of people of different races sitting around campfires and singing ‘Kumbaya,’ while the Christian minister just talked about how their deity says ‘European imperialism is wrong.’ I felt like telling Rev. Taylor that Christians got the message about five hundred years too late, but I didn’t, for he had already left.”

“There was a really good turnout for this rally. I hope many of them will protest outside the courthouse with us during the hearing that will occur the day after next,” Running Bear added as the three of them climbed into their old pickup truck.

Comrade Hrut, as he drove his two passengers to the Amerindian hangout, asked, “Do you think the judge will rule in our favor?”

“I don’t know, but we must not allow the gringos to conduct scientific tests on the forty-seven skeletons as they did on ‘The Ancient One’ a few years ago,” Running Bear answered with a reference to the Kennewick Man incident. “In all likelihood, the skeletal remains are not of our people, and if testing is done, the damned Solutrean Hypothesis could gain followers.”

* * *

After Jack and Sam were safely in the pickup truck and were driving away from the mob of protesters, the latter said to the former, “We need to meet up with Kevin Gray, the Institute’s attorney, as soon as possible. I don’t know his phone number, nor do I have a phone, but we can figure it out if we find a phone and call the operator or something.”

“I have a better idea,” Jack said as he parallel parked the pickup truck. “Here is an Internet Cafe. You can check your email, look up Mr. Gray’s phone number, and we can run a Google search to find out what is being said about the pending litigation.”

“Oh that would be great,” Sam responded. “I haven’t checked my email since before the James Morgan interview I did.” That interview seemed like a lifetime ago to Sam, although it really had been just a couple of days.

The two men walked into “Karl’s Internet Cafe” at about 12:30 p.m. Other than the 20-something-year-old woman behind the counter, there was only a middle-aged gentleman who was wearing a suit and was using one of the cafe’s computers. The atmosphere of the establishment was conducive to computer work—the lights were bright, the music that was being played from the speakers in the corners of the room was quiet and soothing, and newer

computers were on tables that had a sleek, modern look to them.

Looking at the menu above the counter, Jack ordered a large mocha and Sam ordered a large coffee with two creams and one sugar. “We also would like to get a computer for an hour,” Jack said as he handed the woman a crisp \$50 bill.

“Computer rental is \$15 per half-hour, and with your beverages the bill comes to \$36.50,” she said to Jack. “You may use whichever computer you like. I’ll bring your coffee and mocha to you as soon as they are made.”

“Thanks,” Sam said as Jack and him walked away from the counter and took a computer that was farthest away from both the other patron and the girl behind the counter.

“I’ll check my email first; then we can look up the other stuff,” Sam said as he went to www.gmail.com and entered his login account and password.

“I have sixty-seven unread emails,” Sam observed. After deleting the junk mail, he selected one entitled “Morgan Interview” and opened it.

“So typical. I do an interview and the detractors of the Solutrean Hypothesis send me hate mail,” Sam said. “The eloquent author of this message says that he is going to ‘cut out my tongue with a knife so that I cannot spew hate and spread lies.’”

Jack laughed as Sam pressed the “Delete” button. At that moment, the barista walked up with a tray that contained napkins and their hot beverages. Sam and Jack thanked her before she walked away to help another customer who had just arrived.

“You know, there is a great irony here,” Prof. Jack Schoenherr said. “We are Men of the West, we are doing all we can to defend our heritage—Western culture—and we are both drinking coffee.”

“I don’t see the irony,” Sam said.

“In 1529 A.D., the Islamic Turks of the Ottoman Empire, led by Suleiman, invaded Europe and made it as far as Vienna,

Austria. There, the Muslims besieged the city, but were eventually driven off by Europeans—despite the Europeans being outnumbered about six to one. Charles V, the Holy Roman Emperor, hired German pikemen and Spanish musketeers as mercenaries and sent them to defend the city, but these professional soldiers only made up a small portion of the European resistance, for most of those who defended the city were farmers,” the learned Dr. Schoenherr said.

“After much fighting, the Muslims gave up and left, but they would return every so often for the next 150 years to harass the Europeans. In 1683 A.D., the Muslims returned with somewhere between 150,000 and 300,000 troops, 20,000 white warrior-slaves called Janissaries, and 300 cannons and besieged Vienna for two whole months. With an army like this, the Muslims were poised to conquer the heart of Europe once and for all,” Jack said.

“Well, what happened?” Sam asked.

“The Europeans did not turn the other cheek, and under Polish King John III Sobieski and a coalition of Polish, Austrian, and German soldiers who arrived to defend Vienna, the Muslims were driven out. Amazingly, the Sons of Europe were outnumbered by two or three to one, but that didn’t slow them down any,” Jack answered and took a sip from his mocha.

“That’s all interesting, but I don’t see the irony,” Sam commented.

“The Muslims brought coffee to Europe during their many failed subjugation attempts. In effect, coffee is a drink that was introduced to Europe by Islamic imperialism,” Jack said.

“Also, coffee became very popular in the German-speaking nations when the Muslims, in their cowardly haste to flee from King Sobieski and his significantly smaller force of determined Germanic warriors, fled so quickly that they abandoned much of their supplies. After the cleanup of the battle site, the Germanics found barrels of coffee grounds,

and from this point on the German peoples appreciated coffee,” Jack said. “The *konditoreis* throughout Germany and Austria today exist because of the love of coffee that the Germanics acquired ever since they took what the Muslims left behind.”

“That’s really interesting. I did not know that,” Sam said.

“Here is another one for you: the Catholic Church, which didn’t care too much for Islam, went so far as to try to prohibit by law Europeans from drinking coffee, which the Church considered to be a ‘Muslim drink.’”

“I see the irony now,” Sam laughed.

“Anyways, how is your emailing going?” Jack asked.

“I’m almost done; I don’t have anything important to report,” Sam said.

“Run your lawyer’s name in a Google search and see if you can find his phone number,” Jack suggested.

Sam entered “Kevin Gray lawyer” in a Google search and clicked on the “Search” button. After scrolling through a list of possibilities, he clicked on a link that brought him to the website of the Center for Diversity and Multiculturalism.

“The leftists posted his cell number on their website, along with the phone number of his law firm, his email address, and the actual address where his firm is located,” Sam said.

“Obviously for harassment purposes,” Jack offered.

“Yeah, but at least the Left got us the contact information we needed,” Sam pointed out.

“True.”

“I’m going to send Kevin an email, since we don’t have access to a phone,” Sam stated.

Sam typed a brief message to Kevin, in which he mentioned that he was safe, in Toledo, and was available to meet with him. After that, he clicked the “Send” button.

“Kevin is obsessive-compulsive and checks his email about every five minutes if he is sitting in front of his computer doing work,” Sam said. Not forty seconds after having said this, Sam got a reply from Kevin.

“Looks like he already responded,” Jack said as Sam opened the email.

Kevin’s email read: “I’m thrilled to hear that you are OK. It seemed like you fell off the face of the planet after the interview you did with Morgan. I don’t know if you saw it, but he interviewed me and I had to walk off because of the other guest who was a real SOB. I’m at the Crowne Plaza Hotel. Come on over in an hour. I’ll meet you in the lobby.”

“Excellent,” Jack observed.

“We have about twenty minutes left on the computer. I’m going to check to see what the news websites are reporting about the situation, then we can leave,” Sam said.

“Sounds like a plan,” Jack said as he leaned back in his chair and took another sip of his mocha.

* * *

The thirteen-story Crowne Plaza Hotel in Toledo is located on the Maumee River, and when Sam and Jack walked in through the main entrance after having the valet park the pickup truck in the parking garage, Jack observed that the hotel was “exquisite.”

“Hermits like you must not get out much,” Sam observed.

“Nope, not really.”

At precisely at 2:02 p.m., an elevator chimed its arrival and a worried-looking Kevin Gray exited it hastily and walked into the lobby. His eyes appeared to be relentlessly scanning the expansive room, and he seemed to have a nervous twitch in his gait as he moved about. Within a few seconds, he saw Sam and walked to him.

“I can’t say how happy I am to see you. All hell is breaking loose: the hearing is the day after next, I have a ton of work to do, a number of my expert witnesses were murdered in the terrorist attack on the Institute, and I am so worried for my safety that I have not slept in two days and I have been hiding in my hotel room,” Kevin said.

Looking at Jack, who was standing next to Sam, Kevin asked, "Hey, who is he?"

"I am Dr. Jack Schoenherr and I'm a friend of Sam's," Jack said.

"'Doctor?' Of what?" Kevin inquisitively asked. The extreme stress and fatigue the Institute's lawyer was under was palpable in his voice.

"I hold a doctorate in anthropology, and years ago, when I was a professor at Michigan State University, I taught anthropology and archeology classes," Jack answered. "I was forced into hiding by my adversaries after they murdered my family because of my investigation of the Solutrean Hypothesis."

"Ah," Kevin said. "Hey, we should go up to my hotel room to talk. I don't want someone noticing us. The last thing I want the Indians to know is where I am staying."

"Sure," Sam said. Almost as quickly as Sam had agreed to Kevin's proposal, Kevin had run over to the elevator and quickly and repeatedly struck the button to summon the transport. Jack looked at the nerve-wrecked man and felt pity for him.

After about ten seconds of Kevin having pressed the button, the elevator doors opened, a man wearing a suit and holding a briefcase exited it, and the Solutrean Hypothesis theorists and the lawyer entered it. Kevin pressed the button for the eighth floor.

Once in the privacy of the elevator, Kevin said to Jack, "So you hold a doctorate, you were a college professor, and you accept the Solutrean Hypothesis as being true. You seem to be a learned individual and would likely have been great on the witness stand as an expert witness, but it is unfortunately too late for you to be added to the list. Bill Haka, the lawyer for the coalition of Ohioan Indian tribes, and Jason Foster, the lawyer for the Department of the Interior, would fight me tooth-and-nail if I tried to add you at this point, and Judge Kenneth Corbett would likely agree

with them on the grounds that it's too late to modify the witness list."

"I had five expert witnesses lined up: Dr. Timothy O'Neill, Dr. Andrew Banks, Sam, and two others who hold doctorates in anthropology but were murdered in the terrorist attack on the Institute," Kevin said, a look of sadness in his eyes as he recalled what the Amerindian savages did to his colleagues. "I don't know if Dr. Banks is going to be here—I didn't bother sending him a subpoena to require him to be here, because he was my expert witness and I thought that I could count on him. He has cold feet, and I don't blame him."

"You mean to tell me that of five expert witnesses you had lined up, before you got the email from Sam about an hour ago, you were not positive that any of them would be here?" Jack asked. "What would you have done if Sam was not here to testify?"

"Lose," Kevin said. "As the Plaintiff in the case, our side bears the burden of the production of evidence and the burden of persuasion. Without expert testimony, I would have had no evidence to add to the record through which I could persuade the judge to rule in our favor. I could have asked for a continuance to delay the proceedings, but that would have been a last resort, for it would make our side look incompetent."

"You are lucky Sam showed up then," Jack observed.

"You have no idea. If we lose this case, the judge will give the forty-seven skeletons to the Indians," the lawyer predicted.

The elevator doors opened, and the trio walked onto the floor with Kevin leading them. They walked down the hallway, and once they arrived at Kevin's room, he pulled out the key—an electronic card—slid it into the key reader above the doorknob, the gadget beeped its approval, and the door unlocked. Kevin opened the door and his two guests followed him. Once inside, Kevin closed the door, locked it from the inside, and then for good measure, he put

the puny chain lock that hung from the wall into the slit on the door.

“This place is a pigsty,” Jack commented when he saw about two thousand pieces of paper sprawled all over the floor and on the coffee table in the middle of the main room that served as a makeshift desk for the Institute’s lawyer. “No one can work in these conditions, for order is that which is conducive to studying.”

“This looks messy, I will admit, but I’ve been working fervently the past day. I was thinking about requesting a continuance from the judge so that I could find some expert witnesses, but now that you are here, I won’t have to do that,” Kevin said.

“I told you when you drafted your complaint that I am happy to serve as an expert witness, and I won’t abandon you, the Institute’s mission, or the pursuit of truth which has existed in my heart since I was a young boy and watched the History Channel.”

“Good,” Kevin commented, “because you are our only hope.”

“Can I do anything to help?” Jack asked as he removed a stack of papers from the couch so that he could sit down.

“If you are knowledgeable about the Solutrean Hypothesis, you could help prepare Sam for his testimony by asking him questions that the skeptics will likely raise,” the lawyer suggested. “Rest assured, the Indian lawyer will throw everything they have at him in attempt to discredit his views.”

“We’ll do that,” Sam said.

For the next three hours straight in Kevin’s hotel room, Jack asked Sam a myriad of questions while Kevin read and reread hundreds of pages of documents. Although Sam hesitated a few times when thinking about how he should answer, he did well and Kevin acknowledged it.

“If you do in court as well as you did today, we should be fine,” Kevin predicted.

“I hope so,” Sam sheepishly answered.

Twelve

At 5 p.m., after the vanguard of the Institute's legal offensive had done much work in preparation for the trial, Kevin said that he was going to order dinner for all three via room service, as he had done for every meal since arriving to the hotel.

"Kevin, you have had no sleep, you are stressed out, you have been working extremely hard the last couple of days, and eating dinner in this room just won't do," Jack said. "We should go out to a restaurant so that you can take a break from all of this."

"Are you kidding?" Kevin asked. "There are roving bands of Indians who are traveling throughout this city in search of me. Look at what they did to the Institute. Do you not think that they would have any qualms with killing me to derail our lawsuit?"

"If we go to a nearby restaurant and only take an hour to eat, I highly doubt that we will have any problems. Don't get your panties in a bunch; I'll hold your hand." As Jack said this, he raised his jacket to reveal the grip of his .40 caliber Glock pistol.

"Oh, all right," Kevin said. He did not have the energy to bicker. "Where are you thinking we should go for dinner?"

"I saw a Mexican restaurant about three blocks away and..." Kevin cut him off.

"You are definitely now screwing with me," Kevin observed. "I don't feel like waltzing into a restaurant that caters to the refined palates of our detractors and risk my life for a burrito."

"Yeah. In all seriousness, it would probably be best if we just went to the hotel's restaurant, which is on the first floor. When we walked by it in the lobby, I noticed that it looked upscale and had a great view of the river. We can probably get a decent meal there, and since it isn't too far away, we

won't risk running into any of our Amerindian amigos," Jack stated.

"You guys are wearing clothes that will make you stand out. Why don't you go buy some decent clothes before we have dinner?" Kevin suggested. "Sam is going to need a suit for trial, anyways. Instead of having dinner now, I'll just have a breakfast bar and an energy drink, you guys can get clothes, and we can meet up at the restaurant downstairs at 7:30 p.m. That gives you two and a half hours to find appropriate clothing."

"Sounds like a plan," Jack said as Kevin pulled out a duffle bag that has five energy drinks in it, took one out, opened it, and took a sip.

"You guys want one?" Kevin asked.

"No thanks," Sam and Jack answered in unison.

After that, Sam and Jack left Kevin's hotel room in search of appropriate clothes.

* * *

The Amerindians were indeed in search of Attorney Kevin Gray as he had thought. After the "Powwow for Diversity" concluded, Running Bear organized a search effort for the Institute's lawyer: the seventy-three Amerindians on the hunt were divided up into search teams—eleven groups of six members and one group of seven—that were each headed by members of the Amerindian terrorist cell that had attacked the Institute's Arlington office.

Comrade Hrut and Claudia Villagran's "war party"—as Running Bear referred to them—was walking down a street when they happened upon a group of black and Latino youth playing basketball in a vacant lot, which had a basketball hoop nailed to the side of an abandoned building.

"What the fuck is going on here?" Claudia bellowed to the participants of the basketball game. The youth stopped their game and looked at the newly arrived interlopers.

“What’h chu be sayin’?” asked one black youth who wore a “du-rag” on his frizzled head, as was popular with his age group and race. Except for the police “pigs” who gave him trouble when he was playing his rap music unnecessarily loud in the evenings or when he was caught pushing around younger white kids, no one ever hassled him.

“We be playin’ here,” stated the black youth who stood nearest to the one who had just spoken.

The Amerindians ignored the comments of the black youth and walked onto the makeshift basketball court. Comrade Hrut walked right up to one of the four Latino youths, thrust his pointed index finger of his right hand hard into his chest, and said, “Have you no loyalty to your people? Your lands were taken from your ancestors, and these blacks were brought to the land by the white imperialists. Blacks and whites alike do not belong to this land, for it is ours.”

The Latino youth who bore Comrade Hrut’s verbal assault was almost in a state of shock. Although Comrade Hrut was in his early forties, he was still physically intimidating and his fiery stare only amplified the danger he posed.

“This game is fucking over!” the short and fat Claudia screamed as the fat rolls on her throat bounced. “Get the fuck out of here!”

Although the youths were normally up for a good fight, the aggressors who invaded their basketball court were just too threatening. As Claudia repeatedly screamed, the youths scurried away in all directions like cockroaches. After the youths had left and were no closer than one hundred yards away, Comrade Hrut said loud enough for his “war party” to hear, “I *hate* the traitors to Great Spirit and our people.”

The Amerindians nodded and grunted their agreement.

“Let’s go and find that gringo bastard,” one of the Amerindian thugs said.

Leaving the now empty lot, the Amerindians walked a few blocks southeast down Jackson Street and then proceeded southwest down North Summit Street. The thugs walked

down the sidewalks on both sides of the street as they looked into the windows of every store they passed, but they failed to see the man they wanted. Comrade Hrut and another Amerindian were also looking at the parked vehicles in search of a Virginia license plate—Running Bear had told them that it was possible the lawyer from Virginia drove rather than traveled by plane.

As the Amerindians passed by the driveway to the Crowne Plaza Hotel, fate saw to it that Jack and Sam crossed their paths. Although the Amerindians recognized neither Sam nor Jack, both Solutrean Hypothesis theorists recognized the Amerindians for who they were and knew exactly what they were doing. Turning his head away and holding his hand to his mouth as if he had to cough, Sam did all he could to avoid making eye contact with the would-be kidnappers or assassins.

Jack, unlike Sam, was never willing to back down to Amerindian savagery and when Claudia Villagran walked in Jack's direction on a collision course, Jack refused to move and kept walking forward. As the two passed, Claudia eventually attempted to sidestep around the aged anthropologist, but not before Jack's elbow made contact with the short, obese Amerindian woman, which caused her to lose her balance and fall forward.

Seeing his colleague fall, Comrade Hrut lunged forward with anger and screamed, "What the fuck was that?" The Amerindians on the opposite side of the street, upon hearing the commotion, sprinted across the street to aid their comrades.

"Oh shit," Sam whispered to himself as he kept walking, trying to get away from the hostile situation that was rapidly deteriorating. Cars were driving by, but no one paid them any attention.

"This gringo pushed me!" Claudia screeched as she got up from the pavement.

Jack, never one to back down from a challenge, looked at Comrade Hrut from where he stood five yards away and declared, "You know how in life you meet people you shouldn't fuck with? I'm one of those people."

This really irked the Amerindians, and Comrade Hrut start to walk towards the old professor. As he began moving forward, Comrade Hrut said, "I'm going to fucking kill you, gringo."

Sam was now absolutely horrified when he realized what was happening. All they were supposed to do was get clothes and meet Kevin for dinner, and now it seemed like those things were not going to happen.

Jack smiled wryly, moved his right arm to brush aside his jacket, and he put his right hand onto the grip of his .40 caliber Glock pistol. Although Jack hated math and never excelled in it, he did the calculations in his head: twelve bullets and six Amerindians means that each one gets two. "For good measure, the thuggish brute before me is going to get one of his in his head," Jack thought to himself.

Upon realizing that his intended target was armed with a weapon, Comrade Hrut and the other Amerindians fled from the scene—they scurried off like cockroaches as the poor youth had done earlier when threatened by the Amerindians.

Sam realized that he had been holding his breath and exhaled when he saw that the threat had subsided. "You are crazy," Sam told Jack.

"We must not run from the enemies of our people," Jack retorted. "Our people have been acting as cowards for too long; it is time to fight back."

"We were greatly outnumbered. We likely would have lost," Sam prophesized.

"Hernan Cortez and the Spanish force of only a few hundred soldiers were outnumbered by the Aztec savages who numbered in the millions, but that didn't prevent our people from toppling that evil empire. What matters is not quantity

but quality. My will-to-power was greater than was theirs, and so we outnumbered them.”

“Ah,” Sam said. “I see.” He did not.

“You have been brought up with a materialist outlook, and so you understand the world through quantitative measurements. If the Men of the West always acted on such trivial calculations, then the Texans would not have stood up to the Mexicans at the Alamo, the Spartans would not have stood up to the Persians at Thermopylae, the Spanish conquistadors would have avoided the Amerindians, and Alexander the Great would have not thought at all about conquering the entire Middle East with a force that numbered only in the tens of thousands. Courage requires a rejection of math, for the mathematician is a coward.”

“If you didn’t have your pistol, I bet you would have acted differently,” Sam opined.

“I’m sure a Catholic missionary with the Spanish said something similar to Cortez: ‘If you didn’t have gunpowder, I bet you would have acted differently.’ A hypothetical change to a situation does not change reality: my will-to-power caused me to carry a weapon, my will-to-power led me to not back down to that short Amerindian troll-woman, and my will-to-power caused them to scurry away,” Jack responded.

“So be it,” Sam said in attempt to end the conversation.

“So be it,” Jack echoed. “Those words best describe what the Warriors of the West have said when they confronted foreign armies that greatly outnumbered them. King Leonidas upon seeing the Persians? ‘So be it.’ Arminius upon seeing the two mile-long column of Roman soldiers? ‘So be it.’ ‘Hernan Cortez upon seeing the Aztec savages? ‘So be it.’ King Jan III Sobieski upon seeing the Turkish invaders? ‘So be it.’ For these heroes, quantitative measurements were not permitted to dictate their actions.”

“I guess I see your point,” Sam conceded.

“The West is too great for our people to grovel on their knees before a bunch of swine.”

And with that the two researchers entered Jack’s pickup truck after the valet brought it to them, and the duo eventually found their way to a shopping mall that offered the clothing they sought.

* * *

After buying clothes and arriving back to the hotel at 7:20 p.m., Jack and Sam—wearing newly-purchased polo shirts and slacks—waited in the lobby for Kevin to appear. At precisely 7:30 p.m., as the trio had agreed, Kevin arrived via the elevator.

“This guy runs his schedule like clockwork,” Jack observed. “It is amazing that one who is so disorderly with his paperwork could be so very on top of things when it comes to time.”

“True,” Sam commented.

After looking around nervously as he did the first time he met Jack and Sam in the lobby, Kevin walked up to the two scientists and said, “The hotel’s restaurant—Cafe del Sol—is around the corner. Let’s go.”

“Sure,” Sam said. Although he had eaten a breakfast bar an hour ago, he was starting to get hungry.

As the trio walked up to the restaurant’s hostess stand, Kevin asked Sam and Jack what they had purchased.

“We each got a suit—Jack’s is black while mine is navy blue —, dress shirts, some ties, and we each bought these polo shirts and slacks,” Sam answered. “The store had a ‘buy one suit, get one free’ deal going, so it worked out well for us.”

“Great,” Kevin observed.

“The suits were tailored to fit us; we have to pick them up tomorrow,” Jack said.

When the three men arrived at the restaurant, the hostess greeted them, asked them if any other people were joining

them for dinner, and after Kevin quipped that he hoped no one else would be joining them that evening, they were taken to their table.

The waitress soon arrived and after Jack ordered a Sam Adams beer, Kevin ordered a gin and tonic, and Sam ordered a Coke, Kevin said, "Did you guys hear about the rally the Indians had earlier? I saw it on the news while you were shopping."

"Not only did we hear about it, we were there!" Sam stated. "What?" a shocked Kevin gasped. "What do you mean you were there?"

"We both wore pro-immigration reform t-shirts so as to blend in, and we listened to the speakers," Sam said, somewhat proud of his having gone on a dangerous reconnaissance mission.

"Well, what happened? What did you see?" Kevin eagerly asked. "The news said that the police estimated that there were over two thousand rabble-rousers there."

"There were at least that many," Jack said as the waitress brought their drinks. The waitress informed the Solutrean Hypothesis theorists and the lawyer that she would be back to take their orders in a moment.

As they looked over the menus, Jack said, "We listened to their speeches. Two goons from the Center for Diversity and Multiculturalism spoke about their favorite subject, for which their organization is aptly named. A Christian minister then spoke about egalitarianism and how all people are intrinsically the same—you know, 'there is no such thing as race' nonsense. An Amerindian also spoke about the evilness of white people."

"So let me get this straight," Kevin laughed for the first time in days. "A guy talks about how the white race is evil and should be damned to hell while another guy says that there is no such thing as race and that we should all love one another."

“It was rather surreal,” Sam opined. “The only somewhat coherent message which all the speakers attempted to convey was that the Port Clinton skeletal remains belong to the Amerindians and that we are Nazis for thinking otherwise.”

As soon as Sam was finished with his commentary, the waitress walked up to their table and asked them what they would like for dinner. Kevin ordered the blackened tuna—cooked medium-rare—, Sam ordered the crab cakes, and Jack ordered a steak—cooked medium. The waitress then departed.

After Kevin, Jack, and Sam had talked about the upcoming hearing for the better part of half an hour, Jack said after he sipped his second beer, “Something has always bothered me about the Institute for American Historical Studies. Your Institute has been too narrow in its pursuit of historical truth.”

“How so?” Sam asked.

“The basis of all research is a hypothesis: a question that the researcher seeks to prove or disprove. For Sir Isaac Newton, the question he asked was, ‘Will the apple always fall from the tree?’ When he acknowledged that it would, he deduced that gravity exists. Prior to Francesco Redi in the seventeenth century, it was believed that maggots naturally form from rotting flesh. Redi’s question: ‘Can maggots appear in meat if flies cannot land on it?’ After contrasting gauze-covered jars containing meat and jars with meat that were exposed to flies, he noticed that maggots would only grow on the meat that was accessible to the flies, and he, therefore, deduced that flies—and not rotting meat—produce maggots. Only a proper question that is posed can yield a proper answer.”

“So instead of asking ‘Were whites the first to arrive to the New World and were they subsequently and systematically murdered by Amerindians who arrived from the Bering Strait

during the last ice age?’ what should we be asking?” Sam asked.

Jack took another sip of his beer as both Kevin and Sam awaited his response.

“The question the Institute should posit should be broader. For example, you should instead ask, ‘Are white people the perennial target of genocidal non-whites?’ If you can answer in the affirmative, then the implications of such an answer would awaken our people to their plight. Only when a threat is recognized can a people be mobilized to confront it,” Prof. Jack Schoenherr said.

“To make such a suggestion implies that you have thought about the hypothetical question you raise,” the Institute’s lawyer said as chills ran up and down his spine as he contemplated his ancestors being hunted down and killed. “What evidence do you have that our people are recurrent holocaust victims?”

Before Jack was able to answer, the waitress arrived with their food. After she delivered it and asked whether they would like anything else, she left to assist other patrons. After taking a bite of his steak, Jack answered Kevin’s question.

“The Institute theorizes that white people traveled to the Americas before the last ice age, but there is no reason as to why the Institute should think for one moment that whites *only* traveled to the Americas,” Jack said.

Jack cut himself another piece of his steak, shoved his fork into it, and ate it before continuing.

“Not only did prehistoric whites travel to the Americas, but they also traveled to Africa, Asia, and India. In each of these locales, just as in the Americas, they were utterly destroyed by the non-whites.”

“What evidence have you got for this theory?” Kevin asked. Prof. Jack Schoenherr told him:

“There is substantial empirical evidence—found all over the world—which shows that white people lived at these

locations at one time and that they were wiped out. For example, in the western portion of China, in the Takla Makan Desert, evidence exists which leads me to believe that whites were living there as recently as 1500 B.C. In 1977 A.D., 3,500-year-old remains of people were found, and these bodies were preserved very well—despite their age—because of the desert’s environment. The bodies had reddish-blond hair, round eyes, and relatively long noses, which are racial traits of white people. If they had had black hair, slanted eyes, and short noses, we’d just think that they were Asian.”

“I never heard of this,” Sam said.

“Not only were bodies of whites found in present-day China, but ancient Chinese folklore tells tales of people with white racial traits. Unless the Chinese had come in contact with whites, it would have been impossible for them to conceptualize our people,” Jack added.

Jack took another sip of his beer and said, “In 1977 A.D., after sands of the desert shifted, an ancient female corpse was uncovered. The body had been mutilated, which is evidence of genocide, war, or other interracial or intercultural conflict. When excavation was done of the location where her body was discovered, sixteen other remains of white folk were uncovered—they were so well preserved that traces of tears could be seen on the face of a baby that was found.”

“Wow,” Sam said. “I can’t believe I haven’t heard of this historic discovery.”

“Here is the most damning evidence that these people were white: a pair of pants with drawings on them was discovered at the archeological site. The drawing was of human faces, one of which had blue eyes—a very white racial trait,” the learned Jack said.

“Between 1977 A.D. and 1990 A.D., over one thousand corpses of ancient white people were found in the desert. Out of fear that the discoveries would delegitimize the idea

that China is the land of the Chinese, the Red Chinese government ordered all scientific exploration of the area to cease. It did.”

“Wow,” Kevin said as he shoved his fork into his blackened tuna. “Incredible.”

“Not only that, but very, very old Chinese books tell tales of great people who were tall, had bluish-green eyes, longish noses, beards, and reddish-blond hair. Chinese poet Li He, who lived in the early part of the ninth century A.D., wrote a song to praise a legendary Chinese general. He referred to the subject of his admiration as a ‘green-eyed general.’”

“The aforementioned racial traits no longer exist in Asian countries,” Kevin interjected. “This can only mean that these white people were killed off.”

“Exactly,” Sam and Jack said in unison.

“This Asian-perpetrated holocaust of ancient white people is never openly discussed, but the contemporary Chinese must damned well know what their forefathers did to our people,” Jack said. “The evidence is in their folklore and was dug up in the desert.”

“Jack, you said other holocausts of white people have occurred in Africa. What happened there?” Sam asked.

“Except for what happened in Rhodesia not too long ago and what is happening in South Africa today, there are two great examples of white people being persecuted by non-whites in Africa: the cases of ancient Egypt and the Canary Islands,” Jack answered.

“Canary Islands?” Kevin asked as he used his knife to direct rice onto his fork. “Those are the islands off of the west coast of Africa, right?”

“Yes, and in ancient times, a white people inhabited those islands, and they were called the ‘Guanches.’ These people mummified their dead, and some of these mummies have been found. They are believed to be the remains of people who lived between 1000 A.D. and 1400 A.D. These people had white racial traits,” Jack answered.

“With regards to Egypt and the Middle East in particular, evidence of white people who no longer are there can be found if one knows where to look. Around 7,000 years ago, in 5000 B.C., the ancient Sumerians—whom I believe to have been white—inhabited the location between the Tigris and Euphrates Rivers in present-day Iraq. These two rivers brought water and nutrients to the area, which allowed agricultural initiatives to occur.”

“In 2335 B.C., Sumer was conquered by the Akkadians, and not long thereafter, the white Sumerian women were taken as sex slaves by the Akkadians, who were a Semitic people. Through racial amalgamation, the whites vanished. We know this because of archeological evidence: skeletal remains of racially white people exist that can be carbon-dated to the times before the Semitic invasion, but after the invasion, white skeletons cannot be found.”

“It doesn’t surprise me that the people were wiped out after being conquered. Warfare was absolutely brutal back then,” Sam commented.

“That is very true. Back then, tribes waged ‘total war’ on one another: when tribes went to war, they would do anything and everything that they could to secure victory. Once victory was achieved, the vanquished people were subjugated: men were almost always killed, children were taken as slaves and male children were oftentimes made eunuchs, and women were taken as sex slaves and war trophies. It was not a good time to be alive,” Jack added.

“Anyways, what goes around comes around, and the Amorites invaded and conquered the Akkadians around 300 years after the Akkadians had taken the territory from the Sumerians. The Amorites were a white people and likely entered the Middle East by traveling through southeastern Europe. I say that the Amorites were white, because the ancient Egyptians claimed that the people of the Middle East had light hair and had blue eyes in around 1300 B.C.,” Jack said.

Jack stopped lecturing for a moment in order to take another sip of his beer and to eat another bite of his steak. Jack then continued, “In 1763 B.C., the inhabitants of Mesopotamia were united by a powerful leader who they made their king. His name was Hammurabi, and he is the same Hammurabi who created the famous legal code that required ‘An eye for an eye.’”

“Ah, I recall learning briefly about him in my criminal law class while in law school many years ago,” Kevin said. “His outlook on legal theory is the basis for retributivism, which holds that people should get what they deserve. Aristotle was thinking of this idea when he opined in his *Politics*—or was it his *Nicomachean Ethics*? I can’t remember—that injustice occurs when unequals are treated equally or when equals are treated unequally. Emperor Justinian of the Byzantine Empire during the sixth century echoed this understanding of retributivist justice when he wrote in the very first paragraph of the very first chapter of the very first book of his volume entitled *Institutes*, which was used by Byzantine law students to learn the law, that ‘Justice is the constant and perpetual wish to render to every one his due,’” Kevin said.

“Immanuel Kant also subscribed to retributivism, but we digress,” Jack said.

“Right, carry on,” Kevin said.

“King Hammurabi established Babylon and his legal code—tablets of it have been dated as having been used in 1750 B.C.—contains a preamble which is pertinent to my theory that the Middle Easterners were once white, because it states that Hammurabi is ‘the White King’ and the ‘White Potent,’ whereas some of the people in his kingdom were ‘black-haired people.’ This evidence shows that whites existed in Mesopotamia circa 1700 B.C.,” Jack said.

“Well, what happened?” Kevin asked.

“The Babylonians were relatively civilized and economic prosperity occurred because of it. This financial wealth

attracted non-white immigrants who sought to improve their conditions, and within a number of years, the white Babylonians were gone,” Jack answered.

“Further to the east, in present-day Iran, the king of Persia during the early sixth century and late fifth century B.C., Darius the Great, was likely white. In a dedication to him that was discovered near present-day Shiraz, Iran, the message states, ‘I am Darius, the Great King’ and it goes on to describe him as ‘A Persian, son of a Persian, an Aryan, having Aryan lineage,’ and other stuff,” Jack said. “Even the word ‘Iran’ is a derivative of ‘Aryan.’ The lands of the Middle East were once inhabited by white folk.”

“I don’t know if I buy this,” Sam said. “During the Greek and Persian wars, the Greeks noted the Persian’s darker skin complexion.”

“The Persians, at the time of their invasions of Greece, which first began in 492 B.C., were not white, because the white race was destroyed through intermarriages, sex slavery of white women, and so on. Genocide of a people does not take millennia to occur,” Jack said in response to the criticism of his theory.

“During the sixth century B.C., the Persians were still racially white, which is evidenced by what Xenophon, the famous Greek writer, said of them. He described the Persian women as being ‘tall’ and ‘beautiful,’ and to ancient Greeks, pale skin was viewed as sexually attractive. If the Persians were not white, Xenophon would not have described them as ‘beautiful,’” Jack theorized.

As Jack took the last bite of steak on his plate, speared it with his fork, and ate it, he thought for a moment and then added, “In ancient India, which had contact with the Persians, cave paintings can be seen near Bombay—or Mumbai or whatever it is called these days—that depicts the Persians as having white skin, blue eyes, and blond hair. These are not racial traits of contemporary Middle

Easterners, and so I believe the whites of Mesopotamia essentially disappeared over the years,” Jack said.

“The genes that produce white racial features—white skin color, blond and red hair colors, blue and green eye colors—are recessive, which means that if a person has genes from a white parent and one from a non-white parent, their phenotype—their racial characteristics—will resemble the non-white parent more than it will the white parent. Non-white genes are dominant, and over time, the white genes in a population will completely disappear through intermarriages,” Sam added to the conversation. “This means that it is possible that the whites disappeared not by a holocaust that was perpetrated by genocidal non-whites, but rather, it occurred via an embrace of diversity and multiculturalism, which produced interracial marriages.”

“Your understanding of basic biology is sound, but such amalgamation of a population takes hundreds upon hundreds of years to occur, because it requires multiple generations to repeat this process. Being that the whites in the Middle East disappeared over a short amount of time, I believe this means that the whites were *forced* by the non-whites to intermarry. Only through force and a systematic effort of acute amalgamation can a population disappear in as few years as the whites in the Middle East did,” Jack replied. “The whites in the Middle East were completely destroyed in the seventh century A.D. when the Arab Muslims conquered the region. If white women were not taken as sex slaves before, they most certainly were then.”

“Well, what happened with Egypt, the other white civilization?” Kevin asked. Although Kevin’s passion was law, he still enjoyed learning about history.

“Prior to around 3100 B.C.—mind you, that’s over five millennia ago—the Egyptian people were somewhat nomadic and they eventually settled down. These people were white, because human remains from that time period have red hair, which is a phenotype only associated with the

white race. If a person has reddish hair, they have white genes—simple as that,” Jack said.

“After the so-called ‘predynastic period’ ended, the Egyptian civilization rose from the desert, and by 2500 B.C., the orthodox view is that the pyramids and Sphinx were built pursuant to the directive of Pharaoh Cheops. His daughter, Queen Hetop-Heres II, was likely racially white, because her tomb has been discovered and paintings depict her as having had blond hair and white skin,” Jack said as he ordered another beer from the waitress.

“Would you like another gin and tonic?” the waitress asked Kevin.

“No thanks,” Kevin answered. “Would you please be so kind as to bring me a water with a lemon slice?”

“Certainly,” the waitress said.

“Now, getting back to the Egyptians, the mummies of the Old Kingdom always have white racial features. For example, Pharaoh Ramses II had red hair and a number of mummies have been found with blond hair. The white racial phenotype existed in Egypt until around 1000 B.C.,” Jack said.

“What do you think happened?” Kevin asked. “Were the Egyptians conquered by non-whites?”

“No, not conquered *per se*. I believe that the white Egyptians were wiped out through diversity,” Jack answered.

“This goes back to materialism, right?” Sam asked as he remembered what Jack had told him about the Egyptian civilization collapsing.

“Exactly, Sam,” Jack said. “The Egyptians used non-whites for menial labor, just as how white plantation owners used blacks in the American South and the multinational corporations use cheap, non-white labor today. These proletariat classes were utilized, integrated, and eventually fully absorbed by the white civilizations. Diversity killed the soul of these white cultures.”

“How do you know non-whites were used by the Egyptians as labor?” Kevin asked. “What is the basis for this assertion?”

“Well, Egyptian art oftentimes depicts non-whites in a subservient role. For example, paintings in tombs show black Nubians who were imported from the south as slaves. In the tomb of King Tutankhamen—you know, King Tut the boy-king who died when he was eighteen years old and who ruled around 1350 B.C.—, the footrest of his chair has blacks and Semites painted on it, so the pharaoh could symbolically rest his feet on the enemies of his people. His walking stick had a handle that was decorated with a Semite and Nubian, and so when he was using it to walk, his fist symbolically grasped the non-whites. Even his sandals were adorned with black people, and so when he wore them, he symbolically walked on the non-whites,” Jack said.

“So blacks and Semites were slaves to the Egyptians,” Kevin said in summary.

“Right, but they were not only slaves, but mercenaries as well. We know this because of written inscriptions on rocks. The black and Semitic slaves and mercenaries were followed into Egyptian society by black and Semitic merchants, and this caused the non-white populations in Ancient Egypt to explode. Through intermarriages, the Egyptian race was transformed forever over a period of hundreds of years,” Jack said.

“You certainly are an informed individual,” Kevin said of Jack.

“I am, but only because of my love of Western history and culture,” Jack suggested. “With how the governments have conspired to deny the existence of these ancient white peoples, it is a miracle that anyone even knows anything about them.”

“Other than the Chinese and American governments, which have attempted to prevent the truth from coming to light, have any other countries done so?” Sam asked.

“Well, the best conspiracies are those that are not known, so it is possible that there are others. I do know, however, that the Egyptian government has done all it can to prevent the truth from being revealed,” Jack answered as he lifted his beer in the air and took a sip.

The waitress came over, and Kevin asked that she bring the bill. After she left, Jack continued with his lecture.

“The Sphinx has vertical wear marks on it, and the layperson would think that this was caused by desert sands being blown on it over thousands of years. This is incorrect to believe, because sand blows horizontally; the vertical wear marks are evidence of rain—and lots of it. The age of the Sphinx is arguably much, much older than it is believed, for it has been tens of thousands of years since a rainforest existed in present-day Egypt. I doubt the Sphinx was built pursuant to the orders of Pharaoh Cheops in 2500 B.C.—why would anyone build such a structure in the middle of the desert? Talk about a pain in the ass—thousands of tons of rock being harvested, shaped, transported, and placed into position in the desert sun,” Jack said.

“Well, why were the pyramids and Sphinx built there?” Sam asked.

“The orthodox opinion is that the Sphinx was built to act as a kind of guardian to protect the pyramids; however, I think that the pyramids were built at the location where the Sphinx is located when the Egyptians happened upon it by chance. Causation is at issue: how can the Sphinx have been built to protect the pyramids when it was built arguably thousands of years *before* the pyramids?” Jack rhetorically asked.

“I think that it is bogus for people to think that the pyramids were built as tombs for pharaohs. It is well recognized by archeologists and anthropologists that the Egyptians went to great lengths to conceal the tombs of their god-kings so that grave robbers could not desecrate them. For example, in the so-called ‘Valley of the Kings,’ tombs of important

Egyptians are hidden,” Jack said. “Did you know that not a single Egyptian mummy has ever been discovered in a pyramid?”

“Regardless of the purpose of the pyramids, the existence of the Sphinx is a complete mystery. Archeologists used a ground-penetrating radar device to explore what was under the Sphinx, and to their complete shock, they discovered a perfectly rectangular chamber. Such shapes do not form naturally in nature,” Jack said.

“Anyways, when archeologists proposed that the ground under the Sphinx be excavated, the Egyptian government refused to allow this to happen. Even though the scientists swore that the Sphinx would not be damaged in any way, the government still refused.”

“How would such an excavation be done without damaging the Sphinx?” Kevin asked Jack. “Wouldn’t digging it up cause problems?”

“The archeologists wanted to drill a hole that would be one-inch in diameter to the room under the Sphinx, and after the tunnel was dug, a camera would have been sent down. In no way would this have caused damage to the Sphinx,” Jack answered.

“What do you think is in it?” Sam asked.

“I think that the Sphinx’s existence is to protect something, but not the pyramids. In all likelihood, a long-forgotten people put a time capsule there—a ‘Hall of Records’—and the Sphinx was built to protect it. The Egyptian government does not want it explored, because it is possible that what will be found will show that the modern Egyptians are not native to the land,” Jack answered.

“This is the Egyptian-version of the Solutrean Hypothesis,” Kevin commented.

“Precisely,” Prof. Jack Schoenherr agreed. “Not only does the Egyptian government refuse to allow noninvasive archeological exploration to occur, but it does all it can to

prevent genetic test results of Egyptian mummies from being released to the public.”

“What do you mean?” Sam asked.

“A few years ago, the Secretary General of the Egyptian Supreme Council of Antiquities, Zahi Hawass, adamantly refused to allow DNA test results of King Tut to be made available to interested researchers. The researchers thought that this was done by the government to prevent the possibility of the god-king from being revealed as an inbred freak, but in reality, this was done to prevent the truth about King Tut’s race from being exposed: he was white,” Jack answered.

“How do you know this?” Kevin asked.

“The DNA test results were accidentally shown on a Discovery Channel documentary. Tut’s haplotype was revealed, and this is basically a combination of multiple specific locations of a gene or DNA sequence on an individual chromosome. Humans have forty-six chromosomes, of which each half come from the mother and father, respectively. Different populations of people have different genetic signatures, which the haplogroup shows when testing is done. The mitochondrial DNA of a person contains their maternal racial lineage, and the Y-chromosome, which a male inherits from their father, contains their paternal racial lineage,” Jack said.

“What did King Tut’s DNA show?” Sam asked.

“The gist of it is this: genetic testing can show the ancestral origins of a person for thousands of years and King Tut had a 99.6 percent match with the R1b haplogroup. This signature is the most common Y-chromosome haplogroup for Western Europeans. This haplogroup is concentrated today mostly in the United Kingdom and France and Germany. King Tut was European!” Jack declared.

“Well, you never answered why the pyramids were built,” Kevin submitted, who found everything quite interesting.

“I have a question for both of you,” Jack said instead of addressing Kevin’s implied request for information. “Where are the world’s largest and oldest pyramids?”

“In Egypt,” Sam and Kevin said in unison.

“You are both wrong: the oldest and largest pyramids in the world are actually in Bosnia—in Europe,” Jack said.

“You have got to be kidding,” Kevin offered. “I have never heard of pyramids being in Europe.”

“That is because the politically correct elite don’t want you to know about them. If it were known that Europeans built the biggest and oldest pyramids, then the pride of Egypt—their pyramids—would be dwarfed by comparison. The European pyramids are all between 12,000 and 26,000 years old; our Nordic forefathers built pyramids while the other peoples were still just playing in the sandbox,” Jack said.

“Well, why are the pyramids so important?” Sam inquisitively asked.

“I believe that an ancient Caucasoid civilization built the Sphinx, and over time, the white race spread throughout the world. The pyramids were built in Europe and then in Egypt as a kind of marker: this is the heart of the White civilization the pyramid-builders declared through their monuments. After the non-whites attacked the whites in Egypt, the latter moved west and further constructed pyramids to act as a defiant symbol as the heart of their civilization. Pyramids were built on the Canary Islands off the west coast of Africa when the whites relocated there as they were displaced by non-white hordes of savages. Eventually, the whites sailed across the Atlantic Ocean—this is the very same path that Christopher Columbus took during the fifteenth century: Europe to the Canary Islands to the tropical region of Central America. Whereas Columbus landed only in the Caribbean, the ancient White civilization made it all the way to Central America. Once there, the ancient whites retained the knowledge of how to construct pyramids, and the

Amerindians likely stole this knowledge from them to build their own—albeit inferior in both size and quality—pyramids,” Jack said.

“This sounds incredible,” Sam admitted.

“It does, but the ocean currents from the Canary Islands would take a ship—even one that is primitive—to the region of Central America. This is where the pyramids were built, which cannot be a coincidence, especially when one considers that the pyramids in the Yucatan Peninsula and central Mexico are of the same shape, dimensions, and style as the Bosnian, Egyptian and Canary Island pyramids,” Jack informed his audience of two people.

“This long-forgotten White civilization was wiped out: first by non-whites in Africa and the Middle East, and then by Amerindians in the New World,” Jack said in conclusion. “Only in Europe was the White race spared from complete annihilation.”

After the waitress brought the bill and the men paid their portion of it, Kevin retired to his hotel room and Sam and Kevin drove to the Holiday Inn Express where they would stay.

“Meet me here the day after tomorrow at 8 a.m.; we can travel to the federal court together—the hearing is at 10 a.m. and will likely last a few hours,” Kevin said.

“Sounds like a plan,” Sam said.

* * *

During the next day, in preparation for the hearing, Dr. Jack Schoenherr quizzed Sam Buchanan for hours on end about the Solutrean Hypothesis in order to prepare him for his testimony, while Kevin Gray, in order to figure out what their arguments were likely to be, read and reread page after page of a dozen rather lengthy amicus briefs that had been submitted to the federal judge by leftist organizations and

Amerindian tribes in support of the Indian Tribal Claimants
and the Department of the Interior.

Thirteen

At 8:00 p.m. the day before the hearing in federal court was scheduled to occur, a group had assembled in a conference room at the Toledo Public Library, which Jason Foster, the lawyer for the Department of the Interior, reserved for a private meeting. In attendance were David Greenberg, Jodie Beirman, Josue “Running Bear” Pacheco, Claudia Villagran, and Bill Haka, the lawyer for the Ohioan Amerindian Tribal Claimants. Foster was the first to speak after all the conspirators were in the room.

“Good evening everyone. We are here, because I want to make sure that we are all onboard with what needs to be done,” the government lawyer said. “Tomorrow, at 10 a.m., Judge Kenneth Corbett will preside over a preliminary hearing. At this hearing, the Institute lawyer Kevin Gray is going to attempt to request that the judge grant a temporary injunction, which will prohibit the skeletal remains and artifacts from being given to the Native American tribes for the duration of the litigation. This is Phase One of their attack plan; after the skeletal remains and artifacts are rendered safe, they will continue on to Phase Two: to win the trial and get a court order, which declares that the ancient remains be awarded to them.”

“There will be no jury for the preliminary hearing,” Haka said. “For the trial—which would be the next step—, there will also be no jury, because this is set to be a bench-trial—the judge will act as the fact-finder.”

Greenberg was the next to speak. “There will be no trial, because I called the judge today and he assured me that there is no way that he will grant a temporary injunction.”

“He told the same thing to me as well,” Haka said. “It is critical that this not be discussed ever again, because this is considered *ex parte* discussion; we could get in big trouble

for talking with the judge without the other party being present.”

“Right,” Foster said. “Anyways, after the temporary injunction request is shot down, the Department of the Interior is going to immediately transfer the skeletal remains and artifacts to the Native American tribes before the decision can be appealed. The skeletal remains and artifacts will promptly be buried at a secret location, and so the litigation will stop: the case will be considered moot.”

“If our timing is impeccable, this case will end after the preliminary hearing concludes in our favor,” Beirman said.

“What happens if the judge lied to you two and he does grant the temporary injunction?” Running Bear asked.

“If the temporary injunction is granted, then the skeletal remains and artifacts will be kept in storage, and pursuant to court order, they could not be given to the Native Americans. Only after the trial concludes—which will be months or even a year from now—will the temporary injunction be vacated or made permanent—depending upon whether we lose or win the case, respectively,” Foster answered.

“Now, if we lose the trial, not only could the Native Americans be prohibited from having the remains, but also, the probability exists that the Plaintiff—the Institute for American Historical Studies—may get the prehistoric skeletal remains and artifacts. They’d conduct research on them,” Greenberg said. “This is offensive to Native Americans everywhere.”

“Right, but we don’t have to worry about what could conceivably happen, because when we win the hearing tomorrow and no temporary injunction is granted, we can do what we want with the remains until the trial concludes,” Running Bear said. “And by the time the trial arrives, it will be too late for them.”

“Correct,” Haka said.

“What will happen in court tomorrow?” Running Bear asked.

“Well, Kevin Gray is going to offer evidence through expert testimony that the Native American remains are not related biologically or culturally to the Tribal Claimants. After Gray is done asking his experts questions, then we’d get to question them. After he is done calling expert witnesses, then we will get to call our own witnesses, ask them questions, and Gray would get to question them,” Foster answered.

“Who are their witnesses?” Claudia asked.

“They gave us a list of five expert witnesses, but three of them were killed in the recent terrorist attack on their building, one—a Mr. Samuel Buchanan—was supposedly kidnapped and is unaccounted for, and only Dr. Andrew Banks is available to testify,” Haka answered.

Running Bear grinned upon hearing this information. Not only were four of the possible expert witnesses either murdered or kidnapped, but also, there was no way that Dr. Banks would show up and testify. One week ago, Agwar the Sioux walked right up to the Solutrean Hypothesis theorist, handed him an arrowhead, and told him that he would put two similar to it into his wife’s and child’s heads if he testified in court. The expert witness list Kevin Gray gave to Jason Foster and Bill Haka pursuant to the Rules of Civil Procedure was, in effect, a hit list the Amerindians used to derail the Institute’s litigation.

“What happens if they don’t have any expert witnesses tomorrow?” Running Bear asked.

“Well, because the Institute is the moving party and wants the temporary injunction, the burden of persuasion and production of evidence is for them to bear. If they offer nothing to support their request, they will automatically lose,” Foster answered.

“Let’s pretend for a second that they will have no expert witnesses. Why would the Institute’s lawyer not just cancel the hearing or ask for it to be delayed until they found some expert witnesses?” Running Bear asked.

“If they had no expert witnesses, they would lose and the hearing would last less than five minutes. The judge would be furious. They must have an expert witness, because Gray would have asked for a continuance if he did not,” Haka answered.

“Bill, the judge, Gray, and I met the judge in his chambers two days ago. Gray gave no indication that he was not prepared for the hearing, so we can assume that he has a witness,” Foster said.

“Does the witness have to be on the list he provided you?” Running Bear asked.

“Yes,” Haka and Foster in unison answered.

“Parties in litigation are required to give the other parties a list of the witnesses who they may call to testify; this is done in a sense of fairness to allow all parties to better prepare their cases,” the Amerindian lawyer answered.

“With knowledge of who we are going to need to question during cross-examination, we are able to collect some background information on them so that we can ask them questions that will refute their arguments,” Foster said as he reached into his briefcase for a manila folder that he handed to Running Bear.

Inside the manila folder were fifteen pages that contained information about the five individuals the Institute had on their expert witness list. Claudia Villagran looked over Running Bear’s shoulder to see what he was looking at, and when the latter flipped a page that was entitled “Mr. Samuel Buchanan” and had his picture, the former yelled “Shit!” Everyone in the room looked at her.

“What’s wrong?” Greenberg asked.

“I saw him today. He was with a guy who pushed me to the ground and pulled a gun on Comrade Hrut. I didn’t realize who he was—I was paying attention to the guy who attacked me,” Claudia answered.

“Well, if Buchanan is in Toledo, then he will likely be their witness—especially since everyone else is unaccounted for,”

Haka observed.

“Who are the witnesses you guys plan to call?” Greenberg asked.

“We plan to call Dr. Emily Katz, Josue Pacheco, and Dr. Seth Rosenthal. The first is a woman, and Gray will appear as a misogynistic ass if he grills her during cross-examination. She is going to talk about the scientific evidence that contradicts the Solutrean Hypothesis. Mr. Pacheco is going to talk about how scientific experimentation is an affront to Native American culture. Dr. Rosenthal is a former professor of Mr. Buchanan’s; he is going to testify that Buchanan is a moron and will reaffirm what Dr. Katz says,” Foster answered.

“This should be a clear-cut victory for our people,” Haka said.

“Yes,” Claudia said in agreement. “Hey Mr. Greenberg, what is going on with your rally tomorrow?”

The leftist agitator and spokesman for the virulently left-wing non-profit organization leaned back in his chair and said, “We are planning to rally at the steps of the courthouse at 9 a.m. By the time the hearing begins, we should have a rowdy crowd outside.”

“Did you send out a press release for this rally?” Jodie Beirman asked. “We can get a ton of publicity out of this.”

“I did not send out a press release, because the media is going to be at the courthouse anyways and will see us there. By not informing them about the rally, they may believe it was an impromptu grassroots protest of some kind that wasn’t organized by a professional out-of-state organization,” the smarmy Judeo-Bolshevik answered.

“That’s brilliant,” Haka said.

“Leave the public relations stuff to me, and I will leave the legal stuff for you guys,” Greenberg added.

“Well, unless anyone else has anything to say, it appears this meeting is concluded,” Foster said.

“Victory shall be ours!” Running Bear declared, and with that the meeting was over.

* * *

When Claudia Villagran and Running Bear arrived back to the temporary hangout of the Movement of Indigenous Peoples, they found that their comrades had begun the customary “war party” to celebrate their impending victory: nineteen scantily-clad intoxicated Amerindians were jumping around in a drug-induced state in the largest room on the first floor of the formerly abandoned building, and in the back corner of that room, three Amerindian thugs—Comrade Hrut, Agwar the Sioux, and Jose Harjo—were in the process of raping and beating a 13-year-old white girl that they had kidnapped while Claudia and Running Bear were attending the meeting of conspirators to make sure that everything was set to occur as planned the next morning.

“Why the fuck did you guys not wait for me?” screeched the short, obese, she-devil Amerindian who goes by the human name “Claudia.” “You guys cannot dance right unless I am playing my drums!”

Claudia ran to the stairwell, which would take her to the second floor where she had stored her belongings upon moving in the other day. Her bongo drums—which she stole from a hippie four years ago to the day—were with her stuff. Upon seeing the anarchy, which threatened to undermine tomorrow’s mission, Running Bear became absolutely livid. Although the aged Amerindian chief was fine with his people having a good time, he would be damned if he permitted them to waste valuable time that could otherwise be spent preparing for tomorrow.

“What the fuck do you think you are doing?” Running Bear bellowed.

All twenty-three Amerindians froze and stared at their leader; none of them said a word and only the cries coming

from the 13-year-old victim of the merciless Indian savages could be heard.

“Answer me!” Running Bear screamed. “Tomorrow is when our most important mission is set to occur, and you guys are acting in a way which will undermine it!”

As soon as the young teenage girl recognized that an intermission in the savagery occurred, she proceeded to run towards the main doors as fast as she could to escape from the clutches of her tormentors. The Amerindians were in a state of shock upon hearing Running Bear admonish them, and they were emotionally unprepared to pursue the girl and prevent her from escaping. As the girl ran by Running Bear, he grabbed her by her throat with his right hand, threw her to the ground, and as she flailed about like a fish out of water, the Amerindian reached into his jacket, took out a knife, and stuck it into her neck. She died moments later, but not before getting her blood all over the floor and on Running Bear.

After it was evident that the white girl was dead, Running Bear returned his attention to the Amerindians whose behavior did not please him.

“Until this mission is over, no one is to drink any alcohol, use any drug, or act in any way that will not further our goals. Do you understand me?” Running Bear said in a stern and loud manner.

“Yes,” the Amerindians said like children who had just been scolded by a figure of authority.

“Comrade Hrut, I told you yesterday that you are to not take any gringo bitches. What about my order did you not understand?” Running Bear asked.

Every Amerindian stared at Comrade Hrut as he tried to decide which words he could say that would best placate the leader of the horde. After a few seconds of hesitation, Comrade Hrut stammered, “We weren’t doing anything; we had nothing to do until tomorrow; Agwar said that we should

get a gringo girl for something to do; we..." Running Bear cut him off.

"I fucking told you not to grab a gringress. Why do you think that was? Don't you think that if you were seen taking her—or if she was heard crying and screaming in here—that cops would get involved? Your stupidity could have gotten everyone arrested and prevented us from accomplishing tomorrow's mission," Running Bear yelled.

"Uh, uh, uh," Comrade Hrut stuttered. Not one of the Amerindians in that room had ever seen their boss as upset as he was now.

"You guys all screwed up today. Claudia and I just got back from a meeting, and we found out that Jose Hernandez and Eduardo Chalepah failed to take out Samuel Buchanan," Running Bear said.

"Who is he?" an Amerindian from the back of the room asked.

"He is that fascist scum who serves as the spokesman for the racist Institute for American Historical Studies. He is on the witness list for tomorrow, and this means that the lawyer for the Institute will question him all about the whites-were-here-first theory. His testimony will be heard by all the newspaper and television reporters who are covering the hearing; even if our side wins tomorrow's hearing, we can still lose if his ideas are broadcast to the world," Running Bear informed his questioner.

"This is why it is important that you guys do not fuck around. If Chalepah and Hernandez were not fuckups, Buchanan would be dead and we wouldn't have to worry about what he will say on the witness stand," Running Bear added.

"What should we do?" Jose Harjo asked.

"We need to get some sleep, for tomorrow we will wake up early. By 6:30 a.m. tomorrow morning, I want everything packed into our Greyhound bus, and by 8 a.m., I want everyone ready to go to the courthouse. At 9 a.m. we will

arrive at the courthouse to attend the Center for Diversity and Multiculturalism's rally; we will stay at the rally until the hearing concludes. At that time, if our side wins, we will rent a U-Haul truck, drive to where the skeletal remains and artifacts are being stored by the Department of the Interior, and take them," the chieftain answered.

And with that, the Amerindians went to the various parts of the four-story-tall building where they stored their individual possessions and fell asleep.

"Fucking imbeciles," Running Bear muttered to himself as he lay on the ground, clutching his precious tomahawk in his hands. He was the only Amerindian who got no sleep that night—it was the stress of knowing that one slipup tomorrow by an ignoramus could ruin everything—and not the cockroaches scurrying about the room—which prevented his slumber.

Fourteen

The alarm clock on the nightstand next to Sam's bed went off at 6:45 a.m., and after he silenced it, he walked groggily to the bathroom to wash his face, brush his teeth, and comb his hair; afterwards, he walked over to the closet where his new navy blue suit was hanging. After putting it on, along with his new light blue dress shirt that had white vertical pin stripes and a dark red tie, he shoved his few possessions into the suitcase Jack provided him and he left the room and locked the door.

Sam walked down the hallway and knocked on the door to Jack's room. After a few seconds, Dr. Jack Schoenherr opened the door. He was wearing his new black suit—which fit him perfectly—and a light green dress shirt with an emerald-colored tie. He looked rather sharp.

“Good morning Sam,” Jack said. “Are you ready for the hearing?”

“As ready as I will ever be,” Sam answered.

“Are you ready to check out?” Jack asked.

“Yes.”

Jack went back into his hotel room and within moments he reappeared with his suitcase, which contained his belongings. The duo then began walking down the hall towards the elevator.

As Jack pressed the button to summon the elevator, he said to Sam, “It's only quarter past seven; we are making great time. Don't worry.”

“I'm not worried,” Sam answered.

“You look stressed,” Jack observed.

“I am the sole expert witness for a federal court case that will decide our people's understanding of world history. You'd be worried too if you were in my shoes,” Sam retorted.

“Fair enough,” the learned former professor said as the elevator doors opened and the duo entered it. Sam hit the

button for the first floor.

“After we check out, we will pick up Kevin and go somewhere for a quick breakfast. After that, we will go to the federal courthouse,” Jack said.

“This will be an interesting day,” Sam prophesied.

“That it will,” Jack responded.

* * *

“Hurry up!” Running Bear yelled out of a window on the Greyhound bus. “It’s already quarter past eight and we aren’t yet on the road.”

The chieftain’s directive was aimed at Claudia Villagran, who trotted towards the bus as fast as her trollish stubby legs could take her. The fat jiggled as she ran; it was a disgusting sight. When Agwar the Sioux saw Claudia run, he thought that she looked like one of the hideous orcs from *The Lord of the Rings*.

As soon as Claudia boarded the bus, Comrade Hrut, who was in the driver’s seat, closed the door via a button that activated the hydraulic-powered device. After that, he shoved the key into the ignition, turned it, and after the engine roared to life, he shifted into first gear and the vehicle lurched forward.

“Viva la Raza!” Claudia yelled as she struggled to stand as the bus moved. Her twenty-three comrades echoed her with a “Viva la Raza!” cry as she found a seat next to Jose Harjo and sat down.

“OK, everyone, listen up!” Running Bear commanded. “We are going to arrive at the courthouse in a few minutes. Make sure that you have no weapons; after we are done with the rally, we will go into the courthouse—they will assuredly check us for weapons if we go inside—and make sure that our presence is known during the hearing.”

“Death to the gringos!” an emotional Comrade Hrut yelled. For him, as it was with many of his comrades, the thought of an impending battle was exhilarating.

* * *

When Sam and Jack arrived at Kevin's hotel, they waited in their pickup truck until the lawyer arrived exactly on time at 8 a.m. Kevin wore a light grey suit, a white dress shirt, and a dark blue tie and carried in his right arm his briefcase, which contained various notes he had made over the course of the last week.

"Good morning, comrade," Jack said upon seeing the litigator. "Are you ready?"

"I think so," Kevin answered as he hopped into the small backseat of the vehicle.

"We are going to grab a bite to eat before we head over to the court; we have a lot of time," Sam informed Kevin as Jack drove the vehicle onto North Summit Street and headed north towards the courthouse.

"There is a diner about three blocks from the courthouse. We will go there for a quick breakfast, and afterwards, we will just walk to the federal court. This way, if there are any protesters, they will not see what I am driving," Jack said. "This makes it harder for them to track us."

After a few moments, Jack drove into a parking garage, collected the receipt from the automated machine, and found a place to park on the second floor. The two researchers and the lawyer walked to the first floor and exited the structure by the main entrance.

"The restaurant is up here, to the left," Jack said as the trio walked to the diner.

"Except for when I attended a conference in the chambers of Judge Corbett with the lawyers for the defendants, this is the first time I've left the hotel since arriving in Toledo," Kevin commented. "After receiving numerous death threats and seeing firsthand what out opposition did to the Institute, I've become reclusive."

“I don’t blame you,” Jack said, “but we mustn’t allow the enemy to dictate our actions.”

Upon arriving to Olga’s Restaurant—a diner which appeared to have been in operation for three decades—, the three men in suits walked in, told the hostess that they wanted the booth in the back corner, which was away from other patrons, were guided to their booth, and sat down. The hostess handed each man a menu, and the three began scanning the options they had for breakfast.

When the waitress—Kathy—arrived moments later, Jack and Kevin ordered coffees and Sam ordered an orange juice. “I’ll be back in a moment to take your order,” she said as she left.

“So,” Kevin said as he looked in Jack’s direction, “do you think our request for a temporary injunction will be granted by the judge?”

“Not a chance in Niflheim,” Jack said. “I’ve come to believe that the government has it out for Western culture and its apologists.”

“You should be optimistic,” Sam said upon hearing the former professor’s prediction.

“Optimism is cowardice—so says Oswald Spengler,” Jack retorted. “History has shown that the government hates those who promote the interests of white folk. Being that this case could rewrite world history in favor of whites, there is no way that the judge will rule in our favor.”

“I don’t know if I believe that,” Kevin said. “Although there are elements within our government that abhor White culture, there are still some good people who aren’t leftist.”

“The people who work for the government—including judges—who aren’t leftist are able to do so because the government does not know that they aren’t leftist,” Jack responded. “I am not joking when I say that the U.S. government has it out for Whitey.”

The waitress reappeared and Jack ordered a hearty breakfast: bacon, sausage, scrambled eggs, and whole

wheat toast; Sam ordered biscuits and gravy; and Kevin said that he was not hungry and was content with his coffee.

“You should eat something,” Sam opined. “It isn’t wise to go to court with an empty stomach.”

“I ate a breakfast bar about an hour ago, and I am so nervous that I don’t think that I could keep anything down,” Kevin said.

“Bring him scrambled eggs and sausage anyways,” Jack instructed the waitress.

“Okay,” she said. “Your food will be up shortly.”

“Thanks,” Jack said.

Now going back to the topic of how the U.S. government hates White culture—especially high White culture—Prof. Jack Schoenherr began another one of his impromptu lectures.

“Have either of you gentlemen ever heard of Francis Parker Yockey?” the learned former professor asked.

“No,” Sam and Kevin said in unison.

“Yockey was born in Chicago, grew up on the west coast of Michigan’s Lower Peninsula, and eventually went to the University of Michigan for two years. After two years at that school, he transferred to Georgetown and then transferred again to the University of Arizona, which is where he completed his undergraduate degree. He then went to the University of Notre Dame for law school and graduated *cum laude* there in 1941.”

“He was an excellent attorney and worked as a prosecutor for Wayne County, Michigan, and eventually traveled to Europe immediately after World War II had ended to assist in the prosecution of so-called ‘war criminals.’ Disgusted with how the German and Italian statesmen were being treated, he quit his job and ended up in Ireland, where he wrote his 600-page *magnum opus*, *Imperium*. This book is the foremost anti-liberal book that has been written in the English language, but it is no longer published today. The powers that be don’t care much for it.”

“Well, what happened to him?” Kevin asked, who found the story about a fellow lawyer to be rather interesting.

“Yockey was branded as being an adversary to the System, and he was relentlessly hunted by the FBI. Eventually, he was captured in Oakland, California, and after he was paraded around by the U.S. government in front of the media like some sort of trophy, he was thrown into a jail cell. He died days later, through cyanide-poisoning.”

“Cyanide-poisoning?” Sam questioned under his breath. “Was this self-inflicted?”

“I believe it was, and Yockey arguably did it for two reasons: so that the U.S. government could not torture him to figure out who his pro-Western civilization contacts were and also to prevent the feds from lobotomizing him on the basis that he was crazy. Both sound extreme, but when one considers that the government was enthralled with the idea of subjecting Yockey to a mental examination, there can only be one conclusion for desiring to do so: the mental examination would reveal mental defects—the government’s psychiatrists would say—that would warrant Yockey being locked up in a psych ward of some hospital for the rest of his life.”

“The United States government would not ever lobotomize an American citizen for being anti-liberal,” Kevin said. “This sounds preposterous.”

“Well, my friend, you are wrong,” Jack said. “The feds have a history of punishing anti-liberals by deeming them insane. Famous poet Ezra Pound, for example, spent twelve years after World War II in St. Elizabeth’s Hospital, which is in Washington, D.C. He was charged with ‘treason’ and was locked in a cage due to his right-wing beliefs.”

“Certainly that is just an oddity that is not the standard practice of the U.S. government,” Kevin said as the waitress brought them their breakfast.

Spearing his fork into his scrambled eggs, Jack said, “I wish that were true, but it is not. In 1962, a Negro attempted to

enroll at the University of Mississippi, and Major General Edwin Walker—who was a decorated hero of World War II—organized a protest. President John F. Kennedy sent four hundred federal marshals and three thousand troops to make sure that Maj. Gen. Walker didn't interfere."

"Well, what happened?" Sam asked.

"Maj. Gen. Walker ended up releasing a statement in which he declared, 'I call for a national protest against the conspiracy from within. Rally to the cause of freedom in righteous indignation, violent vocal protest, and bitter silence under the flag of Mississippi at the use of Federal troops.' A demonstration organized by the war hero unfortunately turned into a riot in which two American citizens were killed and six federal marshals were injured. During a temporary break from the rioting, Maj. Gen. Walker allegedly jumped onto a Confederate statue on the campus and begged the students to cease their violence. His pleas didn't work."

After taking a few bites of his scrambled eggs, the former professor continued, "Maj. Gen. Walker was arrested for 'inciting, assisting, and engaging in an insurrection against the authority of the United States.' Before he could post bond, Attorney General Robert Kennedy ordered the rightist agitator flown to Springfield, Missouri, and incarcerated in the U.S. Medical Center for Prisoners."

"Did he have mental problems?" Kevin asked.

"No, not at all. The System deemed politically incorrect, right-wing views to be 'crazy,' and so the war hero who bravely fought for our people was illegally detained by being deprived of his liberty without due process. He was released only after William F. Buckley, Jr., made a stink about it."

"Well, except for the situations of Yockey, Walker, and Pound, was anyone else punished for being allegedly mentally unstable because of their political views?" Sam asked.

“I can’t think of any other prominent right-wingers who were thrown into mental institutions or threatened with having their brains scrambled, but, let’s face it: Western governments have a track record of attacking pro-Western and anti-communist people,” Jack answered. “Senator Joe McCarthy, who valiantly did all he could do to combat the menace of Judeo-Bolshevism, was driven to suicide when the stress got to him and he became an alcoholic, and Augusto Pinochet, who hunted down communist scum in his country, was arrested and subjected to a show trial in Britain.”

“I found the arrest and trial of Pinochet in Britain to be completely bogus,” Kevin said. “Britain had no jurisdictional right to try a case that involved purported crimes which allegedly happened in a foreign country.”

“That’s true,” Jack said. “Let’s face it: Western governments have no problem trying anti-communist people for alleged crimes that have occurred outside of their jurisdictions. For example, John Demjanjuk, an alleged prison guard at a German-run prison camp during World War II, had his American citizenship revoked and was deported to Israel to stand trial. Israel had no jurisdictional right to try that case—not only did the alleged crimes not happen in Israel, but the alleged crimes occurred before Israel even existed as a nation-state!”

“Citizenship means nothing these days,” Sam observed. “It was once sacrosanct, but now an American can be stripped of it for any reason that pleases the government.”

Jack took a bite of his toast after spreading strawberry jam onto it. “And don’t even get me started about Waco and Ruby Ridge. The feds will think nothing of slaughtering families if they adhere to beliefs that are critical of Democratic-Bolshevism. In a civilized society, the son of a bitch government sniper who murdered Randy Weaver’s wife by shooting her in the head as she held their 10-month-

old daughter in her arms would be tried, convicted, and punished accordingly.”

“During the Ruby Ridge incident, the government thugs taunted Weaver by saying over the loudspeakers they used to torment him, ‘Vicki’—that was his wife’s name—‘we have blueberry pancakes,’” Jack said. “They knew she was dead when they said this.”

“Yeah, I remember those incidents,” Kevin said. “Very sad.”

“The federal government is out to get us and our civilization,” Jack said. “Do you know anything about COINTELPRO?”

Kevin and Sam both shook their heads and said that they had never heard that name before in their lives.

“COINTELPRO is the acronym for ‘Counter Intelligence Program.’ COINTELPRO units—under the command of the FBI—infiltrate organizations and do things to subvert them. When one considers that these units act without warrants and engage in activities to prevent American citizens from exercising their First Amendment rights to freely assemble and to speak freely on political matters, these programs are inherently unconstitutional,” Jack informed Kevin and Sam.

“How do the COINTELPRO units subvert organizations?” Kevin asked.

“The FBI started these illegal programs in 1956 and claimed that these units exist for the purpose of ‘protecting national security, preventing violence, and maintaining the existing social and political order,’” Jack said.

“‘Maintaining the existing social and political order?’” Kevin laughed. “That sounds like a nice way to say, ‘Defend the System.’”

“Yes,” Jack responded. “Well, J. Edgar Hoover ordered his thugs to ‘expose, disrupt, misdirect, discredit, or otherwise neutralize’ the organizations that threatened the System. To do this, the Stasi-like goons infiltrated organizations and then acted in crazy ways to scare away potential supporters and prospective members of the targeted organizations.

These infiltrators also did interviews with the media, and in these interviews, they said things that were so crazy that they made the organizations of which they were representing look really bad. Fake news stories, fake leaflets, and fake correspondence were the tricks that the feds used to marginalize organizations that threatened their precious 'political order.'"

"Wow," Kevin said. "How horrible."

"It gets worse, much worse," Jack said. "The feds also used the legal arm of the System to harass their targets. For example, through COINTELPRO, former FBI agents have admitted to perjuring themselves by giving fake testimony and by fabricating evidence to falsely arrest and wrongfully imprison their victims. Even when a mere arrest was made through this ploy, the media was able to say, 'Leader of Organization X was arrested for Y crime'—you fill in the variables. This ruined the reputations of the leaders of these organizations. When the FBI was not using the legal branch of the System to attack their enemies, they outright committed actual violent crimes against their targets—including vandalism of property and physical attacks."

"Wow," a somewhat shocked Sam said. "I didn't know this. How tyrannical."

"Heck, not too long ago, a secret government document—dubbed the 'MIAC Report' because the Missouri Information Analysis Center created it—was leaked to the public. This interdepartmental memo claimed that people who favorably spoke about freedom and the U.S. Constitution could be considered 'domestic terrorists.' Those who dislike the United Nations, the New World Order, gun control, the Federal Reserve, the IRS, the North American Union, abortion, and illegal immigration were considered 'high-priority threats.' The MIAC Report also said that people who support the Constitution Party, Ron Paul, and Chuck Baldwin were 'dangerous.' If the feds knew my political views, they

would probably declare me 'Public Enemy Number One' and order me to be shot on sight," Jack laughed.

"Anyways, COINTELPRO was originally used against leftist organizations, but since right-wing, pro-freedom organizations now pose as the most serious threat to the System, they are the targets of today. Heck, the feds even created a new department that exists for the sole purpose of bringing about the demise of us 'domestic political dissidents': the Joint Terrorism Task Force," Jack said.

"I haven't heard of them either," Kevin said.

"You don't want to ever have a run-in with them," Jack said.

"You should treat the feds like a poor, fat, and ugly woman who has a sexually transmitted disease: avoid them at all costs."

Kevin and Sam both laughed, despite the serious subject matter of the conversation. By this time, the trio had finished their breakfast, and when the waitress brought the bill, Jack paid it for everyone. Although Kevin had said that he was not hungry when the food was ordered for him, he still managed to eat half of it.

"It's 9:30 a.m.; we have half an hour to get to the courthouse," Kevin said.

And with that, the trio left the diner and began walking the four blocks to the courthouse.

* * *

By 9:30 a.m., the Center for Diversity and Multiculturalism's rally was in full swing. On the lawn next to the steps of the courthouse, David Greenberg addressed with a megaphone a crowd of 250 Amerindians who held signs that included some that read "Aztlán Rising" and "Send Gringos Back to Europe" as thirty uniformed police officers looked on.

"Fellow activists," the leftist agitator said, "we are here today to fight bigotry, racism, and fascism!"

The crowd roared their approval and began chanting, “Si, se puede!” As the crowd chanted, Greenberg continued, “The judge must rule in the interest of justice, for allowing the desecration of Native American remains should be unthinkable. How dare they mock Native American heritage by trying to lynch it through pseudoscience!”

At this moment, the twenty-four thugs of the Movement for Indigenous Peoples snaked their way to the front of the crowd. Upon seeing Josue “Running Bear” Pacheco—who was wearing a suit for the hearing as had been suggested to him by Bill Haka—Jodie Beirman nodded in his direction and smiled.

“Have the Institute Nazis shown up yet?” Running Bear asked as soon as he was within earshot of Beirman. “Things are supposed to start in half an hour, and we haven’t seen them.”

“I have no idea where they are, they should be here soon, if they are not already inside,” Beirman answered.

Upon hearing this, Running Bear said to his Amerindian comrades who huddled around him, “Kevin Gray may not yet be here. I want you guys to spread out through the crowd and stand idly by the entrances to the courthouse. When he arrives, take him out.”

Comrade Hrut smiled upon hearing this directive, for he always craved opportunities to attack the enemies of his people. He and Jose Harjo walked over to the main entrance of the courthouse and stood there, while the rest of the Amerindians spread out through the crowd of protesters.

Walking by Comrade Hrut and Harjo, Running Bear said, “I am going in now, for I’ll be testifying. Go with Great Spirit and do what needs to be done.”

“We will,” Harjo and Comrade Hrut said in unison to their leader’s blessing.

* * *

At 9:45 a.m., lawyers Bill Haka and Jason Foster arrived at the courthouse. Upon seeing the crowd of rabble-rousers, Foster said to Haka, "I sure hope the judge rules in our favor, because if he does not, this court will likely be burned to the ground."

"Don't worry," Haka replied. "We won't lose."

Upon seeing the litigators for the Amerindian cause, Greenberg yelled into his megaphone, "The lawyers who are fighting neo-Nazi history revisionism are here!" The crowd responded with enthusiastic chants and whistles, and Claudia Villagran began banging harder on her bongo drums as an Amerindian in traditional Amerindian regalia jumped around on one foot near her.

After hearing the applause from the crowd, Haka waved in their direction while Foster just continued walking forward. As they passed Comrade Hrut and Harjo who were standing guard at the front entrance, Haka said to the Amerindian thugs, "There is no way that we will lose."

* * *

At 9:47 a.m., Kevin Gray, Dr. Jack Schoenherr, and Samuel Buchanan were nearing the courthouse, and they could hear the roar of the crowd long before they could see it. When they crossed the street and turned the corner, they saw their destination and the mob outside of it.

"Oh, man," Kevin said. "This doesn't look good."

"This is nothing; the rally the other day was much larger," Jack observed. "I wonder why the other Amerindians aren't here."

"I have no idea," Sam said. "They could be protesting at multiple locations or something."

"How the hell are we going to get into the courthouse?" Kevin asked. "They will kill me on the spot if they see me."

"I see a bunch of cops; we should be OK," Sam said nervously as he tried to reassure the lawyer.

“I say that we walk to the courthouse, and as soon as we are spotted, we make a run for the front entrance,” Jack advised. “The Amerindians are on the lawn and aren’t paying too much attention to anything except for what that cretin is saying with the megaphone.”

With Jack walking on Kevin’s left side and Sam flanking him on the right, the trio began walking towards the federal courthouse. When they were twenty-five yards away from the steps, Jodie Beirman recognized Gray and pointed in his direction. David Greenberg, with his megaphone, screamed, “The racists are here!”

Immediately after being spotted, the two Solutrean Hypothesis theorists and the lawyer began running towards the steps of the courthouse. The crowd of Amerindians lunged forward in their direction, and the police, who saw that the mob of savages had mobilized into action, ran towards Kevin, Sam, and Jack to protect them.

“Halt!” yelled one police officer to a dozen Amerindians who were running past him. He raised his nightstick in a valiant effort to regain control of the situation, but he was quickly knocked down by Agwar the Sioux, who then proceeded to repeatedly kick him as he writhed about on the pavement.

By now, Kevin, Sam, and Jack were only five yards from the steps of the building when the first wave of Amerindians arrived. Jack punched one of them in the face with all his might and this sent the protester reeling to the ground. Sam pushed another Amerindian back, and the trio kept moving forward.

The twenty-nine police officers who were still standing used pepper spray, Tasers, and batons in attempt to force the crowd of threatening protesters to retreat, but it was insufficient to keep the thugs from pursuing their targets. As Kevin, Sam, and Jack arrived at the steps of the courthouse and began climbing it, two dozen enraged Amerindians and five white leftists pursued them.

When Kevin tripped on a step and fell forward, Jack grabbed him, lifted him to his feet, and they continued forward to their goal of reaching the doors. As they neared the front entrance, Comrade Hrut and Jose Harjo leapt into action by charging their target.

Upon seeing the new threat nearing them, Jack withdrew from running at Kevin's side and went straight for Comrade Hrut. The Amerindian put his arms forward in attempt to push the former professor backwards and down the steps of the building, but Jack sidestepped the attack and shoved past his assailant. As he did so, Comrade Hrut lost his balance and fell forward. He rolled down the steps until he came to a rest at the bottom; he was bruised and jammed his right ankle.

After seeing his comrade succumb to injury, Harjo became enraged and ran towards his target: Kevin Gray. As Kevin and Sam reached the doors, Harjo slammed into the duo, thrusting his fist into Kevin's face as he did so. Before Harjo could get another hit in, the Amerindian was pulled backwards, spun around, and tripped by Jack. While Harjo was on the ground, with his arms reaching towards Kevin, Jack kicked the mongrel in the face with his right foot so hard that it broke Harjo's jaw and knocked out six of his teeth.

Not being content with just one kick, Jack then kicked again, but this time harder. This kick broke Harjo's cheekbone, gave him two black eyes, and caused him to roll down the steps of the courthouse. After doing so, Prof. Jack Schoenherr joined Sam and Kevin who had entered the building.

The four officers who were manning the metal detector left their post and ran towards the main entrance upon seeing the fracas outside. They arrived at the doors seconds before the Amerindians did, and with pistols drawn, the Amerindians retreated rather than risk being shot by the

police officers who were not going to tolerate any more of their shenanigans.

“I saw you kick that guy,” one young-looking police officer said to Jack. “I saw teeth fly out of his mouth.”

“That kick was legally privileged, for it was done in defense of self and others. Unless you want to have the bejesus sued out of you and your department for false arrest, I suggest you let it go. If you arrest a 67-year-old man for defending himself and me from a pack of man-animals, I promise you that I will make you the most famous cop in the country,” Kevin threatened him as blood streamed down his face from the gash above his right eye that he got from Harjo when the Amerindian hit him.

Jack smiled at the cop and said, “The Amerindian’s teeth were rotten anyways. I did him a favor. It would have taken a dentist hours and cost hundreds of dollars to do for the Amerindian what I did for free in a few seconds.”

The police officer said nothing as Kevin, Jack, and Sam walked away. Although he was not a lawyer and could not tell whether Kevin had a basis for his legal threat, the officer assumed that it was not worth calling his threat as a bluff.

As the trio walked to a restroom so that Kevin could address his injury, the police officers managed to get some control of the situation outside of the courthouse by getting the protesters corralled once again onto the lawn. The police officer who was beaten to unconsciousness by Agwar the Sioux was being looked after by six cops, and the sirens of ambulances for both Jose Harjo and the downed cop could be heard in the distance as they approached. Comrade Hrut refused medical attention; he told the police officers who inquired about his condition that he only had a sore ankle and some bruises.

When things calmed down a little, David Greenberg handed the megaphone to Comrade Hrut, who limped as he walked.

“Keep the crowd riled while the case is going on. I and some others have to go inside for the hearing,” Greenberg told

Comrade Hrut.

After being handed the megaphone, Comrade Hrut screamed at his audience, "Today, we were attacked by racists!"

The Amerindian thug then began a tirade that would last half an hour and was about how white folk are inherently evil.

* * *

Once David Greenberg and Jodie Beirman arrived at the front entrance of the court, the cops unlocked the doors and let them both in. After walking through the metal detector and failing to set it off, they proceeded to Judge Kenneth Corbett's courtroom. Once inside, they took a seat next to Dr. Emily Katz, Dr. Seth Rosenthal, and Running Bear, who were sitting in the row immediately behind the desk where lawyers Bill Haka and Jason Foster sat. On the opposite end of the courtroom, Kevin Gray sat at the plaintiff's table and both Dr. Jack Schoenherr and Samuel Buchanan sat behind him.

The bailiff walked up to the table where the lawyers for the defendants sat and informed them that the judge was in his chambers and will be out shortly. "It will be only a few minutes," he said.

During this time, the lawyers for both sides skimmed paperwork, which they had brought with them. Kevin's injury had stopped bleeding, and after he realized this, he stopped applying pressure on it with a paper towel, which he had gotten from the bathroom.

After looking around, Jack commented to Sam about the exquisite nature of the courtroom, "With the high ceiling, the seats and tables made out of Red Oak, the American and Ohioan flags displayed up front, and the judge's bench, this room contains an aura of power about it."

"That it does," Sam said.

After a few minutes had elapsed and news journalists, television news reporters, and some Amerindians filed into the room and sat down, six police officers entered and took positions throughout the courtroom. About twenty seconds later, the bailiff saw the door to the judge's chambers open. Before Judge Kenneth Corbett walked through the doorway, the bailiff shouted to the now packed courtroom, "All rise for the Honorable Judge Kenneth Corbett!"

Everyone stood up, except for a few disrespectful Amerindians in the back of the room.

Judge Corbett, wearing a black robe over his white dress shirt and red tie, walked up to where he would preside over the hearing. Judge Corbett was fifty-four years old, had been a federal judge for six years, and was not looking forward to today's hearing. Although he enjoyed being a judge some days, this was not one of those days and he would have preferred being at his country club or on a golf course.

"Please be seated," Judge Corbett said and the people before him took their seats.

Now pointing at the Amerindians in the back of the courtroom with his right index finger, Judge Corbett said, "Officers, please remove the five men in the back who declined to stand pursuant to the bailiff's request. This is a federal court of the United States, and I will not allow it to be disrespected."

When the three officers nearest to the Amerindians began approaching them, the Amerindians flew to their feet and began shouting.

"Get these miscreants out of here!" the judge bellowed. "I find them to be in contempt of this Court. Incarcerate them for twenty-four hours and fine them each \$500."

After the five protesters were herded out of the courtroom, Judge Corbett said, "The next person to act up is going to get one month." If any other Amerindian had previously entertained the thought of acting in an inappropriate way, they no longer did so after this edict was made.

After about ten seconds of silence, the bailiff declared for all to hear, "Your Honor, our first case is *Institute for American Historical Studies v. U.S. Department of the Interior & Shawnee Indian Tribe & Delaware Indian Tribe & Miami Indian Tribe & Eel River Indian Tribe & Ottawa Indian Tribe & Potawatomi Indian Tribe.*"

"Fine," Judge Corbett said. "Is the Plaintiff ready?"

Rising to his feet, Kevin Gray said, "Yes, your Honor." He then sat down.

"Are the Defendants ready?" Judge Corbett asked as he looked at Foster and Haka.

The lawyer for the Amerindian Tribal Claimants was the first to stand and he said, "Yes, your Honor." After he had done so, Foster said, "Yes, your Honor." Both men then sat down.

"Well then, let's begin," the judge said.

As he had done many times before in other courts, Kevin stood up, walked to the podium between the tables for the Plaintiff and Defendants, placed his leather binder on the platform before him, opened it up to reveal his notes, adjusted the microphone, and began his brief opening statement.

"Your Honor, my name is Kevin Gray, I represent the Institute for American Historical Studies, and the Indian Tribal Claimants have requested pursuant to the Native American Graves Protection and Repatriation Act (NAGPRA) that the Department of the Interior deliver to them forty-seven prehistoric skeletal remains and the artifacts found with them, which have been found within the jurisdiction of this Court. You will hear expert testimony that the skeletal remains are not biologically or culturally similar to the Defendant Indian Tribal Claimants, and therefore, they are not entitled to the remains and artifacts pursuant to NAGRPA. If it is determined by this Court that our arguments and facts are sound, then we respectfully request that a temporary injunction be granted to enjoin the Department of the Interior from delivering the prehistoric remains and

artifacts to the Tribal Claimants until a decision is rendered after trial.”

After he concluded with his opening statement, Kevin collected his notes and retook his seat at the table for the Plaintiff. Although opening statements could be waived—and often are for bench-trials—Kevin felt that it would be prudent for the reporters in the audience to get an understanding of what was going to occur during the hearing and what the Institute wanted done.

Now looking at the table at which Foster and Haka sat, Judge Corbett asked, “Opening statements?”

Foster stood up and said to Judge Corbett, “Your Honor, like the other parties today, we submitted a brief which details our arguments. I will not waste the time of this Court by regurgitating what is already known.”

The judge cracked a wry grin upon hearing this; although Foster could easily just have said that he waives the right to present an opening statement, he implicitly attacked the Institute’s lawyer in his remark. “Perhaps today’s hearing may not be so boring after all,” the judge said to himself under his breath.

Haka then stood up, walked up to the podium, and delivered his opening statement.

“Your Honor, my name is Bill Haka, I represent the Ohioan Native American Claimants, and the Defendants will put forward expert testimony that will show that the Plaintiff is not entitled to the requested temporary injunction.”

Haka could have continued further, but after Judge Corbett glared at him in a fashion that conveyed the message “I can’t believe you are wasting my time,” Haka ended his opening statement and took his seat next to Foster.

“The Plaintiff may call its first witness,” Judge Corbett said.

Kevin stood up from his table and carried his leather binder, which contained notes, to the podium. Once there, he flipped a few pages and said into the microphone, “The

Institute for American Historical Studies calls Samuel Buchanan as its first witness.”

All the eyes of the people in that courtroom—most of whom were hostile to the Institute’s mission—stared at Sam as he stood up, and as he walked past Jack, Sam said, “So be it.” Jack smiled and nodded his head approvingly.

Sam walked past the podium where Kevin stood, and as he did so, he looked in the direction of the table where the lawyers for the Defendants sat. Foster seemed to be relaxed, but Haka was leaning forward and glaring at Sam in a hostile manner.

When Sam arrived at the witness stand, which was adjacent to the judge, the bailiff intercepted him.

“Please place your left hand on this Bible and raise your right hand,” the bailiff said. Sam did as was asked of him.

“Do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?” the bailiff demanded to know.

“I do,” Sam answered.

“You may be seated,” the bailiff said.

Sam sat down in the chair in the witness box, and as soon as he had done so and adjusted his tie to make sure it was straight, he looked at Kevin who stood at the podium and nodded his head. Although he had practiced his testimony with Jack, he was still nervous and the stares from his adversaries raised his level of stress. In a subliminally defiant gesture, Sam reached into his pocket, pulled out an Institute for American Historical Studies golden lapel pin that Dr. Timothy O’Neill had given him a year ago, and pinned it onto the left lapel of his suit. He was now ready.

“Please state your full legal name for the record,” Kevin said.

“My name is Samuel Parker Buchanan,” Sam answered.

“What is your level of education?” Kevin asked.

“I went to the University of Toledo for both undergraduate and graduate school. I hold an undergraduate degree in

history,” Sam replied.

“Do you hold a graduate degree?” Kevin asked. Sam knew that this question was going to be asked of him, and Kevin told him that he was going to ask it because it would make him look better if he and not the lawyers for the Defendants revealed his lack of a graduate degree.

“I do not have a graduate degree, although my grades throughout graduate school were very good. I was expelled for researching the Solutrean Hypothesis, which is a controversial theory that posits that white people came to the New World before the Amerindians, and the former were killed off by the latter,” Sam answered.

“Are you currently employed?” Kevin asked.

“Yes, I work for the Institute for American Historical Studies,” Sam answered.

“How long have you worked for them?” Kevin asked.

“Two years,” Sam answered.

“What do you do for the Institute?” Kevin asked.

Before Sam could answer, he found a lump forming in his throat and a tear developing in his eye. He said, “I served as an assistant researcher for the late Dr. Timothy O’Neill. I also serve as the spokesman for media interviews.”

“As the spokesman, what kind of interviews have you done?” Kevin asked.

“I have done countless interviews for radio news stations and newspapers, and I recently was interviewed by Charles Morgan on MSNBC,” Sam answered.

“What kind of work do you do as an assistant researcher?” Kevin asked.

“I travel the country and meet with scientists and researchers who investigate the Solutrean Hypothesis, I write articles for the Institute’s website, I meet with prospective donors to tell them about what we do, and I am tasked with monitoring news reports that mention the Solutrean Hypothesis,” Sam said.

“Did you visit the archeological dig site in Port Clinton, Ohio, where the forty-seven prehistoric *white* skeletons were found?” Kevin asked.

Before Sam could answer, Foster jumped to his feet and yelled, “Objection! Counsel is assuming facts not in evidence!”

“Objection sustained. Please rephrase Mr. Gray,” Judge Corbett said.

“Did you visit the archeological dig site in Port Clinton, Ohio, where the forty-seven prehistoric skeletons were found?” Kevin asked.

Foster took his seat upon hearing the lawyer for the Institute ask his new question.

“Yes,” Sam answered.

Kevin then looked in the judge’s direction and said, “Your honor, I move that Mr. Buchanan be considered an expert for subsequent questioning.”

“Objection!” Foster bellowed as he once again shot to his feet. “The Witness holds nothing more than an undergraduate degree and is nothing more than a low-level researcher and talking head for the Institute for American Historical Studies. He meets with researchers around the county. So what?”

“Your Honor,” Kevin interjected, “Rule 702 of the Federal Rules of Evidence states that a witness qualifies as an expert if they possess knowledge, skill, experience, training, or education on a subject. Through Mr. Buchanan’s testimony, I have shown that he has studied the Solutrean Hypothesis and knows it well enough that his employer trusts him to act as their spokesman.”

“The objection is overruled. Mr. Buchanan is hereby considered an expert,” Judge Corbett declared.

Foster resumed his seat upon hearing the unfavorable ruling by the judge. “Why did you do that?” Haka asked.

“I thought that the judge would deem him an expert, but I objected for the sake of the news reporters sitting in this

room. In tomorrow's papers, they may quote me as objecting to his expertise. We have to win both the legal and public opinion battles," Foster answered.

"Ah, good idea," Haka said.

Now that Sam was deemed an expert, Kevin would be able to ask him questions about his opinions on matters of which involved his expertise. If this had not been done, then Sam would only have been able to answer questions that involved things which he sensed—be it by smelling, seeing, tasting, hearing, and feeling. Being that the Solutrean Hypothesis can only be proved to be an accurate explanation of world history by scholarly review of archeological and anthropological evidence, getting Sam deemed an expert was invaluable for the Plaintiff's case.

Leaning forward into the podium, Kevin asked his next question in a way in which excitement could be heard in his voice: "Mr. Buchanan, in your expert opinion, are the forty-seven skeletal remains that have been found in Port Clinton, Ohio, related racially to any contemporary Indian tribes, such as the Shawnee, Delaware, Miami, Eel River, Ottawa, or Potawatomi?"

The courtroom was dead silent as the audience of lawyers, Amerindians, leftist agitators, newspaper journalists, television news reporters, and courtroom personnel listened for an answer. Jack smiled, knowing exactly what was to come.

"In my expert opinion, I believe that the skeletal remains found in Ohio are not similar to the people of the Indian tribes you mentioned," Sam answered.

This declaration sent a shock through those in the courtroom. The journalists scribbled the quote onto their notepads, and a number of people in the audience began talking with one another.

"Order. Order!" Judge Corbett yelled as he banged his gavel. "There will be silence in this courtroom!"

The noise quickly subsided, and Kevin asked the next question, which would produce an answer so shocking that it would be akin to a broadside in eighteenth century naval terminology: "Mr. Buchanan, who are racially related to the forty-seven skeletons?"

"In my expert opinion, I believe the skeletal remains are those of a long dead and forgotten Caucasoid people. White people, if you will," Sam answered.

Jason Foster jumped once again to his feet and shouted, "Objection!"

Judge Corbett looked at the lawyer for the Department of the Interior and asked, "On what grounds do you object?"

"How about absurdity, your Honor?"

"Your objection is overruled. There is no 'absurdity objection.'"

"More fodder for the media?" Haka asked.

"You bet," Foster replied as he resumed his seat. "Now the media can write that we objected to Mr. Buchanan being called an 'expert' and also that I called his views 'absurd.'"

"Very good," Haka said.

"Mr. Buchanan, are the skeletal remains and artifacts that were found in Port Clinton proof of the Solutrean Hypothesis?" Kevin asked.

"In my expert opinion, yes. Without a doubt," Sam answered.

"What evidence is there to support your expert opinion?" Kevin asked.

"Forensic scientists are able to analyze the dimensions of skulls and ascertain to which race the deceased person belonged. Sex, race, and the age at the time of death can be figured out by looking at the hip, the skull, and bone density, respectively, while the age of the skeleton can be figured out through radiocarbon dating," Sam said.

Sam continued, "Testing done on the Port Clinton skeletal remains reveals that they had racial features of Europeans circa 9000 B.C."

“What other evidence exists that supports the Solutrean Hypothesis?” Kevin asked.

“In 1940 A.D., a mummified body was found in Nevada which is believed to be about 9,400 years old—it has the skeletal structure of a white male. About forty years later, in 1978 A.D., another skeleton of a white man was found in Nevada which was radiocarbon tested and found to be 9,200 years old. About fifteen years after that, in 1996 A.D., the skeletal remains of a white man was found near Kennewick, Washington. The Kennewick remains were so obviously white that the police detectives who were first on the scene believed that they had a Caucasian murder-victim on their hands,” Sam answered.

“Were any skeletal remains found in another North American country?” Kevin asked.

“In Mexico, a 13,000-year-old white skeleton was rediscovered in Mexico City’s National Museum of Anthropology,” Sam answered.

“Has the scientific community done any genetic testing on the descendants of the Indians?” Kevin inquired.

“Yes. In 1998 A.D., Theodore Schurr, a molecular anthropologist, discovered that modern Amerindians who purport to be racially pure Indians have a gene in their mitochondrial DNA that occurs in low frequencies. This gene is uniquely found in Caucasian peoples, and modern Asians do not have it,” Sam answered. “This leads me to conclude that prehistoric white immigrants to the Americas were absorbed into the Amerindian populations via interracial sexual relations.”

“Have any material goods been discovered that support the Solutrean Hypothesis?” Kevin asked.

“Yes, absolutely. In Virginia, spearheads have been found that are dated as being about 17,000 years old. These spearheads were arguably made by whites who travelled to North America from Europe, because the design of the spearheads is exactly like those found in Europe during that

very same time period. These spearheads were designed in an extremely intricate, difficult, and advanced way and were made of flint, which is like glass—it chips, is dense, and has a great cutting edge. These spearheads were designed with bifacial points—which means that the blade was sharpened on both edges—with a groove down the middle,” Sam said. “Where else has this spearhead design been used?” Kevin asked.

“Only in Europe and only during and since that time period,” Sam answered.

“Were these spearheads still being used when Columbus arrived during the fifteenth century?” Kevin asked.

“No. After about 10,000 years ago, spearheads found that are dated as being made since then tend to be cruder. The art of making a premium spearhead was lost,” Sam answered.

At this point, the judge chimed in to ask a question of Sam, as is his right under the Federal Rules of Evidence. “Mr. Buchanan, did Asiatic peoples during that time period in Asia have spearheads that were even remotely similar to that which was found in Virginia?” Judge Corbett asked.

“No, your Honor. The prehistoric Asian peoples used nothing more than club-like weapons. At most, they would shove sharpened pieces of material—such as teeth, sharp stones, and the like—into the clubs to give it a cutting edge. This is an extremely primitive weapon design, for the cutting edges could easily fall out and were not nearly as sharp as an expertly designed bifacial spearhead. To show how advanced a spear with a bifacial spearhead is considered, the spearhead from prehistoric times was used by Europeans all the way to the Dark Ages, circa 500 A.D. To put things in perspective, that would be like a weapon that is designed today being used widely for 15,000 years,” Sam answered.

“You may proceed with your direct examination, Counselor,” Judge Corbett said to Kevin.

“Yes, your Honor,” Kevin said. It was good the judge was taking an interest in what Sam had to say, Kevin thought. Some judges tend to act as if they are unconscious during rather boring trials and hearings.

Kevin took a sip from a water bottle that he had brought with him to court and asked Sam his next question: “Mr. Buchanan, is there any evidence of Caucasians having lived in Central and South America prior to the fifteenth century?”

“Yes. In Aztec folklore, their god, Quetzalcoatl, had European features such as light colored hair, blue eyes, and a beard. According to their legends, this deity traveled from across the Atlantic Ocean and had taught the Amerindians how to farm corn and build structures—like pyramids,” Sam answered. “Also, in Chichen Itza, which is on the eastern coast of Mexico, a tenth century painting in the so-called ‘Temple of the Warriors’ depicts whites being slaughtered and sacrificed.”

“How is folklore relevant?” the lawyer for the Institute for American Historical Studies asked.

“Folklore is relevant, because it amounts to a verbal or artistic way of handing down historical accounts to the progeny of an illiterate people. In Europe, before the European peoples used phonetic written languages to tell their stories and history, they used oral storytelling as a medium to participate in communal dialogue. This is how the ancient Greek playwrights and ancient Germanics who recited their sagas gave their history to their people. Also, the prehistoric folklore is relevant, because it demonstrates that the Amerindians were able to conceptualize white people. Unless an Amerindian had actually seen a white person, it would be nearly impossible to imagine someone with blue eyes, blond hair, and a fully-grown beard,” Sam answered.

“For clarification purposes, you believe that the oral legends and paintings of the Amerindians in Central America demonstrate that they have a history of slaughtering white

folk and this history they wanted to share with their descendants?" Kevin asked his expert witness.

"Yes. Exactly," Sam said.

"What evidence is there that whites lived in South America?" Kevin asked.

"Thor Heyerdahl, the twentieth century Norwegian adventurer and ethnographer, traveled throughout South America and discovered that according to Incan legend, they had a deity called 'Con-Tici Viracocha' who allegedly was of a divine white race of people who once lived in Peru and left huge ruins on the shores of Lake Titicaca. Eerily, pursuant to this legend, the whites lived and prospered in South America until they were mercilessly attacked and were almost completely massacred. As the legend goes, Viracocha and a few of his companions managed to escape and fled to the Pacific coast of South America. The legend concludes with a story which posits that these displaced whites who were victims of genocide created a ship and sailed westward on the Pacific Ocean, never to be seen again," Sam said.

"Did Heyerdahl discover anything else that is pertinent to the Solutrean Hypothesis?" Kevin inquired.

"Yes. When Heyerdahl met with Incan Amerindians, they told him that their legends tell that huge monuments were constructed by a race of pale-skinned gods who had lived in the land before the modern Incan Amerindians inhabited the land, which is now known as Peru. The Incas told Heyerdahl that the so-called 'white gods' were intelligent, peaceful, had originally come from the north, and were experts in architecture. The Norwegian explorer observed that the Amerindians had told him that the 'white gods' had 'white skins and long beards' and that they were taller than other Amerindians," Sam answered.

"Is there any empirical evidence which shows that there is truth to Heyerdahl's accounts of the Incan understanding of history?" Kevin asked.

“Yes. Definitely,” Sam answered. “Pedro Pizarro, the sixteenth century conquistador, said that while most Amerindians he came across were short and had dark skin, some people of the ruling Incan family were tall and had whiter skin than even the Spaniards. Also, in the desert sands of Paracas in Peru, burial caves have been found that contain about 400 mummies; most of these mummies have red hair and long skulls, which are uniquely racially Caucasian traits.”

Interjecting once again, Judge Corbett held up his right hand to interrupt Kevin and asked Sam, “Did Pizarro ask the Incans who the then-living whites were or how they got to South America?”

“Your Honor,” Sam answered, “when Pizarro asked the Incas where the whites came from and who they were, they answered that they were the last descendants of the Viracochas who had fled with Con-Tici Viracocha after the genocide. Interestingly enough, when the Incas first saw the Spanish conquistadors, they thought that they were Viracochas who had decided to sail back from across the Pacific Ocean.”

“You may again proceed with your direct examination, Mr. Gray,” Judge Corbett said.

“Thank you, your Honor,” Kevin answered and then asked his expert witness another question. “Mr. Buchanan, in your expert opinion, when do you think the prehistoric whites first travelled to the Americas?”

“I believe that the prehistoric whites, who were related culturally and racially to the peoples of Europe as is evidenced by their both having used the same unique design to make spearheads, travelled to North America approximately 20,000 years ago. They did this by crossing a frozen land bridge that connected Europe to Iceland and Greenland, and another frozen land bridge that connected Greenland to Canada. The whites probably made this crossing as they were hunting seals for food. This theoretical

crossing certainly is possible, because the fat from the seals could be used to build fires to cook the seal meat, and if humans were able to cross the frigid lands of Siberia and Alaska during an ice age, I see no reason why whites could not have done the very same at another location,” Sam answered.

“When do you believe Amerindians came to North America by crossing the Bering Strait?” Kevin asked.

Sam answered without hesitating, “The Amerindians most certainly travelled across the Bering Strait during the last ice age, which was about 12,000 years ago.”

“Mr. Buchanan, you have mentioned many dates and historical examples. What do the dates and locations tell us, if we are to objectively understand history?” Kevin asked.

“Well, the whites immigrated to North America at least 17,000 years ago, which is evidenced by the spearheads found on the eastern coast of the United States, which is precisely where one would expect to find spearheads of a European design if whites were travelling to the Americas from the east. The whites spread throughout North and South America, and about 12,000 years ago, the Amerindians arrived by travelling from the west. The ancient white folk were killed off in the northwestern portion of the United States around 9,000 years ago, which is evidenced by the white skeletons which have been found in that region of the country that date as being 9,000 years old. By 10,000 years ago, Amerindians probably had murdered off a large number of the whites who were the original inhabitants of the Americas, because the quality of the spearheads substantially declined—there were simply fewer whites alive who possessed the technical know-how to make these weapons. After North America was conquered by the Amerindians, the Amerindians continued travelling south and eventually wiped out nearly all of the whites in Central and South America—which is demonstrated by the folklore of the Amerindians who lived in these regions. Eventually

folklore is corrupted with time, and since the folklore, which suggests that whites were systematically murdered in prehistoric times still exists in Central and South America, it demonstrates that less time has elapsed since the genocides in those locales occurred than did the genocide of white folk which occurred in the current-day United States. The fact that whites were still living in Peru by the sixteenth century suggests that the genocide had not been fully accomplished. The last remnants of the originally white Native Americans—so to speak—were located in South America, because that is where the genocide occurred for the least duration,” Sam said. He was somewhat out of breath by the time he finished answering this question.

“Mr. Buchanan,” Kevin said, “do you believe that the recently discovered skeletal remains in Port Clinton, Ohio, are racially related to the Amerindians or to the long-lost white folk?”

“I believe that they were whites who were victims of genocide at the hands of the Amerindians,” Sam answered.

“Why do you believe this?” Kevin asked.

“Well,” Sam stated with an aura of expertise about him, “history—both imagined and real—tell stories of Amerindians persecuting white people. The Incas had their Viracocha legend, while the Mayans had paintings in their eleventh century temple that depict their having slaughtered white, blond-haired, blue-eyed people. The skeleton of a white man which was found near Kennewick, Washington, had a spearhead of an Amerindian design in his hip, and when Leif Erikson and the other Vikings came to the Americas around 1000 A.D., they were mercilessly attacked by Amerindians who acted as if they were almost programmed to attack white people. The Norse, who were a tough people who were well accustomed to warfare, found the Amerindians too hostile for the former to live long-term in North America and so the Vikings eventually fled for their lives.”

“What can you say about the persecution of the Vikings by Amerindians?” Kevin asked.

“Leif Erikson travelled to Newfoundland, Canada, at around 1000 A.D., and this epic journey is recounted in two Norse Sagas: the *Saga of the Greenlanders* and the *Saga of Erik the Red*. In both sagas, Thorvald, who is Leif Erikson’s brother, is murdered at the hands of Amerindians who shoot him in the stomach with an arrow. Also, both sagas tell of extensive warfare between the two peoples: the Norse just wanted to explore, but the Amerindians were hell-bent on savagely attacking them.”

“Anyways,” Sam continued, “the existence of North America was known to the Norse, and in the fourteenth century, it is likely that the Norse sent another expedition to North America for exploration purposes. In 1898 A.D., for example, a runestone was discovered in Minnesota by farmers who dug up a giant tree; the runestone, which weighs about 200 pounds, was intertwined in the roots of that tree. Called the ‘Kensington Runestone’ in honor of the location where it was found, the tablet tells in the runic Scandinavian language of yesteryear how eight Geats—a Germanic tribe of the north—and twenty-two Norwegians were on an expedition from Vinland—the legendary place of which the sagas describe—and after coming to their basecamp after a day of fishing, they found that the ten of their men who had remained at camp had been butchered. Specifically translated into English, the rune says that they were ‘red with blood and dead’ and the runestone concludes by stating that the date is 1362 A.D.”

Sam continued with his answer to Kevin’s question, “As to why I believe that the Port Clinton skeletal remains likely belonged to people of the long-lost white tribe, I think that the circumstantial evidence, the empirical evidence, and the fact that Amerindians were prone to perpetrating genocide demonstrates that the remains at issue in this hearing could very well be victims of a prehistoric holocaust. The remains

in Ohio have been tested to be about 11,000 years old, which means that the people were alive during the time when the genocide was occurring. The skulls of the ancient skeletons are long and are similar to the skulls of contemporary Caucasians, so I believe that this evidence suggests that they were of the white race. When the skeletal remains were analyzed under high-powered microscopes, it was determined that cut marks on the bones were likely made by tools used by Amerindians during that time period. The belongings of the people who were murdered were thrown into a pile, their bodies were all positioned in a ritualistic way, and their skulls were thrown into a pile as well. I believe this shows that the forty-seven people who died—including children and women—were butchered in a ‘total war’ style. They were wiped out by an aggressive people who wanted to destroy even their memory.”

“Mr. Buchanan, in your expert opinion, what will happen if the Ohioan Indian Tribal Claimants acquire possession of or access to the skeletal remains?” Kevin asked.

“Whenever a prehistoric skeleton is found in North America that is determined to have white racial features, the Amerindian tribes do all they can to destroy it,” Sam answered matter-of-factly.

Kevin collected his notes and put them into his leather binder, closed that binder, picked it up, and said to the lawyers for the Defendants, “My examination is over. He is your witness.”

After Kevin walked back to his table, Jack leaned forward and whispered to the lawyer for the Institute for American Historical Studies, “You did well and covered absolutely everything.”

“Thanks,” Kevin replied to Jack’s praise.

After Bill Haka and Jason Foster spoke with one another for a moment, the duo decided that Haka would have the first crack at Sam. Haka stood up, walked over to the podium

from which Kevin had just conducted his examination, adjusted the microphone, and said, “You have testified that you believe that whites were victims of genocide at the hands of Native Americans and...”

“Objection!” Kevin roared as he jumped to his feet. “Counsel is assuming facts not in evidence. Pursuant to the record and what has been said by Mr. Buchanan, the Indians were not ‘Native American’ *per se*.”

“Objection is overruled,” Judge Corbett said. “‘Native American’ is a well-recognized way to say ‘Indian,’ so the question posed is not an affront to the record.”

Kevin sat down after the judge ruled unfavorably. After looking at Kevin with a glare that could have killed a weak-hearted individual, Haka looked back at his target: Sam. The stress level rose significantly at this point for the assistant researcher of the Institute for American Historical Studies.

“Dr.—err—Mr. Buchanan,” Haka said snidely as he put an emphasis on “mister,” “you have testified that whites were purportedly murdered at the hands of Indians. Were not the whites who came from Europe during the fifteenth and sixteenth centuries bloodthirsty savages themselves?”

“Objection!” Kevin yelled once again as he jumped to his feet. “Irrelevant!”

“Objection is sustained,” Judge Corbett answered. Looking at Haka, the judge said, “Mr. Haka, the issue today is whether the skeletal remains that have been found in Ohio are racially related to the Indian tribes that are party to this litigation, and if they are not, whether a temporary injunction should be granted to enjoin the Department of the Interior from giving the skeletal remains to your clients. What was done to your people by Europeans 500 years ago is not relevant at all.”

Brushing off the scolding by the judge, Haka asked his next question before Kevin could retake his seat. “Mr. Buchanan,” Haka said, “you imply that you believe that the Native Americans were genocidal maniacs. Where does this hatred

of Native Americans come from? What makes you think Native Americas are evil monsters? What..."

"Objection!" Kevin bellowed, but this time louder than before. "Compound question!"

Sam smiled at Kevin who winked at him. The poor Amerindian lawyer was going through a harder grilling during cross-examination than was the witness.

"Objection sustained. Rephrase your question," Judge Corbett said.

"Mr. Buchanan, where does your hatred of Native Americans come from?"

"Objection!" Kevin yelled once again. "Mr. Haka is assuming facts not in evidence."

"Objection sustained. Rephrase, Mr. Haka," Judge Corbett ordered.

"Mr. Buchanan, do you hate Native Americans?" Haka asked.

"No, I do not hate white people," Sam responded. The cross-examination was quickly becoming fun for the Solutrean Hypothesis researcher.

"That's not what I meant to ask. Native Americans are not white. They..."

"Objection!" Kevin bellowed, this time throwing his pen onto the table before him for show. "Attorney is testifying!"

"Objection is sustained," Judge Corbett said. "Mr. Haka, ask your question, and please follow the Federal Rules of Evidence."

"Yes, your Honor," Haka said as veins started to protrude from the temples of his forehead. His face was beginning to turn red with rage.

"Mr. Buchanan, what do you think of the people who you purport murdered prehistoric white people who came to North America by crossing the Atlantic Ocean?" Haka asked.

"I don't care much for them," Sam said.

"Why is that?" Haka inquired.

"They were savage," Sam answered truthfully.

“And how did you come to the conclusion that they were savage?” Haka asked.

“I didn’t think highly of them before, but I saw this movie by Mel Gibson, called *Apocalypto*, and it showed the Amerindians exactly for what they are,” Sam answered.

Haka was really enraged by now, for his people were being disparaged by what he considered to be a pseudo-intellectual. The volume of his voice now much louder, Haka asked as spittle flew from his mouth, “Mr. Buchanan, what do you mean that Mr. Gibson shows ‘Amerindians exactly for what they are?’”

“In the movie, the Amerindians are presented as illiterate guttersnipes with bones shoved through their noses who run around through the forests of the Yucatan in loincloths as they attempt capturing one another so that they can brutally rip their captives’ hearts out during a savage ritual to honor their sun god. This sort of activity being common to Amerindians might be why Thomas Jefferson referred to Amerindians as ‘merciless Indian savages’ in the *Declaration of Independence*.”

“You racist Nazi!” Haka screeched. He had had enough and was now going to tell the expert witness off right there in the courtroom, but Kevin once again shot to his feet and yelled “Objection! The attorney is harassing the witness and is being argumentative!”

“Objection sustained. Mr. Haka, you are to refrain from name-calling in this courtroom,” the judge said.

When Kevin sat down after tucking his tie into his suit, he leaned back and whispered to Jack who was sitting behind him, “This Haka guy is obviously a product of affirmative action.”

“Our taxes probably paid for his education, too, because he is Amerindian,” Jack observed.

At this point, Jason Foster stood up from behind the defendant’s table and said, “Your Honor, may I consult with co-counsel for one moment?”

“Yes, but make it quick,” Judge Corbett said.

Haka walked over to Foster and asked him what he wanted.

“You are making our side look moronic. We have a solid open-and-shut case, and you are letting their expert witness and lawyer mock you through their racist quips and objections, respectively,” Foster said.

“What do you want me to do?” Haka asked.

“Just ask him, the witness, how much money he is paid by the Institute for American Historical Studies to further the idea of the Solutrean Hypothesis. This will show bias. After that, we will be done with him. We have three expert witnesses of our own, they won’t be hostile to us, and they will quantitatively outnumber what their expert witness has said today. Three expert witnesses versus one. We win so long as ours don’t come across as morons,” Foster said.

“Are you sure?” Haka asked.

“Yes, Samuel Buchanan knows too much,” Foster stated.

“OK,” Haka said as he walked back to the podium.

“Mr. Buchanan, you said that you work for the Institute for American Historical Studies. How much money are you paid annually to promote the idea of the Solutrean Hypothesis?”

“I make about \$50,000 per year for my work, but some of my expenses are covered,” Sam answered.

“So you make money for furthering the idea of the Solutrean Hypothesis?” Haka asked trying to drive the point home for both the judge and the news reporters in the audience.

“Objection!” Kevin yelled as his right fist slammed on the desk before him as he shot to his feet. “Repetition! The question has been asked and answered, and the Counselor is wasting everyone’s time with redundant questions!”

“Objection is sustained,” Judge Corbett said.

“I’m finished with this witness, your Honor,” Haka said as he walked back to his seat.

“Mr. Foster?” Judge Corbett said.

“Your Honor, I see no point in cross-examining the witness,” Foster said.

“Very well. Mr. Buchanan, you may step down from the witness stand,” Judge Corbett said.

Sam walked down from the witness stand and while he was on his way to his seat next to Jack, he winked at Kevin and high-fived Jack. Haka fumed with rage when he saw this occurrence.

Foster looked at Haka and said in an authoritarian way, “I am going to conduct all direct-examinations from this point forward. I don’t want to be embarrassed by you.”

“Fuck you,” Haka said quiet enough for only Foster to hear. “With all the news organizations that are here, there is no way that I am not going to stand up for my people as these racist history revisionists mock their heritage.”

“Well, it is critical that we conduct the depositions of Dr. Katz and Dr. Rosenthal flawlessly, so if you leave them to me, I will not participate for Mr. Pacheco’s direct examination. Is that fair?” Foster asked.

“Fine,” Haka said.

“Good,” Foster said.

Kevin stood up and informed the judge that the Plaintiff had no more witnesses to call.

“Mr. Foster and Haka,” Judge Corbett said, “you may call your first witness.”

Foster stood up and walked up to the podium. After momentarily adjusting his notes, he said into the microphone, “The Defendants call Dr. Emily Katz to the stand.”

From the back of the courtroom, a slender middle-aged woman with red hair stood up from her seat and walked to the front of the courtroom. When she arrived at the witness stand, the bailiff swore her in.

“Do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?” the bailiff asked the woman.

“I do,” Dr. Katz quietly said.

“Please be seated,” the bailiff told her.

After taking her seat in the witness stand, Foster began his direct examination of her.

“Dr. Katz, please state your full name for the record,” Foster said.

“My full name is Dr. Emily Grace Katz,” she answered.

“Please state your education for the record,” Foster said.

“I received an undergraduate degree in history at the University of Richmond and I earned my doctorate in anthropological studies at the College of William and Mary,” she answered.

“Who do you currently work for?” Foster asked.

“I work for the National Museum for the American Indian in Washington, D.C. I worked there for the last five years, and I am in charge of Paleo-Indian studies,” she said.

“Have you written about anything with regards to Paleo-Indian issues that has been published?” Foster asked.

“Yes,” Dr. Katz responded. “My writings have been published in a number of scientific journals, such as *Discovery*, *Science*, and *The Native American Review*.”

“Your Honor,” Foster said, “I move that Dr. Katz be considered an expert.”

“Your motion is granted,” Judge Corbett ruled.

“Dr. Katz, have you studied the findings of the Port Clinton skeletal remains?” the lawyer for the Department of the Interior asked.

“Yes,” Dr. Katz answered.

“And what, in your professional opinion, do you think about them?” Foster asked.

“I believe that they are the forefathers of the modern American Indians,” she said.

“Why is that?” Foster asked.

“Well, although the skeletons which have been found have different racial characteristics than contemporary American Indians, this does not necessarily mean that the American Indians of today are not related to the American Indians of yesteryear. Genetic traits among a given population change

over time, and when one considers the incredible environmental changes which have taken place in the Great Lakes basin between 12,000 years ago and today, it should not come as a surprise that the skeletal remains appear somewhat different when contrasted with contemporary American Indians,” Dr. Katz said.

“Did you listen to the testimony of Mr. Samuel Buchanan?” Foster asked.

“Yes, I did,” Dr. Katz answered.

“And what did you think of his ideas?” Foster asked.

“Although Mr. Buchanan spoke eloquently and presented his ideas in a way that made them seem credible, the notion that prehistoric whites settled the Americas is absurd to even think. If whites had lived throughout the Americas since prehistoric times, one would think that we would have substantial evidence to prove their existence,” Dr. Katz answered.

“Thank you Dr. Katz,” Foster said as he took his seat.

When Foster sat down next to Haka, the Amerindian lawyer looked at him and quietly opined, “That was quick.”

“Yeah, but we elicited the important information from her. The more stuff I asked, the more Gray could cross-examine her on,” Foster answered.

“Yes,” Haka grunted. “Best to keep things simple and straightforward.”

Kevin stood up from the plaintiff’s table, walked up to the podium, and after straightening his tie, asked, “Dr. Katz, in your expert opinion, if the prehistoric Indians were committing genocide against white folk, would they attempt to erase their existence from memory?”

“I don’t know what you mean,” Dr. Katz said. “I can’t imagine it possible to completely eradicate the memory of a people’s existence.”

“Dr. Katz, you said that it is ‘absurd’ to think that whites lived throughout the Americas during prehistoric times, because there is not a ‘substantial’ amount of evidence to

support such a claim,” Kevin said as a precursor to his question.

“Yes, absolutely,” Dr. Katz said somewhat sheepishly.

“So would you say that it is absurd to think that the Hattusa, Taidu, Arinna, Hunusa, Irridu, and Susa tribes existed in ancient times?” Kevin questioned his target.

“I don’t know much about world history; I’m only an expert in Paleo-Indian history,” Dr. Katz responded.

“Are you aware that ancient texts have been found that suggest that the Hittites and Assyrians salted the earth over conquered cities so as to prevent the tribes from reestablishing their communities?” Kevin asked.

“I don’t know,” Dr. Katz responded.

“Are you aware that the Hebrew *Book of Judges* states that the Hebrew Judge Abimelech sowed a city with salt?” Kevin asked.

“I’m not a biblical scholar,” Dr. Katz responded.

Without skipping a beat, Kevin continued, “Are you aware that the Romans plowed over and sowed the city of Carthage with salt after defeating it in the Third Punic War in 146 B.C.? It was said that they left no two stones on one another,” Kevin asked, knowing full well that the supposed expert on the witness stand knew nothing about it.

“No, I don’t know about that,” Dr. Katz said, somewhat flustered by now. Foster and Haka thought that Kevin would not grill the woman on the witness stand because to do so would make Kevin look like a misogynistic ass. Their plan was not working; Kevin did not look like an ass but Dr. Katz looked like a fool.

“Are you aware that Pope Boniface VIII salted Palestrina in 1299 A.D.?” Kevin asked.

“No,” Dr. Katz said. “I am here to talk about Paleo-Indian history.”

“Dr. Katz,” Kevin asked, “why do you think it to be ‘absurd’ to suggest that the Indians would try to wipe out the

memory of a people when other peoples have been doing it for millennia?"

"I, uh, don't know," Dr. Katz said as she looked down at her feet. Kevin was loving every minute of this.

Picking up a 7-year-old copy of *Discovery*, Kevin said, "Your Honor, may I approach the witness?"

"You may," Judge Corbett said.

Kevin waltzed right up to Dr. Katz with an aura of confidence and handed her the 300-page scholarly journal.

"Dr. Katz, do you recognize this scholarly journal?" Kevin asked.

"I do not recognize this specific volume, but I am familiar with *Discovery*," she said.

"Is *Discovery* a reliable authority on history?" Kevin asked.

"It publishes on issues of science as well, but it is a well-read journal that is revered within the field of anthropology," Dr. Katz said.

"Please turn to page 147," Kevin ordered.

After opening the heavy tome and flipping the pages to the one Kevin had requested, Dr. Katz froze, turned red in the face, and looked like she had gone into shock.

"What is the title of the article on that page?" Kevin asked.

"Prehistoric Caucasoid Emigration," Dr. Katz said in a defeated manner.

"And who does the scholarly journal cite as having authored the article?" Kevin inquired.

"Dr. Emily Israel," Dr. Katz responded.

"And who is that?" Kevin asked with a huge grin on his face.

"Me; it's my maiden name," Dr. Katz responded.

"Dr. Katz, if you would, please read the sentences I highlighted," Kevin commanded the expert witness.

"A frozen ice bridge that connected the Bay of Biscay of Spain to the Grand Banks of Canada likely existed during ice ages of long ago, and it is probable that prehistoric white emigrants utilized it during seal-hunting campaigns. It is

quite possible that these hunter-gatherers used this ice bridge to travel to North America,” Dr. Katz said.

“Dr. Katz, this article was written two years before you began working for the National Museum for the American Indian. Did you change your position on what you believe in order to seek employment with this organization?” Kevin asked.

“My views changed over time after extensive studies,” Dr. Katz responded.

“How much money do you make as one of their employees?” Kevin asked.

“I don’t want to answer that question,” Dr. Katz said. “That information is private.”

“Your Honor,” Kevin said, “please instruct the witness to answer my question. The answer is probative in that it could reveal evidence of bias.”

“Dr. Katz,” Judge Corbett said, “you must answer the question or you will be in contempt.”

“I make roughly \$120,000 per year,” Dr. Katz said.

“And would the museum employ you if you were advancing the idea that whites emigrated to the Americas during prehistoric times?” Kevin asked.

“Objection!” Foster yelled as he jumped to his feet. “The question calls for speculation.”

“I withdraw the question,” Kevin said as he looked at Foster and winked at him.

“Dr. Katz, how much money are the Defendants paying you to appear as an expert witness?” Kevin asked.

“I am making \$500 per hour,” Dr. Katz answered.

“And would you earn that money if your testimony supported, rather than conflicted with, the Solutrean Hypothesis?” Kevin asked.

“Objection!” Foster yelled. “Speculation!”

“Objection sustained,” Judge Corbett said.

“One last question,” Kevin said. “Dr. Katz, why should we give any credence to the testimony of a witness who knows

little about world history and who sold out her own ideas for money and went so far as to recant her theories of which she has written about for scholarly journals?"

"I hold a prestigious position with a national museum, I have a doctorate, and I have extensively studied Paleo-Indian history," Dr. Katz said in attempt to save face.

After hearing her answer, Kevin stared at her for roughly ten seconds before leaving the podium and taking his seat at the plaintiff's table.

"Redirect?" the judge asked.

"One moment, your Honor," Foster said.

The lawyer for the Department of the Interior turned to consult with the lawyer for the Amerindian Tribal Claimants when the latter tapped the former on the shoulder. "Should we ask her anything?" Haka asked.

"No," Foster said. "We will get nothing good from her and Gray will be able to ask her more questions on re-cross."

"OK," Haka said.

The lawyer for the Amerindians stood up and said, "Your Honor, we are done with this witness and will now call our next."

"Dr. Katz, you may step down from the witness stand," Judge Corbett said. When she heard this proclamation, the woman stood up and walked right out of the courtroom.

Now standing in front of the podium, Haka said, "We call Mr. Josue Pacheco to the stand."

Upon hearing that it was his turn, Running Bear stood up from his seat, which was behind where the lawyers for the Defendants sat, and walked up to the witness stand where the bailiff met him.

"Do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?" the bailiff asked.

"I swear to tell the truth, the whole truth, and nothing but the truth, so help me Great Spirit," Running Bear responded.

As soon as the Amerindian had said this, the bailiff looked at the judge with a "what now?" expression on his face.

“So long as the witness has affirmed that he will tell the truth, his oath will suffice,” Judge Corbett said. “Mr. Pacheco, please take the stand.”

Running Bear sat down in the chair for the witness, leaned back in it, and smiled. When Kevin saw his rotten teeth, the lawyer for the Institute for American Historical Studies felt his stomach churn. “How gross,” he thought to himself.

Leaning forward, Jack said to Kevin quietly only enough for him to hear, “His soul is no less ugly than is his smile.”

Kevin nodded his head in agreement.

“Mr. Pacheco,” Haka said, “please state your full name for the record.”

“My full name is Josue Pacheco, but my people call me ‘Running Bear,’” the Amerindian thug said.

“Are you currently employed?” Haka asked.

“No,” Running Bear answered. “Jobs are for the proletariat and employment is slavery. I refuse to participate in the class system which has been created by capitalist pigs.”

“Are you a Native American?” Haka asked.

“Yes,” Running Bear said proudly.

“Which tribe are you from?” Haka asked.

“I do not recognize distinctions between the Native American tribes. A person is either a Native American or they are not. It is simple as that,” Running Bear said.

“Do you practice the traditional religion of your people?” Haka asked.

“Yes,” said the Amerindian, “I am one with Great Spirit.”

“Are you involved in Native American intercultural affairs and activism?” Haka asked.

“Yes, I am the leader of the Movement of Indigenous Peoples, which is a civil rights organization that is dedicated to advancing the interests of Native Americans,” Running Bear answered.

“How long have you...” Running Bear cut him off in midsentence.

“I have been the leader of it for a number of years now; I can’t remember how long,” the Amerindian said.

“What is your official title?” Haka asked.

“I am just called ‘leader.’ We are an egalitarian collective that rejects hierarchy—which is nothing more than a European system of oppression,” Running Bear said.

“Do you consider yourself an expert in Native American spiritualism?” Haka asked.

“Yes, definitely,” Running Bear said.

“Your Honor,” Haka said, “I move that Mr. Pacheco be considered an expert on Native American issues.”

“Let the record show that Mr. Pacheco is considered an expert. He may give his opinion on Native American spiritualism and contemporary affairs,” Judge Corbett said.

“Mr. Pacheco, what does it mean to be a Native American in contemporary America?” Haka asked.

Running Bear looked angry as he sat on the chair in the witness stand; he was slouching, his arms were folded across his chest, and he was frowning.

“First of all, I reject the term ‘Native American.’ There is nothing ‘American’ about my people, for ‘America’ is a term European imperialists use to refer to the ancestral land of my people. I am not ‘Native American,’ but I am native. I prefer being called ‘indigenous’ or ‘native,’ and if you want to refer to me by my ethnicity, then I am of the bronze race,” the sour creature who was testifying in federal court answered.

“I’m sorry, Mr. Pacheco,” Haka wailed. “What does it mean to you to be of the bronze race?”

“I feel dispossessed of my land, of my heritage, of my culture. Wherever I look, I see foreigners who are the descendants of European invaders. The way of life for the bronze people was stolen, we were herded into reservation-concentration camps, and we were, simply put, subjugated to the point of cultural extinction,” Running Bear said.

“With regards to the forty-seven skeletal remains that were discovered in Ohio, why do the people of the bronze race oppose scientific testing being done on them?” Haka asked. Running Bear sat still and said nothing for five seconds before answering the question. “The spirits of our ancestors wake and are tormented when their graves are disturbed. So long as the remains of our ancestors are not buried within Mother Earth, the spirits are subjected to a torturous, agonizing metaphysical existence.”

“Why does the Institute for American Historical Studies want to conduct scientific tests on the skeletal remains?” Haka asked.

“Objection!” Kevin said as he jumped to his feet. “Calls for speculation.”

“Objection sustained,” Judge Corbett ruled.

Haka looked irritated and he lost his train of thought when Kevin interrupted his direct examination of Running Bear. After scanning over his notes for a moment during which time all the eyes of the courtroom were on him, Haka finally asked, “Mr. Pacheco, is there any way that scientific testing can be done on the skeletal remains without the spirits of the deceased being disturbed?”

“No,” Running Bear said. “And I want to point out that there is no reason for testing to be done on the skeletal remains. What will it show? The bronze race has inhabited this land since the beginning of time. Although the white invaders think otherwise, this land has been ours since the very beginning and rightfully belongs to us.”

Upon hearing this, Foster stood up and said, “Your Honor, may I have a moment to consult with my co-counsel?”

“You have a minute, Mr. Foster,” Judge Corbett said.

Haka walked over to where Foster sat and leaned over the table to consult privately with him. “What do you want?” Haka asked him.

“This is a good time to end the direction examination. You have elicited exactly what we needed from him, and

Pacheco is so hostile that he may stir up animosity with some of his more controversial statements. It would be best to turn him over to Gray for cross-examination," Foster said. "Fine, you have more experience with trial work than I do, so you probably know what is best," Haka conceded.

Walking back up to the podium, Haka said into the microphone, "Your Honor, we have no more questions for the witness." Haka then retook his seat next to Foster.

Kevin skimmed his notes for a moment, stood up, straightened his tie and collar, and walked up to the podium. As he did so, Running Bear looked at him in a way that a dog looks at a person before it lunges forward and bites.

"Witness," Kevin said. "What is the highest level of education that you have achieved?"

Running Bear continued staring at Kevin in an extremely hostile manner and said nothing.

"Your Honor, please instruct the witness to answer," Kevin said.

"Mr. Pacheco, you are directed to answer the question," Judge Corbett said. "If you do not, you will be found in contempt."

The Amerindian sat there, his face turning red, the veins pulsating in his forehead, and between clenched teeth, Running Bear said, "I made it to the fifth grade."

"Did you graduate from the fifth grade?" Kevin asked.

Running Bear was furious and if the police officers were not present, he would have lunged forward and ripped Kevin's throat out. "How dare this gringo belittle me for not going through their Eurocentric education system?" Running Bear thought to himself.

"I did not graduate from the fifth grade, but I did spend time with the elders of..." Kevin cut him off.

"Your Honor, please direct the witness to answer my questions and only my questions. I specifically inquired as to whether or not he graduated from the fifth grade, and he

added superfluous information,” Kevin said. This caused Running Bear’s blood to boil.

“Mr. Pacheco,” the judge said, “you are ordered to only answer the questions asked of you.”

As the judge was scolding him, Running Bear continued his death stare, his eyes locked intently on Kevin’s.

“Witness,” Kevin said again to deny Running Bear personhood instead of referring to him by his name, “why should we honor the spiritual ideas of your people when the very same spiritual ideas sanctioned human sacrifice, cannibalism, and other savage activities?”

“I object, your Honor,” Foster said. “Counsel is being argumentative.”

“Objection is overruled. Mr. Gray, you should still tread lightly,” Judge Corbett said.

Kevin grinned, and raising the tone of his voice, said, “Witness, answer my question!”

“What you consider savage is the traditional way of life for the bronze people who are the rightful inhabitants of this land. Regardless of what you think of my ancestors, it is wrong for you to think that it is acceptable to conduct scientific tests on their remains. How would you like it if your ancestors’ graves were desecrated?” Running Bear asked rhetorically.

“I would like my ancestors’ graves desecrated no more than I would like their genocide being concealed by the progeny of the mass murderers,” Kevin retorted.

“Objection!” Foster exclaimed. “Attorney is testifying!”

“Objection sustained,” the judge said. “Mr. Gray, have you any more questions?”

“No, your Honor, I am done with this witness,” Kevin answered.

“Very well,” Judge Corbett said. “Mr. Pacheco, you may step down from the witness stand.”

Running Bear stood up and walked back to his seat behind where the lawyers for the Amerindian Tribal Claimants and

the Department of the Interior sat. As the Amerindian thug walked back to his seat, Foster stood up, walked up to the podium, and said, "We call our last witness, Dr. Seth Rosenthal, to the stand."

Dr. Seth Rosenthal stood up from his seat, which was at Running Bear's immediate right. When Sam looked at him, he thought that the old professor looked like he had aged 100 years since he had last seen him. Although only two years had passed since Sam met with him and was denied his doctorate, Dr. Rosenthal had lost most of his hair, his back was now visibly deformed, and he looked rather frail. Traveling to the front of the courtroom was not the prick who had denied Sam his doctorate, but a deformed beast that frothed at the mouth with hate for Western culture and all things good in the Cosmos. As Dr. Rosenthal walked past the podium between the tables for the lawyers for the Plaintiff and the Defendants, the snarly Jewish intellectual glared at Sam.

When Dr. Rosenthal arrived at the witness stand, the bailiff approached him to procure his affirmation that he will tell the truth.

"Do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?" the bailiff asked.

"Yes," Dr. Rosenthal snarled. He then sat down.

"Dr. Rosenthal," Foster said, "please state your full name for the record."

"I am Dr. Seth Moses Rosenthal," the leftist academic answered.

"What is your education background?" Foster asked.

"I went to Harvard for undergrad, which is where I received my degree in history. I graduated *summa cum laude*. I received my doctorate in anthropology from Yale," Dr. Rosenthal answered.

"Are you currently employed?" Foster asked.

"No. I last worked as a professor at the University of Toledo. I was the head of the history department," the witness said.

“What were the areas you studied the most as a scholar?” Foster asked.

“I studied prehistory—especially the Neolithic Age,” he answered.

“Your Honor,” Foster said, “I move that the witness be considered an expert.”

“Your motion is granted,” Judge Corbett said.

“Dr. Rosenthal, in your expert opinion, are the skeletal remains which have been found in Ohio related to modern American Indians?” Foster asked.

“Of course they are,” Dr. Rosenthal said. “Only an idiot could think otherwise.”

“Why do you say that?” Foster asked.

“There is no direct evidence that whites traveled to the Western Hemisphere during or before the last ice age. Despite what Samuel Buchanan and his ilk think, the so-called ‘Solutrean Hypothesis’ is nothing more than a baseless conspiracy theory,” the old man on the witness stand said.

“Did you hear Mr. Buchanan’s testimony?” Foster asked.

“Yes,” Dr. Rosenthal answered. “I thought it was a bunch of rubbish.”

“Why is that?” Foster asked.

“Well, the dates he cited to create a timeline of events are only hypothetical. Because the events that are at issue transpired so long ago, we can only guess as to when they actually occurred. For example, it is possible that the Native Americans arrived to the Americas earlier than 12,000 years ago. Just because spearheads have been found which predate the orthodox opinion of when the Native Americans arrived, it doesn’t mean that the Native Americans were not here first,” Dr. Rosenthal stammered.

“Dr. Rosenthal, what do you think about Mr. Buchanan’s theories on the folklore of the Central and South American Native American tribes?” Foster asked.

“Folklore is nothing more than myth, and it does not tell us anything more important than what the people who revered it thought about societal issues. For example, a folklore tradition which tells tales about warriors could be interpreted as meaning that the people of that tradition were warlike. Although the Mayan and Incan had legends about white people, it doesn’t mean that they actually knew them. If Samuel Buchanan’s logic were true, then Prometheus the Cyclops must actually exist because it is mentioned by Homer,” Dr. Rosenthal said.

“So in your expert opinion, you believe Mr. Buchanan is twisting and interpreting ambiguous facts in order to support his theory?” Foster asked.

“Yes,” Dr. Rosenthal answered.

“Before today, have you heard Mr. Buchanan speak about his Solutrean Theory?” Foster asked.

“Yes,” answered the Jew. “About a decade ago, Samuel Buchanan came before two other professors and me to apply for his doctorate in anthropology. His doctoral dissertation was about the Solutrean Theory, and we felt that it was so moronic that we denied him his doctorate and expelled him from the school.”

“Do you consider him—Mr. Buchanan—to be an expert in matters regarding prehistory and anthropology?” Foster asked.

“God no,” Dr. Rosenthal answered. “No institution of higher learning or prestigious historical society would ever hire him—his ideas are too absurd. He being a purported expert on the Solutrean Hypothesis would be akin to someone claiming that they are an expert on issues involving the Tooth Fairy or Santa Claus. No one can have expert knowledge of something which does not exist.”

“Dr. Rosenthal,” Foster said, “I have one last question for you.”

“Fine,” the former head of the University of Toledo’s history department said.

“Does the Institute for American Historical Studies have a basis for their belief that they should have access to the forty-seven skeletal remains and the artifacts found with them?”

“No. Definitely no. The remains are Native American and federal law provides that the Native Americans are entitled to the bodies.”

“Thank you, Dr. Rosenthal,” Foster said. “Your witness, Mr. Gray.”

Kevin stood up from his table, carried no notes this time, and walked right up to the podium where Foster had been standing just seconds ago. Grabbing the microphone and moving it closer to his mouth than it had been for the other witnesses, the lawyer for the Plaintiff asked, “Dr. Rosenthal, were you not accused of embezzling funds from the University of Toledo no more than two weeks before you resigned?”

“Objection!” Foster yelled. “Sidebar, your Honor?”

“You may all approach,” Judge Corbett said.

Haka, Foster, and Kevin walked up to where the judge sat in the center of the courtroom, and Foster was the first to speak.

“The accusation of a crime involving the stealing of funds from a public university is unfairly prejudicial and not very probative. I object pursuant to the balance test of Rule 401 and 403, and I move that the question posed be stricken from the record,” Foster said.

“Your Honor,” Kevin pleaded, “the accusation of a crime that involves dishonesty is evidence that the witness could be lying under oath. Dr. Rosenthal’s past is fair game for impeachment purposes.”

“I agree with Mr. Gray,” Judge Corbett said. “The objection is overruled, and the motion is denied.”

“Well, your Honor, in that case the Defense would like to stipulate—for the purpose of efficiency—with the Plaintiff

that Dr. Rosenthal has been accused of criminal behavior in the past,” Foster offered.

Judge Corbett, Haka, and Foster looked at Kevin, as did the bailiff who was standing nearby.

“The Plaintiff rejects the offer to stipulate. I reserve the right to impeach the witness within the scope of the Federal Rules of Evidence,” Kevin said.

Foster was angered upon hearing this and curtly turned around and walked briskly back to his seat. Haka followed him.

Back at the podium, Kevin loudly said into the microphone for everyone in the courtroom to hear, “Dr. Rosenthal, were you or were you not accused of embezzling funds from the University of Toledo just two weeks before you resigned from your position as head of the history department?”

“I was accused—nothing more,” Dr. Rosenthal said as spittle flew from his mouth.

“Dr. Rosenthal, did you ever plagiarize another person’s work?” Kevin asked.

“Never!” the old man on the witness stand roared. “I never plagiarized anything!”

“I object, your Honor!” Foster yelled. “Does Mr. Gray have a basis for these questions, or is he just fishing for something that he’d like to hear?”

Judge Corbett said to Foster, “Asked and answered: your objection is too late and it is, therefore, overruled.”

The judge then looked in Kevin’s direction and said, “You better go somewhere with this. Accusing a retired professor of academic impropriety, if there is no basis for it, will not occur in my courtroom.”

“Your Honor, I assure you, I have a basis for all of my questions today,” Kevin said.

“Very well. Carry on,” Judge Corbett said.

“Dr. Rosenthal, by ‘plagiarize,’ what do you think I mean?” Kevin asked.

“Objection! Calls for speculation!” Foster yelled.

“Sustained,” Judge Corbett said.

“I will rephrase,” Kevin said. “Dr. Rosenthal, what does it mean to ‘plagiarize’ another’s work?”

“Generally speaking, plagiarism occurs when one passes off the work of another as one’s own,” Prof. Rosenthal said.

“And it is dishonorable for a purported scholar to plagiarize?” Kevin asked.

“Of course it’s dishonorable,” Dr. Rosenthal said.

“Dr. Rosenthal, is it true that you assigned graduate students—including Mr. Samuel Buchanan—to collect research and write papers on the Neolithic agricultural revolution and its relation to prehistoric mead and beer production?” Kevin asked as he grinned. The setup was perfect and Dr. Seth Rosenthal had dug himself a very deep hole.

Knowing now what Kevin was getting to, Dr. Rosenthal shrieked, “I did nothing wrong! All professors do what I did!”

“I object to this line of questioning!” Foster said as he jumped to his feet. “The Counselor is eliciting unfairly prejudicial and irrelevant information from an expert witness who is here to discuss the Solutrean Hypothesis.”

“Your Honor,” Kevin retorted, “I have a right to impeach the witness on cross-examination to show that he is not trustworthy and that he could be motivated by bias to lie.”

“Objection is overruled,” Judge Corbett said, “but this had better go somewhere good, Mr. Gray.”

“Thank you, your Honor,” Kevin said. Now looking at Dr. Rosenthal in a way reminiscent of how a predator looks at their prey just before pouncing on it and tearing it to smithereens, Kevin said, “Your Honor, I ask that you direct the witness to answer my question.”

“Witness,” Judge Corbett said, “you are ordered to answer Mr. Gray’s question.”

“What was the question?” Dr. Rosenthal asked. Although his mind was much sharper years ago, he had become almost senile as the two years elapsed since he had been a

professor. The stress of threatened criminal prosecution and having lost his job caused Dr. Rosenthal to suffer many stress-related symptoms.

“Dr. Rosenthal, did you require your students to research and write papers on the Neolithic agricultural revolution of 10000 B.C. and subsequent mead and beer production?” Kevin asked.

“Yes,” Dr. Rosenthal answered.

“Did you write a scholarly article that was published by *Neolithic Man* just four months after your graduate students had submitted their research and papers to you?” Kevin asked.

“Yes,” Dr. Rosenthal answered.

“Did you use your students’ research and writings to accentuate your article?” Kevin asked.

“Yes,” Dr. Rosenthal—who was starting to look more pathetic than angry as he realized that he was in for a world of hurt—answered.

“Did you give your students credit in your article?” Kevin asked.

“No, professors normally do not do that when they use the research of their students to write scholarly articles,” the former head of the University of Toledo’s history department answered.

“Did you pay your students for having conducted research for an article you submitted for publication?” Kevin asked.

“No,” Dr. Seth Rosenthal said.

“Dr. Rosenthal, you testified that plagiarism occurs when a person submits the work of others without giving them proper credit and you testified that you passed off your students’ research as your own, but you testified that you never plagiarized—your words were ‘I never plagiarized anything.’ Are you a liar or are you just forgetful?” Kevin asked.

“Objection!” Foster roared once again. As he jumped to his feet, papers in front of Haka flew off the table. “The

Counselor is harassing the witness and is extremely argumentative!”

“Objection sustained,” Judge Corbett said.

Dr. Seth Rosenthal looked furious as he sat in the chair on the witness stand: he clenched both hands into fists, he was breathing hard, and throbbing veins could be seen in his very red face.

“Dr. Rosenthal,” Kevin continued without skipping a beat during the exchange between Judge Corbett and Jason Foster, “you testified that it is dishonorable to plagiarize the works of others. Is it not also dishonorable to embezzle from one’s employer? Is it not also dishonorable to lie under oath?”

Foster again shouted “Objection!” and Judge Corbett yelled “Sustained!”

Ignoring both Foster and the judge, Kevin continued his harangue and yelled rather loudly, “Dr. Rosenthal, is it not dishonorable to require one’s students to do research and then to Jew them out of recognition or payment for that research?”

“Order! Order!” Judge Corbett yelled as he slammed his gavel on the hardwood counter before him. “Counselor, your cross-examination is over!”

Kevin grinned, turned, and began walking toward his seat just as Dr. Seth Rosenthal fell forward, clutching his chest with both hands as he collapsed to the ground. About half the people in the courtroom jumped to their feet—including the judge—when the witness fell, and many began talking and even shouting. The bailiff was the first to arrive to Dr. Rosenthal’s location, and when he looked at the fallen man, the bailiff felt a knot form in his stomach. The old professor’s lower jaw was hanging open, his tongue was extended off to the side, drool was running down his chin, his eyes did not move and it appeared as if he was staring into an abyss, and the veins in his forehead were throbbing no more. Although Dr. Seth Rosenthal spent his time as a

professor mercilessly harassing conservative and right-wing students—or anyone who disagreed with his Judeo-Bolshevik views for that matter—he himself was unable to physically tolerate verbal abuse.

Kevin stood at his table as police officers ran by to assist the downed man. The courtroom was by now in complete pandemonium and people were yelling, pointing, and screaming. One woman sitting towards the back fainted.

Now standing and clutching his gavel with his right hand, Judge Corbett yelled, “This hearing is over. The motion for the temporary injunction is denied!”

Upon hearing this proclamation, Haka and Running Bear jumped to their feet and cried out for joy, for the Department of the Interior would not be prohibited by court order from giving the forty-seven prehistoric skeletal remains to the Amerindian tribes.

“Damn it!” Kevin yelled to everyone and no one. “We lost!” Turning around, Kevin looked at both Sam and Jack who had been sitting immediately behind him. “Now what?” Sam asked.

“We need to get out of here,” Jack said. “Let’s go now while all hell is breaking loose.”

Kevin turned back around to try to scoop up his papers, which were on the table, but Jack grabbed him and yelled, “We need to go right now.”

Amerindians, police officers, newspaper journalists, and television reporters ran about the courtroom in a chaotic manner, people were still yelling to one another, and in this disorder Kevin, Jack, and Sam ran towards the main doors to make their escape. When a number of Amerindians who had been sitting in the audience saw the Solutrean Hypothesis theorists and their lawyer running through the crowd, they began climbing over rows of seats and shoving other people aside to get to them.

“Keep moving!” Jack yelled to Kevin who was struggling to move throughout the crowd.

After a few seconds, the trio exited the courtroom, and in the main hallway, they found that the pandemonium was limited only to that one specific courtroom. However, past the metal detectors and the security station, they could see outside that the crowd of Amerindian protesters was still there, and by now had grown to no less than double the size of what it was when Sam, Jack, and Kevin had run through it to get into the courtroom.

“How are we going to get past that?” Kevin asked.

“Take off your jackets,” Jack commanded them as he took his off and threw it on the ground. “They saw us enter the court wearing them and they will expect us to leave with them.”

Sam and Kevin did as they were told, and they threw their jackets onto the ground with Kevin’s. Before Sam did so, he took off the lapel pin that was of the logo of the Institute for American Historical Studies and put it in his pocket.

Looking around to make sure that no one was really paying any attention, Kevin grabbed the fire alarm and pulled it. The klaxon began wailing, warning lights began pulsating from the ceiling, and after no less than five seconds of the alarm blaring, doors to other courtrooms opened and people came out of them somewhat startled and confused.

“Fire!” Jack screamed as he put his hands to his mouth to better project the sound.

After hearing this, people who were now coming out of other courtrooms saw the mob of agitated people begin running out of Judge Corbett’s courtroom and assumed—wrongly—that there was a real fire. Hundreds of people—bailiffs, judges, lawyers, plaintiffs, defendants, witnesses, newspaper journalists, and television news reporters—made a beeline for the exit, their fear being amplified after seeing others run about like mad.

“We have our diversion!” Jack yelled as people ran by him. “Join the crowd and run past the protesters outside. If we get separated, meet at Kevin’s hotel!”

“OK!” Sam responded and they all began running towards the exit. About three dozen people ran ahead of them and the trio blended in well within that crowd.

* * *

“What the hell is going on?” Comrade Hrut asked Agwar the Sioux when they saw the doors of the courthouse burst open and a mob of people emerge from it.

“I don’t know,” Agwar the Sioux responded. “We should keep an eye out for the three guys who ran in earlier.”

“Yeah,” Comrade Hrut concurred and then added, “We need to avenge Harjo.”

“We need to avenge our forefathers,” Agwar the Sioux corrected him.

* * *

After they were about fifty yards from the federal courthouse, Sam pointed to a taxi that was about 100 yards away. “Let’s go for it!” he yelled.

Looking over his shoulder and realizing that Jack was not keeping up with them, the lawyer asked, “Where is Jack?”

“I don’t know, but the plan is to meet up at the hotel even if we are separated,” Sam replied as they both continued running.

“There are so many Indians,” Kevin observed.

They both made it to the taxi, and before the shocked taxi driver could ask what caused the commotion, Sam told him to drive to the Crowne Plaza Hotel.

* * *

Jack was about seventy-five yards behind Sam and Kevin when they jumped in the taxi, and he said “Wotan be praised” under his breath when he saw his comrades enter

a vehicle and drive away to safety. When the retired professor stopped to momentarily catch his breath, he saw David Greenberg, Jodie Beirman, Running Bear, Jason Foster, and Bill Haka exit the courthouse. All of them looked jubilant due to their side having won the hearing.

“Those bastards!” Jack yelled as he once again began running away from the courthouse. “Their crusade against Western civilization will not cease until it is utterly destroyed.”

Although Prof. Jack Schoenherr was not as physically fit as he once was in his heyday, he was still able to jog all the way back to his pickup truck, which was parked on the second floor of the parking garage that was three blocks away from the courthouse. Once he got to his vehicle, he went to the rear of it, lifted up the tarp that covered his belongings, and picked up his scoped AR-15 rifle and a magazine that held thirty rounds of ammunition. Slamming the magazine into the gun with his left hand, he chambered a round by pulling the action back with his right and continued jogging to the third—and highest—floor of the parking garage.

Fifteen

The journalists and news crews were crowding around David Greenberg as he prepared to give a statement at an impromptu press conference, which was set to occur on the steps of the courthouse. Immediately behind the spokesman of the Center for Diversity and Multiculturalism stood Jodie Beirman, Bill Haka, Jason Foster, and Josue “Running Bear” Pacheco. People were still running around like mad due to the massive protest and the fire alarm having been pulled by Jack. A number of police cars with their lights flashing were parked on the sidewalk and lawn of the courthouse, and a fire truck’s horn and sirens could be heard as it raced to the old federal courthouse.

“Mr. Greenberg,” a reporter who held a microphone said as she thrust it in the leftist’s direction. “What does today’s legal result mean for your organization?”

Two cameramen from competing local news stations zoomed their cameras in on the guy with curly black hair and frizzled facial hair before he gave his answer. Two microphones were thrust at Greenberg by two female reporters, and four newspaper journalists from *The Toledo Blade*, *The New York Times*, *The Chicago Tribune*, and *The Washington Post* had notepads and pens in their hands. Other television news crews and reporters were spread throughout the crowd of rabbleroxing protesters, and when they saw that a seemingly important interview was being conducted on the steps of the courthouse, they began running towards that location. Within thirty seconds, two more television news crews and six more journalists had joined the others.

“Today is a victory for democracy, multiculturalism, diversity, and tolerance!” Greenberg declared. “The agenda

of hate of the racist hate group that filed the lawsuit has come to an end!”

“What is next for the Center for Diversity and Multiculturalism?” the reporter for *The New York Times* asked.

“We are going to file suit against the Institute for American Historical Studies for malicious prosecution, and we are going to request that the United States Department of Justice investigate the activists of that hate group for conspiring to infringe upon the civil rights of Native Americans. We are not going to stop until this hate group is run into the ground and its leaders are in prison!”

The newspaper journalists struggled to write down Greenberg’s quotes as fast as he said them, and as they did so, the journalist for *The Chicago Tribune* asked, “When and why did your organization declare the Institute for American Historical Studies to be a hate group?”

“The Institute was labeled a hate group, because its mission statement and purpose are racist in nature. The Institute’s purpose is to delegitimize the birthright that Native Americans have to this land by using pseudoscientific ideas and revisionism of history to make a mockery of their heritage. The logo for the Institute is even a Germanic rune, which is racist.”

“How is a Germanic rune racist? What is it?” the female news reporter with the microphone who stood to Greenberg’s immediate right asked.

“Racists use symbolism to preach white supremacy. Instead of embracing our cosmopolitan and postmodern way of life, they are reactionary in how they pay homage to their pagan past,” Greenberg answered. “This is horribly ethnocentric.”

“Could you speak on how the Center for Diversity and Multiculturalism is committed to creating a diverse society whose peoples’ outlook transcends race and culture?” the journalist for *The Washington Post* asked.

“Western civilization is a plague, and white people must make amends for their past insults to the people they enslaved, displaced, and murdered,” Greenberg said. He then continued to talk about how “nothing good ever was produced by the West.”

* * *

From the roof of the parking garage, Jack had a perfect vantage point of the chaos that had its epicenter immediately outside the federal courthouse. The roof of the parking garage had no cars or people on it, for the parking garage was only partially full at this time of day and only the first and second floors were slightly busy.

“Perfect,” Prof. Jack Schoenherr said as he looked at his surroundings. “No interlopers will bother me.”

Looking over the side of the building he was on, he saw about 500 people running around as if they were chickens with their heads cut off, heard multiple sirens blaring, heard the crowd of protesters screaming, yelling, and chanting, and realized that the opportunity to strike at the heart of the beast could not be better.

Jack rested his AR-15 tactical rifle on the five-foot high cement wall that served as the guardrail for vehicles, removed both caps from the ends of his scope, twisted the scope’s knob so that it zoomed in to its maximum magnification—four times—and peered through it with his right eye as he gently closed his left.

With his scope, he scanned the crowd for his target and eventually found him standing about 250 yards away in front of a throng of news reporters and journalists.

“Wotan wills it,” Jack said to himself as he squeezed the trigger.

* * *

Although the crowd of protesters was noisy, they heard the roar of Jack's rifle, which sounded like Thor had smashed his hammer to earth from the heavens above. The 5.56mm bullet from Jack's gun flew through the air at 3,250 feet per second, which is almost three times the speed of sound. Although the bullet only weighed about one-eighth of one ounce, the lead bullet traveled so fast that it contained roughly 1,600 Joules of kinetic energy. To put things in perspective, the strongest knight during the Middle Ages could only produce an estimated 100 Joules of kinetic energy by slashing with his long sword with all his might. Purportedly, Godfrey de Bouillon, the eleventh century crusader, was able to behead a camel with one blow of his sword with such force. And sixteen times that amount of energy was racing through the air towards Greenberg's head through a medium that was less than a quarter inch in diameter.

The bullet that sped at almost Mach 3 traveled the 250 yards to its target in less than one-quarter of one second. The supersonic projectile hit the leftist agitator one inch below his right eye, and the bullet exited the back of his head nanoseconds later.

The bullet hit the spokesman for the Center for Diversity and Multiculturalism with such force that his head exploded in a way that would be akin to someone putting firecrackers in a watermelon and setting them off simultaneously. Brain, blood, and skull fragments burst forth from what was once Greenberg's head, and the leftist was blown off both of his feet. Greenberg died instantly, and his last words were "We must destroy the plague that is Western culture." Ironically, Western culture got him first.

From Valhalla, Thor, the archenemy of trolls, smiled at the accomplishment of the epitome of Western Man.

Haka, Foster, and Running Bear were covered in Greenberg's guts, and Beirman shrieked loudly upon seeing her supervisor's head explode. The newspaper journalists

who had been interviewing the leftist ran away from the courthouse as fast as their feet could carry them, as did the television news reporters who were only feet away from Greenberg when he was killed. They were only spared from being covered in his bodily fluids and tissues because they stood in front of the recipient of the bullet and the force caused Greenberg's blood, brains, and skull fragments to follow the path of the projectile.

The two guys who held the large television news cameras on their shoulders did not immediately move when Greenberg sustained his severe injury, because after years of carrying the cameras and looking through them during long interviews, the cameramen became emotionally detached from their environments. It took each cameraman about three full seconds to realize what they were videotaping, and by then they were too late to turn away. Their cameras recorded everything, and the video footage was instantly sent to their respective news studios via live satellite link.

The technicians at the new studios had been showing the interview live on television, and since they were not expecting to have to shut off the video footage due to an on-air killing, the technicians failed to react quickly enough to prevent Greenberg's death from being aired on television. By chance, people who found the *Institute for American Historical Studies v. U.S. Department of the Interior, et al.* legal case to be interesting were recording the television news shows. Although the news stations did not re-air the death of Greenberg, it was still uploaded to the Internet by one person who had recorded it. After the video footage had been uploaded, it was not long before it was copied and reposted on numerous other websites by those who had often been mercilessly attacked by the Center for Diversity and Multiculturalism; a number of people even took screenshots of Greenberg's head being blown off and set it as their Facebook profile pictures until the Facebook

administrators shut down their profiles for “Terms of Use violations.”

* * *

After seeing that he hit his target, Jack ducked behind the cement wall, collected the casing that had been automatically ejected from his rifle, and quickly moved away from the edge of the building. Seconds later, he was running towards where his pickup truck was parked on the second floor of the structure, and arrived at it about thirty seconds later without seeing another person.

Prof. Jack Schoenherr threw his AR-15 rifle into the back of his pickup truck, put the tarp over it to conceal it, jumped into the driver’s seat, and drove away from the scene of his heroic stand for the West.

Fifteen minutes later, Jack arrived at the Crowne Plaza Hotel.

* * *

By 1 p.m., Running Bear and his terrorists—except for Jose Harjo who was in the hospital with a broken jaw, broken cheekbone, black eyes, a few less teeth, and a concussion—were on their Greyhound bus and were travelling to the facility in Port Clinton, Ohio, where the Department of the Interior stored the prehistoric skeletal remains and artifacts that had been discovered not long ago. Agwar the Sioux was driving the rented U-Haul truck and was following the bus with the Amerindians in it.

“So we are going to be handed the bones?” Comrade Hrut asked. “Just like that?”

“Yes,” Running Bear answered. “The motion for the temporary injunction was denied, so the Department of the Interior is not prohibited from giving us what we want. Jason Foster told me that the federal agency is just going to give

us the remains because they don't want to deal with the controversy."

"So this is all over after today?" Comrade Hrut asked.

"You are a fucking loon for even asking that question," Claudia Villagran stammered. "One of the Institute people put a fucking bullet through David Greenberg's head in broad daylight and another beat the shit out of Harjo."

"Yeah," Running Bear interjected into the dialogue between Claudia and Comrade Hrut. "Greenberg's having been shot and how and when it was done is a clear message."

"What's the message?" Comrade Hrut asked. "That they are out for vengeance?"

Running Bear hesitated momentarily before answering the Amerindian's question. Looking out of the window to his right at the expanse of Ohioan farmland, he said, "No, they are not fighting for vengeance. They are fighting for Western civilization."

"Fuck that!" Claudia roared.

Jeff Amitola, who was sitting two seats behind Running Bear, was the next to speak. Leaning forward, he asked, "Did you guys see the guy who was with Sam Buchanan and the lawyer?"

"He is the fucker who attacked Harjo and me on the steps of the courthouse. He beat the shit out of Harjo and threw me down the steps," Comrade Hrut answered.

"He also was the one who pulled the gun on you when we were walking down the street," Claudia whined.

"Yeah," Comrade Hrut agreed.

"I know exactly who he is, what he believes, and what he can do," Running Bear said as he continued looking out the window. Although the Movement of Indigenous Peoples had achieved victory in the courtroom today, he looked depressed and defeated.

"Well, who is he?" Claudia asked. "What is the gringo fuck's name?"

“His name is Jack Schoenherr. He was a professor at Michigan State University, and I realized who he was while I was on the witness stand. Although his appearance has changed since I last saw him, his piercing blue-green eyes are the same as they have always been.”

“Well, what’s his story?” Comrade Hrut, who rightfully assumed that Running Bear had more to say, asked.

“Professor Jack Schoenherr taught anthropology classes at Michigan State University years ago, and he relentlessly studied the Solutrean Hypothesis. His ideas were starting to be accepted within academia, so we decided to make an example of him. We blew up his car, beat him up, threw rocks through the windows of his house, prank called his home phone during the wee hours of the morning, and even covered his university office with shit,” Running Bear said.

“Real shit?” Amitola asked.

“Is there any other kind?” Claudia retorted.

“Yeah,” Running Bear answered. “Anyways, he went into hiding but continued to have his writings published in scholarly journals, newspapers, and so on. We eventually managed to hunt him down, and I sent a war party to his hiding spot to kill him. This was twelve or thirteen years ago.”

“They obviously were not very successful,” Comrade Hrut observed.

“Not a single member of the war party survived the attack,” Running Bear said.

“So why do you look so worried?” Claudia, who observed Running Bear’s melancholy mood, asked. It was not like the Amerindian leader to speak in a monotone voice and stare out of a window at farmland; he was a much more animated individual than that.

“Schoenherr’s family was killed during the attack. We protested at his sons’ and wife’s funeral, but we were only irritating him. He is absolutely driven to shed light on the

Solutrean Hypothesis, and he will stop at nothing to do so. He has nothing more to lose, after all,” Running Bear said.

“So he beat the shit out of Harjo, killed a war party, and pulled a gun on me,” Comrade Hrut said. “Do you think he shot Greenberg?”

Closing his eyes now, Running Bear answered, “Yes. I know it. I can feel it.”

“Why don’t we tell the gringo police and have them arrest him?” Claudia asked. “We can send out press releases after they do so to get support for our movement.”

Running Bear said nothing for a full minute as he contemplated Claudia’s idea. He then said, “I thought Schoenherr had killed himself or something years ago out of despair for having lost his family. If he has come out of hiding, it is because he believes it is right to do so.”

“For what purpose would he come out of hiding?” Amitola asked.

“To fucking kill us,” Claudia answered.

“Maybe,” Running Bear interjected. “He is an obstinate adherent of the Solutrean Hypothesis, and he appeared at the federal court hearing of which pertained to his subject of expertise. His having killed and threatened our people over the Solutrean Hypothesis means that he is in a civilizational conflict with our people.”

“What’s that mean?” Amitola asked.

“This means that he will stop at nothing to further the cause of the Solutrean Hypothesis, because it is in the interest of his people—white people—to do so,” Running Bear said.

“What should we do?” Comrade Hrut asked.

“We need to get the bones and artifacts from the Department of the Interior and take them directly to where they need to go. After we do that, we need to hunt down and kill the few people still alive who believe in the Solutrean Hypothesis. The history-based concept which threatens our people will die with them,” Running Bear said.

“So we just need to kill Sam Buchanan, Kevin Gray, and this Jack Schoenherr guy?” Amitola asked.

“We will need to kill Andrew Banks, too,” Running Bear said. “He was on the expert witness list for the Institute for American Historical Studies and so he obviously has knowledge that must not be permitted to be shared with the populace.”

The Amerindians said nothing else to one another until they arrived at the municipal airport in Port Clinton, Ohio. In the second largest airport hangar there, the forty-seven skeletal remains and artifacts of the prehistoric white people were being stored in crates by the Department of the Interior and were guarded by six federal marshals.

The first to step off the Greyhound bus, Running Bear said to the federal marshal who greeted him, “We are here to pick up the remains and artifacts.”

“Are you Mr. Josue Pacheco?” the federal marshal asked.

“Yes,” Running Bear said as he handed him his tribal identification card.

“Very well,” the marshal said. “Jason Foster called us and told us that you can have them.”

“Good,” Running Bear said as the doors to the hangar were opened and Agwar the Sioux drove the U-Haul into the structure.

Not forty-five minutes later, the Amerindians were back on the road with their 11,000-year-old cargo.

* * *

When Jack arrived at the Crowne Plaza Hotel, he handed the keys of his pickup truck to the valet and walked at a quick pace through the main entrance. Upon entering the thirteen-story building, he walked immediately to the elevator, pressed the button to summon it, and after waiting for the transport to arrive, he entered it and pressed the button for the eighth floor.

The elevator began moving a moment after Jack pressed the button, and after a thirty-second ride, the doors opened and Jack stepped off the elevator and into the hallway. He then walked briskly to Kevin's hotel room. As he passed a maid who was pushing a cart of cleaning supplies, the Solutrean Hypothesis theorist and slayer of Greenberg the leftist nodded and said, "Good afternoon."

"Hello," she replied.

Three rooms away from where he ran into the maid was Kevin's hotel room, and Jack knocked on it three times with the knuckles of his right hand after arriving. He heard footsteps approach the door from inside the room and saw the light that was being refracted through the security peephole flicker as it was momentarily obstructed by a being who was looking through it. The door opened immediately thereafter.

"Hi Jack," Sam said as he opened the door. "Come on in. We were worried you didn't make it."

Once inside the room, Jack saw Kevin sitting on the sofa as he stared intently at the television, which was on the other side of the room. The television was set to a news channel that was covering the rapidly deteriorating situation at the courthouse the trio had just left.

"She said that a person was shot while doing an interview," Kevin said, referring to the talking head on the television. "The protesters have also thrown rocks through the windows of the courthouse and are currently running up and down the streets of Toledo as they beat up people and steal merchandise from stores."

The video footage showed that about fifty police officers were engaged in street combat with the protesters. Teargas, flashbang grenades, pepper spray, batons, and shields were being used by the police officers, whereas baseball bats, golf clubs, and knives were at the disposal of the leftists. All Muspelheim was breaking loose.

“At least we got out of there,” Jack opined. “Live to fight another day.”

“This was our best chance to prove the truth of the Solutrean Hypothesis,” Sam commented. “Kevin told me that since the Department of the Interior is not being prohibited from giving the remains to the Amerindians, they are doing just that as we speak.”

“This was just a preliminary hearing for a temporary injunction to enjoin the government agency from giving the skeletal remains and the artifacts to the Amerindians. What about the actual trial?” Jack asked.

“There will be no trial,” Kevin said in a depressed manner as he continued watching the news show. “If the Indians get the artifacts and the bodies, then they will destroy them as they did the other Paleo-Indian remains that they got their dirty hands on over the years. The case will become moot, and it will be dismissed by the judge.”

“Then why would the judge not secure the skeletal remains and artifacts with a temporary injunction until the trial had concluded?” Jack asked.

“The hearing was rigged from the get-go,” Kevin responded. “It was all a charade, which is evidenced by how Haka and Foster neglected to extensively cross-examine Sam and only put forward experts of their own that were asked questions only to rubberstamp their assertion that the Port Clinton remains should not be protected by a temporary injunction. If this had been a real hearing, they would have questioned their expert witnesses for no less than an hour each. The lawyers for the Defendants were attempting to achieve not victory, but the minimum requirements needed to create an impression of legitimacy.”

“I thought you did well in court,” Jack said.

“Thanks, and I did. I elicited Sam’s testimony without a hitch, I made Haka look like a fool by objecting to all of his failures to follow the Federal Rules of Evidence, and I made the expert witnesses for the opposition look like morons.”

“You made one run off and killed another,” Sam added.

“Yeah,” Kevin replied. “Usually, witnesses crack under the pressure, and I only make them cry and yell nonsensical things, which makes them look really stupid. I never believed in my wildest dreams that I would actually kill a witness by giving him a heart attack.”

“I read Dante’s *Divine Comedy* a while ago. I forget: what layer of hell do leftists go to when they die?” Sam asked.

“I believe they end up in the layer of hell where traitors go—at the very minimum. To loosely paraphrase Jack London’s *The Iron Heel*: there is a need in the Cosmos for hellfire and brimstone so long as leftist trolls exist,” Jack said.

“I’ll have to remember that one,” Kevin laughed.

As Kevin laughed and the others joined him, the lawyer’s cellphone rang the theme song from *Red Dawn*, the 1984 cult classic movie in which a band of freedom fighters wage guerrilla war on communist invaders. Kevin reached his hand into his pocket, pulled out his phone, flipped it open, and said for Jack and Sam to hear, “It’s Bill Haka.”

“I wonder what he wants,” a bemused Sam said.

Kevin clicked the button on his phone to answer the call and raised the phone to his head so that he could hear what his adversary had to say.

“How,” Kevin said into the receiver.

Loud jabbering came from the earpiece and Kevin smiled at Sam and Jack when he got the response he was looking for. Covering the receiver with the thumb of his right hand, Kevin said, “In second grade, I learned that Indians greeted one another with ‘How.’ I don’t think it worked.”

“That presupposes that there was only one Amerindian language of which all Amerindians were fluent. Such a view is Eurocentric and very offensive to Amerindian sensibilities,” Jack laughed.

“I’ve seen their sensibilities first hand,” Kevin said as he removed his thumb from the receiver and again held the cell phone next to his head.

“What do you want, Haka?” Kevin asked.

“I just wanted to let you know that the Movement of Indigenous Peoples is now in possession of the Port Clinton Native American remains,” Haka said pompously. “Your racist organization will never see them.”

After removing the phone from his face, Kevin said to Sam and Jack, “He said the Indians have the bones and artifacts.” “Give me the phone,” Jack commanded Kevin who did as he was ordered.

Now holding the phone next to his head, Jack said, “How is your buddy Greenberg doing? I heard he has a headache.”

“Who is this?” Haka asked inquisitively.

“I am the vanguard of the *Volk*, the hero of the Occident, and the arch-nemesis of the enemies of my people. I am the epitome of Western Man, and I am the founder, leader, and sole member of the Solutrean Liberation Front,” Jack answered the leftist lawyer’s question.

“That sounds incredibly racist,” Haka observed.

“Listen to me you leftist Amerindian fuck. The only time I ever want to hear or see you again will be at Ragnarok as the forces of light wage war against the dark forces of Surtr. Odin knows that I will be there, and in defense of all that is good in Midgard, I will do Thor’s will. Leftist trolls will fare worse than you did in court today you degenerate spawn of Loki. Hail Thor! Hail Victory!”

After yelling into the phone, Jack pressed the button labeled “End” before Haka could respond.

“Now what do we do?” Sam asked.

“The Culture-distorters who wish to deny Western Man his heritage—nay, his freedom and destiny—will do all they can to attack Western civilization,” Jack said. “We need to do all we can to wage war against the enemies of the West, for they have been crusading against our culture for the last 100 years and are winning because of it.”

“What do you mean?” Kevin asked as he looked away from the television, which was now showing commercials. “Why

do you say 100 years?"

"There are two strains of thought when it comes to civilizational discourse. The first is best exemplified by the views of Dr. Carleton Stevens Coon, who lived between 1904 and 1981. He was a professor of anthropology at the University of Pennsylvania and Harvard, and even served as the president of the American Association of Physical Anthropologists. He was a racist in that he believed that culture is a product of the race-based community, and he posited that world history is created through racial conflicts between different racial groups. Although Dr. Coon was a brilliant man and nearly all anthropologists thought as he did years ago, the field of anthropology was hijacked by pseudo-anthropologists who think that race is nothing more than a 'social construct.' By the time Dr. Coon published his most famous work, *The Origins of Races*, in 1962, virtually the entire field of anthropology had been taken over by the pseudo-anthropologists," Jack said.

"What caused the rise of pseudo-anthropology?" Kevin asked.

"Well, Franz Boas, a Jewish leftist who was born in 1858 and died in 1942, immigrated to the United States from Germany and was so involved in promoting his 'race is a social construct' theory that he is now hailed as 'the Father of Modern Anthropology.' What is ironic about him is that he received no formal training in anthropological studies; rather, he earned a doctorate in physics and studied geography," Jack said.

"I remember being forced to learn about Boas while I was studying anthropology during grad school," Sam interjected into the conversation. "Boas was raised by secular Jewish parents who embraced the very Enlightenment values that spawned *la Grande Terreur*—'The Great Terror'—in France."

"Right," Jack said. "Anyways, Boas discovered that he loved non-Western cultures and he lived with Eskimos on Baffin Island for a long period of time to prove it. By 1888 A.D.,

Boas published a book on his Eskimo experience, which was entitled *The Central Eskimo*. In this book, Boas argues for the race-transcending ‘psychic unity of mankind’ and claims that all people of all races have the exact same intellectual capacity. ‘Historical accidents’ created differences between traditions and worldviews of people, he wrote,” Jack said.

“This sounds like cultural relativism,” Kevin observed.

“It *is* cultural relativism, for Boas was the creator of that dogma,” Jack said.

“I’ve heard of cultural relativism before, but I didn’t know he was the one who devised it,” Kevin said. “Cultural relativism basically posits that all cultures are intrinsically the same in their value to the Cosmos. The drum-banging of the savages of Africa and the cave-drawings of the Indians in Mexico are considered by cultural relativists as being on par with Wagner’s music or Rembrandt’s paintings.”

“Exactly,” Jack said. “Cultural relativism debases the West. Anyways, Boas is considered the very first scientist to claim that Europeans and Africans are equal. Boas’ egalitarianism caused him to attack racist anthropologists as ‘racist,’ and he and his students drove them out of the profession.”

Kevin and Sam found Jack’s revelations to be incredibly interesting, and Sam said, “Out of curiosity, is there a direct connection between Boas and how the leftists used his theories to attack Western culture through political activism?”

“Well,” Jack said as he rubbed his chin, “in the early part of the twentieth century, Boas was invited by W. E. B. Du Bois—a black communist agitator—to deliver the commencement address at Atlanta University. Du Bois obviously agreed with what Boas was preaching; otherwise, the pseudo-anthropologist would never have been invited to speak.”

“True,” Sam said.

“Although Boas had died nearly three decades before it kicked into high gear, the so-called Civil Rights Movement of

the 1960s was fueled by the beliefs of Boas. The anthropologists conquered academia and thereby acquired the spoils of war: the American youth. The leftist professors who entertained Boas' ideas about egalitarianism churned out leftist graduates who used Boas' ideas to challenge race-based segregation and immigration control. Today, race-based preferential treatment for non-whites—which goes under the guise of 'affirmative action'—is based upon the presupposition that non-whites are in an inferior socio-economic class than are whites not because of genetic differences between the races, but because of persecution by Whitey," Jack said.

"Dr. Coon lived during the time of the Civil Rights Movement," Sam observed. "What did he have to say about it?"

"The best way to answer that question is to look at the situation of Carleton Putnam, who wrote a book that advocated for race-based segregation that was entitled *Race and Reason: A Yankee View*. This book was hailed by the *American Bar Association Journal* as 'One of the most important books of this generation,' but the pseudo-anthropologists who subscribed to Boas' absurd ideas did not concur with the American Bar Association's assessment: the American Association of Physical Anthropologists voted to publicly censure Putnam's book and Dr. Coon resigned from that organization in protest on the basis that the censure violated the natural law right of free speech," Jack answered.

"Dr. Coon's ideas—once the orthodoxy of anthropology and academia—have faded away as leftists slandered them as being akin to Nazi-worship. The Nazis, after all, denounced Boas' version of anthropology as a 'Jewish science'—which it was when one considers that the Judeo-Bolsheviks preached it in the Soviet Union in attempt to delegitimize racial nationalism. This *ad hominem* attack was the last nail in the

coffin for traditional anthropological research,” Prof. Jack Schoenherr added.

“I can’t believe people would fall for all of this junk science,” Kevin said.

“Well, Boas’ cultural relativism was the worldview that was adhered to by the Left, but worldviews do not gain ground without the art of politics. We have communist Antonio Gramsci, who invented ‘Critical Theory,’ to thank for the method by which cultural relativism was made into the orthodox opinion.”

“What do you mean?” Sam asked. “What’s Critical Theory?”

“Critical Theory was devised by Gramsci, who was one of the founders of the Italian Communist Party. Through Critical Theory, everything that is considered Western is defamed and savagely attacked; societal and economic problems are attributed to having been caused by Whitey,” Jack said.

“So Critical Theory was promoted by the Italian Communist Party?” Kevin asked.

“Not exactly,” Kevin said. “Gramsci wrote essays about his Critical Theory, and they eventually found their way to the Institute for Social Research at the University of Frankfurt am Main. The Institute for Social Research was run by a bunch of Judeo-Bolsheviks, and when the European Revolution of 1933 A.D. occurred, the leftists fled Germany and eventually immigrated to New York City in 1935 A.D. Columbia University welcomed the adherents of Critical Theory with open arms, and the Pinkos established the Frankfurt Institute. The journal that the Frankfurt Institute launched was called *Studies in Philosophy and Social Science*, and this purportedly scholarly journal was disseminated throughout all of academia like a noxious disease. The journal advocated Critical Theory, professors who read it accepted it, and the students of the professors were made to learn—and accept—it.”

“How horrible,” Sam said.

“Yeah,” Jack agreed. “In Patrick Buchanan’s book, *The Death of the West*, he quotes what one supporter of the Frankfurt Institute said of Critical Theory as ‘essentially destructive criticism of all the main elements of Western culture, including Christianity, capitalism, authority, the family, patriarchy, hierarchy, morality, tradition, sexual restraint, loyalty, patriotism, nationalism, heredity, ethnocentrism, convention, and conservatism.’ Critical Theory is the process by which high Western culture has been undermined.”

“Critical Theory sounds like deconstruction,” Sam said. “I was made to learn all about it during my undergraduate years.”

“Critical Theory is an offshoot of deconstruction, which is the process by which a preexisting work—it could be a painting, a movie, a book, or really anything for that matter—is interpreted by a person with an agenda to mean something that it does not. For example, leftists have claimed that Shakespeare—one of the West’s greatest authors—was a homosexual and promoted Marxism after having deconstructed his plays. Deconstruction and Critical Theory are used together to attack the Spirit of the West,” Jack said.

“Who invented deconstruction?” Kevin asked.

“Jacques Derrida, a Jewish leftist,” Jack answered. “He died in 2004 A.D. due to pancreatic cancer, and I like to deconstruct his cancer as having been done to him by Thor who did not appreciate his left-wing, anti-Western, trollish ideology.”

“Derrida would probably disagree with that assessment,” Kevin laughed.

“No he wouldn’t,” Jack retorted with a smile, “because deconstruction is based on moral relativism, which holds that truth is only relative. How can something be absolutely true if truth is only relative?”

Kevin and Sam laughed.

“So what do we do now that the Troglodytes have possession of the prehistoric white skeletons, destroyed the Institute for American Historical Studies building, killed off and scared away the staff of the Institute, and arguably set us back years in our advocacy of the Solutrean Hypothesis?” Kevin asked.

“I am going to pursue a few leads of my own,” Jack answered. “I think that it would be best if you guys go back to Virginia, try to regroup, and try to get media coverage to expose the truth about what happened in federal court today.”

“What do you mean that you have ‘a few leads’ of your own?” Sam asked.

“I figure that I will have a chat with Running Bear or one of his associates and ask them where they took the skeletal remains,” Jack said.

Sam vividly remembered what Jack did to Eduardo Chalepah in his cabin, and thought that “chat” might be a euphemism for something illegal. But after what Sam had been subjected to over the course of the last few days, he could care less about legality.

“How will we stay in touch?” Sam asked. “You are a valuable asset.”

“If I need to contact you, I will do so. Kevin gave me his business card earlier that has his cell phone and email listed on it. I will contact him if the need arises,” Jack said.

“Very well,” Kevin stated.

And with that, Jack left the hotel room.

Two weeks pass.

Sixteen

“Thirty seconds!” the cameraman shouted to Sam to warn him that they were going to go live shortly. Sam was wearing a new suit he had purchased, along with the lapel pin that Dr. Timothy O’Neill had given him.

Over the earpiece in his right ear, Sam heard the theme song of *The Shroeder Report* play for seven seconds as Paul Shroeder, the television personality who had been interviewing politicians and prominent people for the better part of his life, thanked his loyal viewers for again tuning in to watch his prime time television news show.

“Joining us tonight is Mr. Samuel Buchanan of the Institute for American Historical Studies who is in our studio in Washington, D.C., and Senator Michael Posner of South Carolina, who is currently in our affiliate’s studio in Columbia, South Carolina,” Shroeder said. Sam nodded when he heard his name said by the host and Posner smiled when he was mentioned.

“Both men are here to discuss the recent controversy involving the Native American skeletal remains that were discovered in Ohio and Sen. Posner’s recently introduced bill that has broad bipartisan support,” Shroeder informed his audience.

“Senator,” the host said, “what will your bill do if it is passed?”

“Well, before I get into that, I want to first thank you for having me on your show,” Sen. Posner said.

“We are always happy to have you on,” Shroeder said to the senator.

Sen. Posner smiled after the pleasantries had been exchanged and said, “The bill I introduced, S. 1410, will amend the Native American Graves Protection and Repatriation Act—or NAGPRA for short—to give it more teeth. As the law stands, Native American remains—like

those found in Ohio—are to be given to Native Americans so that they can bury them in accordance with their faith. The spirit of NAGPRA was violated with the recent attempt by the Institute for American Historical Studies to get access to the prehistoric Native American remains in Ohio, so we on the United States Senate Indian Affairs Committee decided to draft a bill to amend NAGPRA to make it tougher.”

Before Sam could respond, Shroeder chimed in, “Sam, before you offer your opinion on the matter, I’d like to know what the bill proposes be done to NAGPRA. Senator?”

Sen. Posner smiled and said, “S. 1410, if passed, would: criminalize hate speech that is directed towards Native Americans; allow those who engage in hate speech towards Native Americans to be tried in Native American-run courts of law on their reservations; revoke the Institute for American Historical Studies’ tax-exempt, non-profit status; create civil and criminal penalties for those who interfere with the statutory rights that Native Americans are granted under NAGPRA; and mandate that all skeletal remains that are older than the year Columbus arrived to the Americas in 1492 are presumed to be Native American for purposes of NAGPRA.”

“What do you think of this?” Shroeder asked Sam.

“NAGPRA is being utilized by Amerindians and left-wing activists who are trying to stifle scientific research. I believe NAGPRA is unconstitutional in that it prevents scientific studies from being conducted on skeletal remains. In essence, the federal law says that scientists cannot delve into matters of the origin of Paleo-Indians, which is an affront to free speech which was once a sacrosanct right that American citizens enjoyed,” Sam said.

“This is not a free speech issue,” Sen. Posner said. “This is hate speech. The organization that Mr. Buchanan represents dehumanizes Native Americans by suggesting that they are savages who are guilty of genocide.”

“That’s what the evidence suggests,” Sam retorted.

“Sen. Posner,” Shroeder said, “I am curious about your proposed bill and the parts of it which create penalties for hate speech. Is this not an affront to the First Amendment?”

“I do not believe so,” said the Republican senator from South Carolina. “Hate speech is not free speech. The First Amendment does not give a free pass to people who yell ‘Fire!’ in a movie theater, just as it does not protect people who say racist things.”

“I believe Senator Posner’s bill is horrible,” Sam said. “Free speech is the birthright of Westerners ever since the Germanic tribes in Germania adopted it as being vital to political discourse, and the part of the bill that would allow Amerindians to try American citizens in their courts on reservations is an affront to due process.”

“No it isn’t,” Sen. Posner stammered. “The democratic process does not sanction racism, and since international treaties trump the Constitution, a law that cedes purported rights to a foreign government—in this case, Native American tribes—therefore supersedes the Due Process Clause.”

“What about the right to a trial by one’s peers?” Sam asked.

“A trial by one’s peers is not required by law. The United States had no problem trying Nazi war criminals following World War II in courts that contained no German jurors, and I believe that justice requires punishment to be meted out regardless of what the Constitution—a piece of paper—says. A living constitution permits the rights to be interpreted as needed.”

“What about jurisdiction issues?” Shroeder—who had briefly attended law school before dropping out after his first year when he was offered a job as a radio talk show host—asked. “How can Native Americans try an American citizen in a court on a reservation when the prohibited conduct occurs off of it?”

“The damage is caused to the Native American tribe, so that tribe reserves the right to prosecute the offender. I believe

that there is legal precedent for this, because Nazi war criminals that committed crimes against humanity were hunted down by Israel and tried in Israeli courts. The war crimes occurred during and before 1945, which is three years before the State of Israel was established. If a court in Israel can try criminals who committed crimes before the State of Israel existed and those crimes were committed in lands that are nearly 2,000 miles away from Israel, then I see no reason why American citizens who defame Native Americans should not be subjected to justice in Native American courts," Sen. Posner said.

"You cite foreign law as a basis for American law!" Sam said as he nearly jumped out of his seat with rage. "This is treason!"

"The U.S. government revoked the citizenship of American citizens who were accused of having committed war crimes in Germany and deported them to Israel to face justice. Crimes against humanity are not subject to petty jurisdictional or due process issues," Sen. Posner said.

"What's your reason for introducing this bill?" Sam asked.

"The Bible says that we are all made in God's image and are all His children, and I believe an insult to one people is an insult to everyone—including God Himself," Sen. Posner answered. "Jesus didn't condone hate speech, and neither should we."

"So because of your religious views," Sam retorted, "you feel that we should accept Amerindians as our brothers and sisters?"

"Of course," Sen. Posner said.

"I will have to say it now, before your bill becomes law and I am tried by Amerindians as a criminal for having committed a thought crime: Amerindians are savage," Sam said.

"That is racist!" Sen. Posner yelled, his moral indignation not being feigned.

"Let me explain why I believe this to be true," Sam said. "Amerindians have a history of engaging in savagery:

human sacrifice was practiced widely throughout the Americas by Amerindians; the Sioux believed that they could steal a man's soul when he was murdered and the louder the man screamed as he was being killed the better quality the soul would be, so the Sioux oftentimes skinned men alive; Amerindians were known for capturing white women and keeping them as sex slaves and war trophies; and Amerindians have a history of digging up the graves of Americans in order to scalp them, mutilate the corpses, and to steal their clothes."

"This is hate speech!" Sen. Posner roared, but Sam ignored him and continued his informative lecture.

"In 1813, Creek Amerindians attacked Fort Mims in Alabama. During their attack, they killed every man, woman and child that they could find, and eyewitnesses reported that Amerindians picked up small children by their heels and whipped them around before smashing their skulls against the stockade fence that surrounded the fort. Women who cried and pleaded for their lives were scalped, and pregnant women even had their unborn children cut out of their wombs by the savage Amerindians. Only two dozen white people managed to escape the slaughter that claimed the lives of about 250 people," Sam said.

"The Native Americans were engaged in war to defend their land," Sen. Posner countered. "Who are we to question their methods when our forefathers herded them onto reservations?"

"The idea of putting Amerindians on reservations to segregate them from white folk is justified when one considers how the Amerindians behaved. Thomas Jefferson, who called the Amerindians 'merciless Indian savages' in the *Declaration of Independence*, once opined that the Amerindians cannot be civilized and that white folk are 'obliged to drive them, with the beasts of the forests' away from White civilization," Sam said.

“That is racist hate speech and will be outlawed as soon as my bill is made law!” Sen. Posner roared, his emotions getting the best of him.

“Racist? Racist?” Sam stammered. “You want to hear racist? Here is a quote from the Amerindian leader Tecumseh: ‘Let the White race perish! Burn their dwellings, destroy their stock, slay their wives and children, that the very breed may perish.’ Why is it that you are obsessed with rationalizing Amerindian savagery and prohibiting the truth from seeing the light of day?”

“We are all God’s children,” Sen. Posner said. “We must not hate.”

“Our people are in a racial war with Amerindians and have been so for 12,000 years. It is only natural to hate those who want to wipe out one’s people. We cannot afford to turn the other cheek,” Sam retorted.

“We are not in a racial war,” Sen. Posner yelled. “That is absurd.”

“Not only did Thomas Jefferson and Andrew Jackson think Amerindians to be a mortal threat to our people, but George Washington did as well. In 1779, then-General Washington ordered General John Sullivan to embark upon the so-called ‘Sullivan Expedition.’ Amerindian war parties had been murdering white colonists, and so Gen. Washington ordered his subordinate to engage in a scorched earth policy of total war to confront the Amerindian threat head-on. In his orders, Gen. Washington wrote, ‘The immediate objects are the total destruction and devastation of their settlements, and the capture of as many prisoners of every age and sex as possible,’ ‘It will be essential to ruin their crops,’ and ‘But you will not by any means listen to any overture of peace before the total ruinment of their settlements is effected.’”

“I didn’t know that, but Washington was a slave-owner, as was Jefferson, so I am not surprised by their racism,” Sen. Posner said.

“And pursuant to your bill when it becomes law,” Sam observed, “the Founding Fathers of our nation would be considered war criminals had they done today what they did yesteryear in defense of our people. Leftist trolls like you spit upon our nation’s heroes.”

“You are a bigot and represent a racist organization,” Sen. Posner said after hearing Sam insult him.

“I was denied my doctorate, because my leftist professors expelled me after they found out that I adhere to the Solutrean Hypothesis; I was kidnapped and tortured by Amerindian thugs; I was physically attacked by Amerindians when I tried to enter a federal courthouse; the lawyer for my organization has been verbally and physically attacked by Amerindians and leftists; and the building for the Institute for American Historical Studies was burned down and its employees raped and murdered at the hands of an Amerindian horde,” Sam said before the senator began yelping his response.

“You cannot condemn an entire people for the actions of a few,” Sen. Posner declared.

“The actions I cited are not of a few. Savagery is the rule and not the exception in the case of how Amerindians have treated white people over the years,” Sam retorted.

“Gentlemen,” Shroeder said, “we unfortunately have run out of time. I thank you both for coming on the show this evening, and if any new developments occur, I’d like to have you on again.”

“Thank you,” Sam said as Sen. Posner glared into the camera that was focused on his face.

“I believe that tolerance of other cultures is needed,” Sen. Posner quipped before the show ended.

After the red light on the camera stopped blinking, Sam removed the earpiece from his right ear and the microphone that was clipped to the lapel of his suit and stood up.

“Nice job,” the cameraman said. “Sen. Posner is an ass and no one stands up to him whenever we have him on.”

“Thanks,” Sam said and then asked, “Do you know if my ride is here?”

“Yeah,” the cameraman said. “A guy—I think he said his name was Kevin—is in the lobby. He just arrived.”

“Perfect timing,” Sam said to himself. The Solutrean Hypothesis theorist had taken the subway from his apartment in Arlington, Virginia, to get to the television studio in Washington, D.C., and Kevin and he had planned that they would get together for dinner after the interview had concluded.

Sam left the soundproof studio room and entered the lobby after walking down a hallway. In the lobby was Kevin, who wore a grey suit and looked extremely agitated and worried.

“What’s wrong?” Sam asked him.

“The police called me. Dr. Andrew Banks and Beth Varange were both found murdered today. Dr. Banks was found in an alley without his wallet, so the cops are assuming it was a mugging that went awry. Varange was found in her home by her niece; the police claimed that she died of an aspirin overdose,” Kevin informed his colleague. “She supposedly ate the aspirin as if they were M&M’s.”

“They were obviously murdered by the Amerindians or leftists,” Sam said as he contemplated the fate of a fellow scientist and Dr. O’Neill’s secretary.

“It doesn’t take a rocket scientist to come to that conclusion,” Kevin observed.

“The fourteen other survivors of the attack on the Institute have all resigned. Except for you and me, the Institute is done for,” Kevin observed.

“Let’s get out of here. We need to discuss things further,” Sam suggested.

“Fine. My Mercedes-Benz is parked outside. We need to leave immediately; the leftists all know your current location because of this interview having been broadcast live,” Kevin pleaded.

With that, both men—the last remaining activists of the Institute for American Historical Studies—left the television studio. In the relative safety of Kevin’s vehicle, they drove to a Ruth’s Chris Steak House, which was only fifteen minutes away.

“It is unlikely that the *Untermenschen* will come across us here. They are more likely to dine at an establishment which agrees with their refined palates, such as Taco Bell,” Kevin said.

The hostess greeted the men as they walked into the restaurant and took them to a table towards the back corner of the building—pursuant to Kevin’s request.

“The server will be with you shortly,” the hostess said.

“Thanks,” Sam said.

Sitting with his back to the wall so that he could see anyone who happened to be approaching them, Kevin leaned forward and whispered, “What are we going to do?”

“I’ve thought about it, and I believe that Dr. O’Neill would want us to persevere in the face of adversity if he were still alive. We still have the donor list and contact information of sympathetic researchers across the nation; we can buy a new building and regroup with a new staff,” Sam answered.

“I don’t think that is feasible. No one will want to join an organization that will cause their life expectancy to be substantially lowered,” Kevin said.

“Then we will have to go underground,” Sam said. “It is critical that we not allow the Amerindians and leftists to whitewash our history.”

“I agree,” Kevin said, “but there comes a point when one must call it quits.”

“Prof. Jack Schoenherr once told me that Western Man has faced great threats throughout history, and despite statistical odds that would cause a betting man to bet that the heroes of the West would lose, the Westerners still triumphed. I’m talking about Charles Martel, Godfrey de Bouillon, King Jan III Sobieski, Arminius, and Hernan Cortez,

among, many, many others,” Sam said. “If we face overwhelming odds, we just need to say ‘So be it!’ and charge forward to victory.”

Melissa, the waitress, walked up to Kevin and Sam, introduced herself, and asked if they would care for anything to drink. Sam ordered a Coke and Kevin ordered a Sam Adams beer. The waitress then departed after asking them if they had any questions about the menu.

“I figured you’d have gotten a Sam Adams or a Guinness,” Kevin said. “Darker beer always goes good with a steak.”

“I bought a new pistol, and since I have the permit to carry it concealed, I am doing so right now,” Sam answered. “It is illegal to consume alcoholic beverages while one is armed.”

“Ah,” Kevin said, feeling somewhat relieved to know that his colleague was armed. “I am going to have to get one of those.”

“Every American should get such a permit,” Sam said. “It only makes sense in this day and age—when murders, robberies, and beatings occur so frequently—to be armed.”

“True,” Kevin said. “What type of gun do you carry?”

“I lost my Smith and Wesson Military and Police style 9mm compact pistol when the Amerindians kidnapped me in Toledo, and since I liked that pistol so very much, I felt compelled to buy another one. It is a great size for carrying concealed, and it holds twelve rounds in the magazine and one in the chamber.”

“Why did you go with the 9mm?” Kevin asked. “Why not .40 or .357?”

“The 9mm bullet is weaker than the others, but the target practice rounds cost substantially less. I am able to take it to the shooting range and fire the heck out of it for a lot less than I otherwise could with a larger caliber,” Sam answered.

“Plus, I can load the gun with self-defense rounds that are powerful enough to kill a 300-pound wild boar and the 9mm pistol holds more bullets than do the larger calibers; the 9mm will do the job for which it is designed.”

As Melissa arrived to take their orders, Kevin's cell phone began vibrating to signify that he had an incoming text message. Kevin said to the waitress that she should return in a few minutes, for neither Sam nor Kevin had reviewed the menu. After the waitress left, Kevin flipped open his cell phone and frowned as he read the message.

"Something wrong?" Sam asked.

"I got a text message from one of my more important clients who requested that I call him back as soon as possible," Kevin said. "I'm going to go outside and call him to see what is going on. If the waitress comes to take the orders while I am gone, tell her that I will have the filet mignon. Tell them to cook it medium rare. I should be back in a minute; duty calls."

"Isn't it late to get a phone call from a client?" Sam asked.

"For \$350 per hour, I will answer their phone calls whenever they want to talk," Kevin laughed. With that, the lawyer stood up from the table, placed his napkin on his chair, pushed the chair under the table, and walked outside.

* * *

"Here he comes," Jeff Amitola said to Claudia Villagran and the three other Amerindians with her. "As soon as he makes the call, we will need to make our move; otherwise, he will realize that something is going on."

"Yes," Claudia said as she closed the cell phone that they had stolen from Kevin's client after having killed him.

"Running Bear's plan is going as planned."

"After these last two men, we will just need to track down that Schoenherr guy. Then, we will be victorious," Amitola said.

As Kevin stood near the entrance of the restaurant with his cell phone next to his ear, the five Amerindians moved in on their target. Except for Amitola who carried a screwdriver, all of them carried knives.

Kevin was usually alert and would have seen the dire threat approaching, but he was preoccupied with his cell phone as he tried to redial his client's phone number after having heard the option to leave a voicemail during his previous attempt to make contact. When the five Amerindians were only six yards away from him, Kevin finally realized that he was under attack, but by then it was too late. The Amerindians charged at the lawyer, knocked him to the pavement, and beat him with their fists. Claudia's knife was thrust into Kevin's chest, thereby ending his life as it spliced apart his heart.

Looking around the street in Washington, D.C., after having dispatched their target, Amitola observed that pedestrians saw what had happened and began running away from the crime scene. "We have about ten minutes to finish this before the cops arrive," Amitola said to the thugs.

The Amerindians dragged the body of the lawyer away from the door of the restaurant, and Claudia picked up Kevin's cell phone, which was laying on the ground. She accessed the "Contacts" menu, scrolled through it until she found the entry labeled "Sam Buchanan," and pressed the "Call" button.

* * *

Inside the Ruth's Chris Steak House, Sam had just told the waitress that Kevin and he would both like filet mignon—cooked medium rare—and a side of escalloped potatoes when his cell phone began ringing. Sam reached into his pocket, saw that it was Kevin who had called him, promptly pressed the button to answer the call, and held the cell phone next to his ear. He heard nothing said by the lawyer and the call was ended abruptly.

Realizing that something was not right, Sam stood up and walked to the main doors of the restaurant. Looking outside through the glass door with gaudy decoration, he could not

see his colleague standing outside where he thought him to be. Sam tried calling Kevin back, but the lawyer did not answer the call and Sam heard the option to leave a voicemail.

Sam reached under his suit with his right hand to rest it on the grip of his pistol that was in his Galco belt holster, and with his left hand, he opened the door and stepped outside onto the dark street.

* * *

“Here he comes,” Amitola said. “Let’s fucking kill him.”

From twenty yards away, the five Amerindians began walking towards their target. When they were about fifteen yards away from Sam, the Solutrean Hypothesis theorist saw them coming—their knives and screwdriver reflecting the light that was coming from a streetlight.

Within the span of a second, Sam removed the Smith and Wesson pistol from his holster, put his left foot in front of his body as he leaned forward into firing position with both of his hands now holding the grip, aimed the firearm at the target nearest him—who happened to be the 6’2”, 220-pound Amitola—and squeezed the trigger that required 6.5 pounds of pressure for the firing pin to slam into the rear of the round. A deafening roar followed the bullet.

The first Winchester Supreme Elite PDX1 147 grain 9mm luger round surged forward at 1,000 feet per second, which reached its target in less than one-twentieth of one second. Upon impacting the Amerindian in the chest, the jacketed hollow point round that weighed just over one-third of one ounce expanded to 1.5 times the size of the original diameter of the bullet, thereby slamming 441 Joules of energy into the target. Jeff Amitola’s reign of terror immediately came to an abrupt end when he was blown off of his feet and killed instantly as the bullet from the Solutrean Hypothesis theorist’s gun shattered his heart in a

way no less violent than had a baseball bat wielded by a steroid-using professional wrestler been used to smash a rotten pumpkin.

The nickel-plated brass casing from the first round was automatically ejected from Sam's pistol, and the next round was immediately chambered. Sam took aim at the next target and fired two rounds into that Amerindian's chest; the Amerindian was dead before his body collapsed to the ground.

After seeing two of their comrades fall, Claudia Villagran and the two male Amerindians with her froze with terror. Running Bear's prediction that "Buchanan and Gray can easily be killed" was not very accurate.

Seeing the Amerindians stop their charge towards him due to primal fear did not deter Sam from further shooting. Just as the Negro youth who had attacked Bernhard Goetz on the subway train deserved to be shot, so did these Amerindian thugs. Horrified onlookers who witnessed the events later told police that Sam grinned as he took aim at the remaining three Amerindians and let loose the remaining ten rounds from his pistol. One Amerindian was hit in his forehead and neck, another was hit in his belly and chest, and Claudia was hit in her right shoulder blade—which sent her screaming as she collapsed to the ground in agony.

After quickly looking around to make sure that there were no other Amerindians, Sam walked up to the ever pudgy Claudia Villagran who was writhing about on the pavement in abject pain and horror. Her blood-soaked knife, with which she had used to murder Kevin, was laying next her.

"Where is Kevin?" Sam asked.

Claudia, despite being subjected to excruciating pain, still managed to smile; a sense of amusement could be seen in her eyes as they reflected the light from the nearby streetlight.

Sam saw the blood-covered knife next to Claudia, and looking around, he found Kevin's lifeless body ten yards

away next to a pile of garbage in the alleyway behind the restaurant. Running up to his fallen comrade, Sam became utterly enraged when he confirmed that his colleague was dead.

“I killed the fucking gringo!” Claudia said between pangs of pain.

Words cannot adequately convey the rage that had overtaken Sam upon hearing Claudia’s taunts, and Sam ran up to her like a charging bull and kicked her in the face, causing her pudgy body to roll over three times before it came to a stop.

“Fuck you!” Claudia roared.

Sam aimed his pistol at Claudia and pulled the trigger with his index finger, but the pistol did not fire for it was out of ammunition. Unable to control his rage, which can only be compared to the legendary rage of Norse berserkers of yesteryear, Sam grabbed Claudia’s knife from the ground and lunged toward the Amerindian thug with it. The knife entered her neck with so much force that it completely severed her carotid artery. Blood spurted forth from her wound and she died seconds later.

Sam heard police vehicles approaching in the distance as their sirens announced their impending arrival, and instinctively, Sam began jogging away from the six bodies—the five Amerindian and the one white.

Amazingly when one considers Claudia’s bloody demise, Sam did not have a single drop of blood on his suit. He managed to disappear into the night by climbing aboard a subway train that took him back to his apartment in Arlington, Virginia, where he quickly gathered his important possession—his laptop, clothes, ammunition, cleaning kit for his pistol, and toiletry items—threw them into two suitcases, and left before police arrived an hour later. Before taking the subway to Glenmont, Maryland, and checking into a cheap hotel, Sam used his debit card to withdraw \$500 from his checking account at an ATM machine in a gas station.

Seventeen

Back at the three-story run-down building that served as the headquarters of the Movement of Indigenous Peoples, Comrade Hrut and Agwar the Sioux were sitting in old chairs as their leader, Josue “Running Bear” Pacheco, paced nervously about the room.

“They should be back by now,” Running Bear said. “Something must be wrong.”

“Maybe they are still looking for them,” Agwar the Sioux offered.

“Nonsense!” Running Bear roared. “Something is wrong.”

Just then, Jose Harjo staggered into the room, his healing jaw still wired shut.

“How are you feeling?” Comrade Hrut asked his comrade.

“Mmm,” Harjo mumbled.

“The doctor said that your face thing comes off in three more days,” Comrade Hrut said. “I bet you will be excited to eat something more than applesauce and soup.”

“Mmm,” Harjo replied as his lips peeled back in an attempted smile that revealed a lack of six adult teeth.

“How’s your cheek doing?” Agwar the Sioux asked.

“Mmm,” Harjo replied as he sat down next to Comrade Hrut.

“We will make the gringo fuckers pay,” Comrade Hrut said.

Harjo’s “Mmm” this time had more energy behind it.

“I can’t wait around here anymore,” Running Bear said.

“Let’s drive to Washington, D.C., and look for Claudia, Jeff, and the others.”

“It’s 2 a.m.,” Agwar the Sioux observed. “Why don’t we wait until the morning?”

“I think something is wrong, I say that we go right now, and I am the fuckin’ boss,” Running Bear roared. “You will do as you are fucking told.”

Knowing that it was not wise to upset Running Bear—especially when he was already irritated—, the Amerindians

remained silent as Running Bear continued pacing about the room.

“How many can go on a war party?” Running Bear asked.

“There are ten of us here: You, Agwar the Sioux, Jose, me, two members of the Iroquois tribe, and four Chicano,” Comrade Hrut answered.

“We all need to go,” Running Bear said. “Get everyone in the two vans we have outside. We leave in the next ten minutes.”

Comrade Hrut and Agwar the Sioux immediately ran about the old apartment building and woke their comrades. As they did so, Jose walked up to Running Bear and mumbled.

“If you aren’t feeling good, just stay here,” the Amerindian to his henchman said. “You won’t be of much value to us out there as a cripple.”

“Mmm,” Jose Harjo agreed.

Fifteen minutes later, during which time Running Bear yelled at the Amerindians to quicken their pace, the Amerindians were in the two vans and were driving eastbound on Highway 267 towards Washington, D.C.

* * *

After the Amerindians had been gone for the better part of an hour, Jose Harjo found himself laying on an extremely worn sofa, his eyes closed as he slumbered. He awoke from his sleep when he heard one of the windows on the ground floor shatter.

“Mmm,” Harjo quietly mumbled as he reached for a nearby baseball bat that was laying against the wall.

“Probably some asshole blacks or Latino gang members who are initiating a member by vandalizing stuff,” Harjo thought to himself. “I’ll fucking show them.”

With the lights off, Harjo walked cautiously from his room to the entrance of the building and noticed that one of the front windows had been smashed as he had predicted. He

walked right up to the place where the glass window once existed and looked through it. Outside he saw no movement and only heard the night breeze blowing gently.

“Mmm,” Harjo mumbled.

After looking through the hole for the better part of five minutes with the hope of discovering who had vandalized the headquarters of the Movement of Indigenous Peoples in order to pummel them with the baseball bat, Harjo lost interest and turned around to walk back to his sofa. As soon as he had turned his body, Harjo was beaten to the ground by the stock of an AR-15 tactical rifle that was slammed into his stomach with such force that the wind was knocked out of him. Harjo’s cudgel flew from his hands when he hit the floor.

“Mmmmmmm!” Harjo loudly whined though his wired-shut mouth.

As Harjo tried to get up, the stock of the rifle was slammed into his back, causing him to once again make contact with the floor. When he tried to get up a third time, Harjo’s attacker kicked him so hard in his chest that it caused two ribs to break and the Amerindian to roll over onto his back.

When Harjo was on his back—out of breath and badly beaten—he saw his attacker for the first time. The rifle-wielding intruder wore a ski mask, latex gloves, blue jeans, and a sweatshirt.

Harjo clutched his wounded chest with his hands as he fearfully stared at the aggressor who had just beaten him. Both men glared silently at one another for a moment, and then the intruder reached up with his left hand to remove his ski mask.

“I believe we met before,” the intruder said. “I am Dr. Jack Schoenherr.”

“Mmmmmmmmm!” Harjo loudly whined like a beaten dog.

* * *

After driving through the streets of Washington, D.C., for two hours and not finding any evidence of the whereabouts of their five comrades, Comrade Hrut—who was driving the van—said to Running Bear, “We should head back. It’s possible that they returned while we were gone.”

Running Bear stared out of the window to his right as he thought to himself before saying, “We should go back. Driving around aimlessly as we are is likely to attract unwanted attention.”

Comrade Hrut rolled down the window to his immediate left, stuck his left arm outside, and waved to the Amerindians in the van behind him. They flashed the headlights of their vehicle to signify that they got the message: return to Herndon, Virginia.

Thirty-five minutes later, the two vans that contained a total of nine Amerindian thugs arrived at where their hangout should have been. What they saw upon arrival was not the decrepit three-story apartment building that they called their headquarters, but an inferno that was raging as two fire trucks attempted to douse the conflagration with water.

“Fuck,” Comrade Hrut said loud enough for everyone in his van to hear.

Running Bear said nothing until Comrade Hrut asked, “Where should we go?”

“Drive to the Pamunkey reservation,” Running Bear said.

For the next two hours, no one in Running Bear’s van said anything as Comrade Hrut drove to their destination.

* * *

At 7:30 a.m., Sam woke up in his meager hotel room, put a red polo shirt and blue jeans on, tucked his pistol under his shirt, grabbed his laptop, and left. Thirty minutes later, he was at a Starbucks and logged online to the Internet in order to figure out where things stood.

The sole remaining member of the Institute for American Historical Studies logged onto the website of *The*

Washington Post and saw an article with “Local News” displayed next to it. The article was entitled “Six People Killed in Worst Shooting in Four Months,” and the article claimed in pertinent part that police believe that the five Amerindians attempted to rob and ended up murdering a person leaving the Ruth’s Chris Steak House and a vigilante who happened to be walking by at the time ended up killing the Amerindian murderers. Under the “Comment Section” of the online article, 146 comments had been posted by people who overwhelmingly voiced their support of the anonymous “vigilante” who was wanted by the police.

After skimming through the comments and grinning after reading a few that Sam found amusing, he then visited the website of *The Washington Times*. That news organization also had an article on their website about the incident involving the Solutrean Hypothesis theorists and the Amerindians, but this article stated that “Mr. Samuel Buchanan” was a “person of interest” and that anyone who knew his whereabouts was encouraged to call the police. A cropped picture of Sam that originally was posted on the website of the Institute for American Historical Studies was displayed within that article.

“Great,” Sam said to himself. “Now, instead of just having to worry about Amerindians and leftists, I now get to worry about the government coming after me.”

After looking to see if any other articles had been posted online about last night’s incident and finding none, Sam logged onto the website of the bank where the Institute keeps its money and inputted the account number and password that Dr. O’Neill had provided him weeks before. An assistant researcher like Sam was normally not privy to such information, but because Dr. O’Neill trusted him and needed his help with fundraising and financial issues on a regular basis, Sam had been provided the information.

The laptop tried to process his request, but after twenty seconds, he was rerouted to a webpage that informed him

that the assets of the Institute had been frozen pursuant to an order by the United States Department of Justice.

“Fuckers,” Sam thought to himself.

After realizing that the governmental agency froze the assets, Sam tried to log onto the website of the Institute for American Historical Studies but only a white page with “Error” displayed at the top of it appeared.

“Damn it!” Sam said under his breath.

The Starbucks was getting slightly busier, and since Sam was a wanted man and could be recognized by a person who had seen a newspaper article about last night’s incident, he moved to the back corner of the coffee shop and sat down in a chair that faced the corner. With his back to the barista and the other patrons, Sam continued surfing the Internet and checked his email account. Other than junk mail and an email from the police who requested that he come to a police station—any would do—, Sam saw only one email that piqued his interest.

An email from PlazaCrowne55@gmail.com appeared to be just another junk email, and it contained only a few lines of text: “Hello, I live in Iran and am in possession of six million rubies and would like to meet with you so that we can facilitate the transfer before I come for wine. Love, Thorvald.”

Sam instantly realized that this was an attempt by Jack to communicate with him, because the email address used words of the name of the hotel where Jack and Sam had met Kevin in Toledo, and only those three men would know that name. The email was written in a covert matter probably because police were now reading the emails sent and received by Sam with the hope of ascertaining his location.

“What is the meaning of the message?” Sam thought to himself. “Would like to meet” obviously conveyed the purpose for which the email was sent by Jack, but where and when would require more thinking.

Sipping his mocha as he pondered his prior talks with Jack, Sam came to the conclusion that Jack has a rare appreciation of history and would likely use historical happenings to conceal the details of his message.

“Jack told me that Iran is a derivative of the word ‘Aryan,’ and the six million that is referenced in the email likely is a reference to the orthodox number of Jewish people who were murdered by the Nazis during the twentieth century,” Sam mumbled to himself as he bit into his chocolate biscotti and thought about what this could mean.

“The United States Holocaust Memorial Museum!” Sam exclaimed only loud enough for no one other than himself to hear. “So that’s where he wants to meet me; now I only have to figure out when.”

“‘Come for wine’ and ‘Love, Thorvald’ are obviously another hint,” Sam thought. “Thorvald was Leif Erikson’s brother who was murdered by Amerindians, and both came to the Americas in 1000 A.D. and established ‘Vinland’—which means ‘Wine Land.’”

Sam took another sip of his mocha and tried to make sense out of what he had read. The message was not very clear, but at least if a cop was reading his emails, they would not have the slightest idea of what the email meant. After thinking about the email for another few minutes, Sam decided that the email conveyed a sense of urgency, so it was possible that the time was implicit: get to the Holocaust Memorial Museum as soon as possible.

Sam finished his mocha and biscotti, shutdown his laptop and put it in his computer bag, and left the Starbucks. Ten minutes later, he was back at his hotel room, placed his pistol and holster in one of his two suitcases, and put the computer bag on top of it. Sam would not bring his gun into Washington, D.C., because the Holocaust Memorial Center had metal detectors and firearms were prohibited.

At 9:15 a.m., Sam left his hotel and got on a subway train that would take him to the heart of Washington, D.C., where

the rendezvous point was located.

* * *

At 9:15 a.m., Dr. Jack Schoenherr logged into his ersatz email account via a computer at a public library in Arlington, Virginia, and he had an automated email in his inbox that stated that the email he had sent to Sam had been read just fifteen minutes ago.

“Good,” Jack said to himself as he logged off the computer. “If he is as smart as I think him to be, then he will show up.” With that, the aged Solutrean Hypothesis theorist and vanguard of the *Volk* left for the shrine in Washington, D.C. that pays homage to a foreign people.

* * *

At 10:15 a.m., Sam arrived at the United States Holocaust Memorial Museum, which is located at 100 Raoul Wallenberg Place, SW. As he approached the front entrance, he saw a familiar face.

Walking up to his acquaintance, Sam said, “I am glad to see you.”

Jack smiled and replied, “You are fifteen minutes late.”

“What do you mean?” Sam asked.

“The email,” Jack answered, “implicitly referenced the Norse voyage to Vinland. That happened in 1000 A.D. I was trying to tell you to be here at 10 a.m.; ten-hundred hours is 10 a.m.”

“I didn’t get that,” Sam replied. “I thought that you just wanted me here as soon as possible.”

“Well, you are here, so it worked,” Jack said. “Were you followed?”

“I don’t think so; I wasn’t paying much attention,” Sam answered.

“You are going to have to pay more attention. You are a wanted man, after all,” Jack counseled the sole remaining employee of the Institute for American Historical Studies.

“Yeah,” Sam said. “What should we do?”

“I suggest we go inside the museum; it is unlikely that the police, leftists, or Amerindians would expect in their wildest dreams for you to be here,” Jack said as he began walking towards the front entrance.

“Have you been here before?” Jack asked Sam as they passed through the metal detectors.

“Nope,” Sam answered.

“The place is gigantic. It is 265,000 square feet in size and the Permanent Exhibition occupies 36,000 square feet on three floors,” Jack said. “Do you know how many people have visited this shrine since it was opened in 1993 A.D.?”

“I have no idea,” Sam said.

“Over thirty million people have visited it, including more than ninety heads of state. The U.S. Holocaust Memorial Museum was built with massive grants from the federal government—that’s your tax dollars at work—and the website alone had twenty-five million visits in 2008 A.D.—that’s almost 69,000 hits per day,” Jack said.

“That’s impressive,” Sam said as the duo walked up to an exhibit that had painted messages that read “Jew” displayed on doors of buildings on a mock street in Munich.

“Check this exhibit out,” Jack said, “which is supposed to represent what the Germans did to people. See the messages that read ‘Jew’? Is it not peculiar that the messages are written in English? If the exhibit were accurate, the messages would read ‘Juden.’”

“True,” Sam said. “I think the museum curator took liberties with the displays so that the attendees would understand what the messages said.”

“Yeah,” Jack said. “Nearly one-third of the visitors to this museum are school children. The museum obviously wants to make a lasting impression upon young minds.”

"I concur," Sam said, "but the persecution of the Jewish people by the Nazis was still wrong."

As Sam said this, a 22-year-old girl with blond hair, blue eyes, and wearing the uniform that designated her as an employee of the museum was walking nearby.

"Excuse me," Jack said politely. "I have a question for you."

Stephanie—her nametag read—smiled at Jack and Sam and said that she would be happy to answer their questions.

"My friend and I were just discussing the horror of genocide and crimes against humanity," Jack said.

"Oh yes," Stephanie said.

"I would like to know how Jewish people can condemn genocide when their folklore not only praises it, but mandates it pursuant to divine law," Dr. Jack Schoenherr said.

"What do you mean?" Stephanie asked.

Jack's answer showed that he was quite familiar of that which he spoke: "Deuteronomy 12:29 states that 'When your God Yahweh shall have cut off the nations from before thee so thou may invade and dispossess them, you shall succeed them and dwell in their lands'; Deuteronomy 20:16 states that 'As for the cities of those people which Yahweh has given as your inheritance, you shall leave none that breathe alive'; 1 Samuel 27:9 states that David practiced genocide; Numbers 31:7 states that Moses organized the genocide of the Midianite people; and according to Joshua 11:10-11 and 11:20-21, Joshua systematically murdered the people of Hazor and Anakim: 'Hazor was once the capital of all this kingdom. Everyone that lived there was put to the sword because of the anathema. *Not a single soul was left alive.*'"

"Well," Stephanie said in attempt to respond to Dr. Schoenherr's answer, "I am not a biblical scholar, but I believe that war is justified against the enemies of Israel."

"I see," Jack said. "So America must be the enemy of Israel since Israel bombed *USS Liberty* and Israeli intelligence

operatives attempted to bomb American targets during the botched Operation Susannah?”

“I don’t know about that stuff,” Stephanie admitted, looking rather uncomfortable. “I don’t know much about history or biblical stuff.”

“Do you know about the Talmud?” Jack asked her. “According to Jewish people, the teachings of the Talmud supersede the directives of the Old Testament.”

“Oh, I’ve heard of that,” Stephanie said.

“The Talmud teaches: that Jesus was an evil bastard who was born of adultery; that Mary was a whore; that Christians are allied with Satan and the former will be destroyed when the Messiah comes; Moed Kattan 17a states that ‘If a Jew is tempted to do evil, he should go to a city where he is not known and do the evil there’; Sanhedrin 57a states that ‘When a Jew murders a gentile—a non-Jew, such as a Christian—, there will be no death penalty. What a Jew steals from a gentile he may keep’; Sanhedrin 57a also states that ‘A Jew need not pay a gentile the wages owed him for work’; Yebamoth 98a states that ‘All gentile children are animals’; Abodah Zarah 36b teaches that ‘Gentile girls are in a state of *niddah*—filth—from birth’; Baba Mezia 24a states that ‘If a Jew finds an object lost by a gentile, it does not have to be returned’; Baba Kamma 37b states that ‘the gentiles are outside the protection of the law and God has exposed their money to Israel’; and Kethuboth 11b goes so far as to state that sexual intercourse between a man and a child who is less than three years of age is permissible,” Jack informed her.

“You sound as if you are familiar with *The Protocols of the Elders of Zion*,” Stephanie said. “We have a display about that anti-Semitic work. It is right next to the Anne Frank exhibit.”

“Anne Frank?” Jack laughed. “Are you aware that on May 28, 1979, the federal law enforcement agency of West Germany—the Bundeskriminalamt—rendered an opinion with regards

to the authenticity of her diary? The German governmental agency—hardly a right-wing extremist group, for all the patriotic right-wingers were summarily executed after the war by Judeo-Bolsheviks and their allies—observed, ‘A part of the entries attributed to Anne Frank were made subsequently with black, green, and red ballpoint pen ink. Ballpoint ink, however, was not marketed until 1951.’ A rational individual can deduce from this evidence that part or all of her diary entries are fake. Are you a rational person?” Jack said and smiled at the 22-year-old girl.

Stephanie wanted to respond to Jack’s revelations by alleging that he was speaking “hate facts”—thing that are true but should not be said because they undermine the egalitarian worldview of the Left—, but Jack did not give her ample time to say anything in response to his statements, for he wielded the Sword of Truth and he was not about to let a zombie of the Left prematurely end his lecture.

“Anyways,” Jack continued, “I am curious: how many people did the Judeo-Bolsheviks massacre at Katyn? How many German women did the Judeo-Bolsheviks rape in East Germany following World War II? How many people did the Judeo-Bolsheviks send to the Gulag slave camps? How many Palestinians have the Chosen People murdered this year alone? How many Jewish financiers have robbed Americans—in accordance with the directives of the Talmud—of their wealth through Ponzi schemes?”

“That’s racist,” the employee of the museum stammered.

“That sort of mentality allowed the Holocaust to happen.”

“You are making light of the holocausts perpetrated by *Juden* of European peoples,” Jack said. “You are a holocaust-denier!”

Stephanie was not amused with Jack’s line of questioning, and she promptly pulled out her walkie-talkie and said into it as she held down the button to send a message, “We have another one at the Munich street exhibit.”

“OK,” a male voice crackled over the walkie-talkie. “We are coming.”

Stephanie looked at Jack and said, “Security is coming.”

“Will they be able to answer my questions about Jewish persecution of my people?” Jack smiled. “If they can’t, would you happen to know of the location where the Katyn Massacre Museum is located in this city?”

Sam said nothing as five men wearing black uniforms arrived and said to Jack and him, “You guys need to go. This museum is for serious people only.”

“I can’t go now,” Jack said, still grinning. “I have like six million unanswered questions!”

“OK, asshole, time to go,” one of the security guards said to Jack.

The five security guards escorted Jack and Sam to the main entrance, where the duo was made to exit the building. As they were leaving, the security guard who had spoken before stated, “You know, in some countries you would be imprisoned for mocking the Holocaust.”

Jack shot him a glare that could have boiled water and retorted, “You know, in some countries you would be thrown into a camp for your treason.”

“Get the fuck out of here and never come back,” the security guard wearing a yarmulke said.

With that, Sam and Jack left the museum.

“That wasn’t cool,” Sam said. “I could have been recognized by someone.”

“The odds of that happening are small being that the incident involving you happened only last night and was reported only on a few websites,” Jack countered. “Plus, I just couldn’t help myself. I hate seeing shrines dedicated to alleged persecution of Culture-distorters. The genocides of our people are ignored and are denied—the case of prehistoric whites in the Americas being systematically murdered by Amerindians is only one example of such a genocide.”

“Out of curiosity,” Sam said, “why is it that you refer to Jews as ‘Judeo-Bolsheviks’?”

Jack laughed and said, “I call them ‘Judeo-Bolsheviks,’ because that is exactly what they are. Are you familiar with the real history about the rise of communism?”

“What do you mean?” Sam asked.

“At best, people—especially mainstream conservative pundits—condemn the Culture-distorters as being ‘communists,’ but they don’t talk about the correlation between race and the leftist ideology. While the warmongering neoconservatives—many of whom are Jewish—have no problem referring to Muslims as ‘Islamofascists,’ people tend to shy away from calling communists ‘Judeo-Bolsheviks’—which they are in spirit and oftentimes race,” Jack said.

“What evidence do you have that there is a correlation between the Jewish race and communism?” Sam asked.

“Well,” Jack said, “an extremely high percentage of Jews in comparison with their population of negligible numbers actively supported the rise of the Bolsheviks in Russia at the beginning of the twentieth century. For example, of the twenty-one members of the Central Committee of the Bolsheviks in April of 1917 A.D., three of them were Jewish: Lev Kamenev, Grigory Zinoviev, and Yakov Sverdlov. Of the thirteen members of that committee who voted for armed conflict to force communism down the throats of normal people—this led to the October Revolution—, six of them were Jewish: Zinoviev, Kamenev, Leon Trotsky, Moisei Uritsky, Sverdlov, and Grigory Sokolnikov. Although Vladimir Lenin was not a Jew of pure racial stock, his family tree still has a few Jewish branches.”

“I didn’t know this,” Sam revealed. “My professors and teachers never once mentioned this to me in all the years that I was a student.”

“It’s because they serve Jewish interests,” Jack said. “Anyways, between the Great Purge of 1936 and 1940 A.D.,

Stalin eliminated as many Jews as he could find who had infiltrated the government. Heck, even in 1939 A.D., Stalin told his Foreign Minister, Vyacheslav Molotov, to ‘purge the ministry of Jews.’ Stalin would not have said such a thing if Jews did not permeate his communist government no less so than homosexual pedophiles permeate the priesthood of the Catholic Church.”

“Well, with all due respect Jack, you only have offered a few tidbits of information to support this theory of yours that Jews are ‘Judeo-Bolsheviks.’ I don’t necessarily buy it,” Sam said.

“I’m just getting started,” Jack said as he and Sam walked down a busy Washington, D.C. street as tourists took pictures of buildings, looked at statues, and milled about aimlessly with maps in their hands. “Did you know that of the 49,991 thugs of the Cheka—who manned the Gulag slave camps—, 4,564 of them—which is nearly a full ten percent—were Jewish? Even three Jews were part of the Cheka’s leadership of thirteen bureaucrats.”

Jack continued, “Even the founders and head honchos of the Bolshevik movement were Jewish. Leon Trotsky’s real name is Lev Davidovich Bronstein—he was a Jew. Karl Marx—the bastard who created the ideology that saw to the demise of 100 million people throughout the twentieth century—was ethnically Jewish. Josef Stalin was also of the Chosen People, for he was born ‘Iosif Vissarionovich Dzhugashvili’ in Gori, Georgia. Did you know that in the Georgian language, ‘Djuga’ means ‘Jew’ and ‘Shvili’ means ‘son of’? Stalin’s birth name could be translated as meaning ‘Son of a Jew!’”

“I didn’t know Stalin was Jewish,” Sam said truthfully.

“Why would he have Jews ‘purged’ if he himself was Jewish?”

“Stalin was a Jewish stereotype: a self-hating Jew. Anyways, not only was he Jewish,” Jack answered, “but he married three Jewish women over the course of his lifetime: Ekaterina Svanidze, Kadya Allevijah, and Rosa Kaganovich.

Stalin named his first son with his first wife 'Jacob'—which is a Jewish name. Not only that, but during Stalin's left-wing revolutionary days, he began referring to himself as 'Koba' in honor of the Jew who led his people in an uprising against the Roman Empire."

"Why is it that people don't speak out against Judeo-Bolshevism?" Sam asked. "It has killed more people and has ruined more lives than Islamofascism ever has or will."

"People have spoken out against it, but they are slandered as being 'anti-Semitic.' Do you know what an anti-Semite is? Anyone whom the Jews don't like!" Jack laughed.

"Ah," Sam said.

"No, in reality, people do speak out against them," Jack said. "For example, the American ambassador to Russia at the time of the October Revolution, David R. Francis, wrote that most of the Bolshevik leaders were Jewish. In a report entitled 'A Monthly Review of the Progress of the Revolutionary Movements Abroad' that a British intelligence agency released, it is stated in the very first paragraph that international communism is controlled by Jews. Captain Montgomery Schuyler, an American intelligence officer serving in Russia at the time, wrote in one of his reports that was sent to the president of the U.S. that 'It is probably unwise to say this loudly in the United States, but the Bolshevik movement is and has been since its beginning, guided and controlled by Russian Jews of the greasiest type...'; his report was declassified in 1958 A.D."

"Wow," Sam said. "Communism being advocated by Jews sure isn't talked about despite the evidence of which you cite."

"Here is another one for you," Dr. Jack Schoenherr said. "In an article written by Winston Churchill that was published on February 8, 1920, he wrote, 'There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistic Jews. It is

certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews.’”

“I thought you said Lenin was Jewish?” Sam asked.

“He was, but only partially,” Jack answered as the duo began crossing a crosswalk after the vehicles on the road came to a stop at the red light.

“Well, are American Jews as leftist as were the Russian Jews?” Sam, who was very interested in everything Jack had to share, asked.

“American Jews Julius and Ethel Rosenberg were spies for the Judeo-Bolsheviks and gave the Soviet Union intelligence that allowed them to build atomic bombs; for the next half century, Americans had to worry that they would be blown up in a nuclear holocaust because of this treasonous act. American Jews—heck, ‘American Jew’ is a misnomer, for they are not American and have no loyalty to this country—also contributed an estimated two-thirds to three-quarters of the funding of so-called ‘civil rights groups’ during the 1960s. Also, the American Jewish Congress—which is considered a mainstream organization for Jews—was once affiliated with the 50,000 members strong Jewish Peoples Fraternal Order, which the U.S. Attorney General listed as a subversive organization for being the primary financial and organizational bulwark of the Communist Party USA after WWII and for also funding the *Daily Worker*, a communist newspaper that makes *The Jew York Times* look right-wing by comparison. The American Jewish Congress also assisted in bringing Judeo-Bolshevik social scientists of the Frankfurt School to America, who ended up advocating Critical Theory to attack Western civilization,” Jack answered.

“I didn’t know that Jewish people were so involved with the Left,” Sam said.

“They *are* the Left,” Jack said wryly. “Despite only representing about 2.5 percent of the population, Jews provide over half the funding of the Democratic Party, and in

the 2000 A.D. election, eighty percent of American Jews—being Judeo-Bolsheviks—voted for Al Gore. The loyalty that Jews overwhelmingly have to the Democratic Party is rivaled only by Negroes. Even left-wing activism is a Jewish technic: Saul Alinsky, a Judeo-Bolshevik, wrote *Rules for Radicals*, which is a text that tells leftist agitators how to distort Western culture. He devised the concept of the ‘community organizer’ and was basically the architect of the Democratic-Bolshevism Revolution of the 1960s.”

“I didn’t know Jews were that left-wing,” Sam said. “I thought that that they were like white people.”

Jack laughed at that suggestion and said, “The Jewish lobby is incredibly strong, and is subversive to the interests of white people. The American-Israel Public Affairs Committee—or AIPAC for short—is the best known lobby for Israel; however, the American Enterprise Institute, the Brookings Institution, the Center for Security Policy, the Foreign Policy Research Institute, the Heritage Foundation, the Hudson Institute, the Institute for Foreign Policy Analysis, and the Jewish Institute for National Security Affairs—JINSA for short—employ few critics—if any—of Israeli foreign and domestic policy.”

Jack continued, “In 1997 A.D., *Fortune*—a well-read magazine—asked members of the U.S. Congress and their staffs to list the most powerful lobbies in Washington, D.C. AIPAC was ranked second behind the American Association of Retired People—the AARP—, but ahead of the AFL-CIO and the National Rifle Association. Is it not peculiar that the lobby of a foreign government is stronger than groups that exist to serve the American people?”

“Who are the major members of the Jewish lobby?” Sam asked.

“Except for the aforementioned organizations, the Jewish lobby includes prominent evangelical Christians like Gary Bauer, the now deceased Jerry Falwell, Ralph Reed, and Pat Robertson, as well as Republican politicians like Dick Armey

and Tom DeLay. These nuts think that Israel's rebirth is the fulfillment of biblical prophecy and, therefore, support its expansionist agenda; to do so otherwise, they think, would be contrary to Yahweh's will," Jack answered.

As the two Solutrean Hypothesis theorists crossed another street, Jack said, "The Jews basically control American foreign policy. Did you know that according to Philip Zelikow, who was at one time a member of the Foreign Intelligence Advisory Board to President Bush the Younger, the executive director of the 9/11 Commission, and an advisor to Condoleezza Rice, the 'real threat' from Iraq—which purportedly justified our invasion of that third world shithole that has cost the lives of thousands of our soldiers and will cost the American taxpayer trillions of dollars when all is said and done—was not a threat to our country, but rather was a 'threat against Israel'?"

Sam and Jack walked without either of them saying anything as the former absorbed what the latter had revealed to him. After thirty seconds had passed, Jack said, "I dare say it: the American politicians who pander to the Jews are traitors. Did you know that Congressman Dick Armey said in 2002 A.D. that 'My Number One priority in foreign policy is to protect Israel'? One might think that the Number One priority for an American congressman would be to protect America, but I digress."

"Our neoconservative politicians are Judeophiles—they love the Chosen People so much that they believe that the Jews can do no wrong. Did you know that Israel has received over \$140 billion from the United States? Did you know that Israel receives about \$3 billion in direct assistance each year from our country, which is roughly one-fifth of our foreign aid budget? \$3 billion per year is akin to our country giving \$500 per year to every Israeli citizen. Did you know that Israel is the only country that receives its entire appropriation of foreign aid at the beginning of each fiscal year and thus earn interest on our money? Did you know

that unlike other countries, Israel is permitted to use up to twenty-five percent of its foreign aid budget to subsidize its defense industry? Israel is also the only recipient of foreign aid from the U.S. that does not have to account for how its aid is spent. The U.S. also gives Israel access to intelligence its intelligence agencies gather, but the U.S. government refuses to give its intelligence to its NATO allies,” Jack said.

“What is amazing,” Jack added, “is that Israel does not act like an ally of our country. For example, Israeli officials frequently ignore requests of our politicians and renege on promises that they make; Israel has a history of providing sensitive military technology to communist China—the State Department’s inspector-general once even called this ‘a systematic and growing pattern of unauthorized transfers’—; and according to the General Accounting Office, Israel ‘conducts the most aggressive espionage operations against the U.S. of any ally.’ Despite Israel’s hostility towards our country and people, American politicians fall over themselves to pay homage to the Chosen People. Did you know that then-Senator Joe Biden did an interview with *Shalom TV* in which he says ‘Pollard should be given leniency’? Jonathan Pollard spied on our country and gave Israel large quantities of classified material in the early 1980s. This material ended up being passed on to the Soviet Union.”

“Wow,” Sam commented.

“In that same interview, Sen. Biden says, ‘Imagine our circumstance in the world were there no Israel. How many battleships would there be?’ I found this interview on YouTube after running a search of the terms ‘Joe Biden Zionist,’ and when I heard him say this, I screamed at the computer screen, ‘At least one more: *USS Liberty!*’ Biden is a jackass. Fuck him.”

“Well,” Sam said, “where should we go now?”

“How about the National Museum of the American Indian?” Jack offered. “I have some questions I’d like answered.”

Sam laughed when he looked at Jack and realized that he was joking. "We probably wouldn't be welcomed there," the former said to the latter.

"I have something huge to tell you, but it wouldn't be wise to discuss it here where we can be overheard," Jack said.

"We can go to my hotel and talk there," Sam suggested.

"Where is that?" Jack asked.

"Glenmont. We take the Red Line on the subway as far as it goes," Sam answered.

"Fine," Jack said. "Let's do it."

And with that, the duo entered the Smithsonian subway station and began their brief journey to Glenmont, Maryland.

* * *

At 11:30 a.m., Jack and Sam arrived at the latter's hotel in Glenmont, Maryland. Once they were in the privacy of the room, Jack began to tell Sam what he had discovered during the previous night.

"While you were preoccupied with the five Amerindians who had ambushed and murdered Kevin, I was at the headquarters of the Movement of Indigenous Peoples in Herndon, Virginia. It seems that Eduardo Chalepah had told me the truth during his interrogation," Dr. Jack Schoenherr said.

Jack's coldness towards those he deemed to be the enemies of his people no longer shocked Sam's conscience, and Sam listened intently to what the former professor of anthropology at Michigan State University told him.

"I found out where the Amerindian thugs were hanging out, and I observed it for nearly a week. Last night, I saw two vans of about a dozen Amerindians leave, and since I thought the place to be unoccupied, I broke into it," Jack said. "I was wrong about it being vacant, and I came across the guy who I beat the shit out of in Toledo."

“Oh,” Sam said.

“Anyways, although his mouth was wired shut—I ended up breaking his jaw on the steps of the courthouse—, I got him to talk after I used wire cutters so that he could move his mouth. After working his fingers—of which I broke three of them and severed another two—for fifteen minutes, he revealed to me that the Amerindians took the Port Clinton skeletons to an Amerindian reservation about an hour away from Richmond, Virginia,” Jack said.

“I didn’t know that there was an Amerindian reservation in Virginia,” Sam said. “I thought the Amerindians had all been relocated west.”

“Most were sensibly relocated, but the U.S. government permitted the Amerindians to remain on their land, which the Amerindians claimed to be ‘The most sacred of all of Great Spirit’s land,’” Jack informed Sam. “Since the Amerindians only wanted to keep a small amount of land in Virginia and were willing to cede their other lands, the feds let them keep it.”

“Why did the Amerindians want this specific land so very much?” Sam asked.

“Think about it,” Jack ordered his listener. “The Amerindians purportedly took the Port Clinton skeletal remains to this reservation, the Amerindians claimed that this land is ‘The most sacred of all of Great Spirit’s land,’ and the Movement of Indigenous Peoples had its headquarters located only two hours away in Herndon, Virginia. It can only mean that the hypothetical war trophy mound that contains prehistoric white people is located there.”

“The Movement of Indigenous Peoples having its headquarters in Herndon could just be a coincidence,” Sam opined. “Heck, they may have been located there so that they could keep a close eye on the Institute for American Historical Studies.”

“I thought that at first, but once I found out about the importance of the Pamunkey Amerindian reservation—that’s

what it is called—, I came to the conclusion that the aggregate of the available evidence only points in one direction: that the Pamunkey Amerindian reservation contains the shrine of white skeletal remains that I hypothesized existed long ago and that the Movement of Indigenous Peoples is based in Herndon in order to guard it,” Jack said.

“Well,” Sam said, “did you learn anything else from the Amerindian you tortured?”

“I prefer using the word ‘interrogated,’” Jack said. “It is more accurate, because I wanted information from him. Torture has the connotation that I caused him pain just for the sake of it.”

“Regardless of the euphemism you’d like to use, did he tell you anything else?” Sam asked.

“He told me to ‘eat shit and die’—those were his exact words,” Jack responded truthfully.

“That’s not what I meant,” Sam said. “I mean, did he tell you anything else of value?”

“Nope,” Jack said. “He passed out from the pain, and after I realized that he would be of no more value to me, I gave him a .40 caliber headache.”

Sam then remembered what he had seen on the news in Kevin’s hotel room in Toledo. “Did you give David Greenberg that kind of headache as well?” Sam asked.

“No,” Jack responded. “I gave him a 5.56mm headache.”

“Oh,” Sam said.

“He deserved it,” Jack said. “It was long overdue. Cretins like him act as accomplices in the crimes that are committed against our people. Those who turned our once great civilization into a multicultural, multiracial swamp are guilty of high treason.”

“So,” Sam said, not knowing what else to say.

“Anyways, I then burned down the three-story apartment building that served as the hangout for the Movement of Indigenous Peoples. I figured that it would only be

appropriate to burn it to the ground, because they obviously did the same to the Institute. ‘An eye for an eye’ King Hammurabi would say,” Jack said.

“What will happen to us if the cops arrest us?” Sam asked. “I could probably justify the killings of the five Amerindians in Washington, D.C. as being done in self-defense, but the cops would definitely not cut you any slack for having shot Greenberg and the Amerindians.”

“Even if you could justify the killings, the district attorney would still put you on trial just to placate the leftists and Amerindians. At best, you will be subjected to the ordeal of a trial, and regardless of whether or not you win your criminal case, leftist lawyers will likely file suit for wrongful death against you on behalf of the Amerindians’ descendants; you will be driven to bankruptcy in legal fees and will live as a pauper for the rest of your life if you lose the civil case. In addition, the feds may come after you for acting in concert with me, and if this is the case, they could claim that we violated Title 18, Section 241 of the United States Code, which punishes those who conspire to deprive people of their rights. Under that federal law, if two or more people conspire to cause harm to a person in order to punish them for exercising their constitutional or statutory rights and end up killing them, the conspirators can face the death penalty,” Jack said.

“We didn’t conspire,” Sam said.

“I know, but the leftist feds will claim that we have an anti-Amerindian agenda and you and I acted together to kill our opponents. Even if we are found not guilty in a state court for murder—which is a crime proscribed by state statute—the feds can retry us for having ‘conspired to violate the Amerindians’ rights’—courts have ruled that the prohibition on double jeopardy does not exist in such cases, because different crimes are alleged to have occurred—even though they occurred during the same set of occurrences,” Jack said.

“I didn’t know that,” Sam said truthfully.

“Not only that, but because the federal law permits the death penalty for the crime of conspiracy when it results in the death of the purported victim, a federal court can sentence a person to death even in a state that has done away with the death penalty. The Constitution’s prohibition on double jeopardy and establishment of a federalist society in which power is shared between state governments and the feds is disregarded by the powers that be,” Jack said.

“I knew none of this,” Sam stated. “The System really is rigged against us.”

“I didn’t even describe how the feds may just have us go before one of their leftist psychiatrists who will only need to put their signature on one piece of paper to have us incarcerated in a mental institution for the rest of our lives on the basis that we are threats to ourselves or others. Unlike criminal trials that require the prosecutors to bear the burden of proving guilt beyond reasonable doubt, a civil commitment hearing only requires the government lawyers to bear the lesser burden of showing a preponderance of evidence. We wouldn’t even be entitled to have a jury of our peers—as the Constitution requires—decide our fate; a judge would get to make the final call,” Jack said.

“Well, what should we do now?” Sam asked.

“The United States government is obviously conspiring with leftists and non-whites to attack Western civilization and to deny our people our heritage,” Jack said. “All we need to do is collect enough evidence and present it in a synthesized way so that the American people can understand it, which will allow them to throw off the shackles of leftist orthodoxy that enslaves them. Think about what we saw at the Holocaust museum as a metaphorical example of what we need to do: we need our own exhibit that shows our real history so that our people can be made to appreciate it.”

“We will still be hunted by what you call the ‘Culture-distorters,’” Sam prophesized.

“That’s not true,” Jack said. “I believe that our revelation to the world about the transgressions the Amerindians committed against prehistoric white peoples will vindicate us and our actions.”

“I don’t know,” Sam said.

“Instead of crying ‘Christopher Columbus was racist and the Founding Fathers were Nazis,’ the American people will wake up and will cry out in one, defiant voice, ‘The only good Indian is a dead one!’” Jack retorted.

“I’ve heard that before,” Sam said. “Where does it come from?”

“Congressman James Cavanaugh, during a speech in the House of Representatives on May 28, 1869, when he said, ‘I have never seen in my life a good Indian, except when I have seen a dead Indian.’”

“He was obviously no Culture-distorter,” Sam observed.

“Definitely not!” Jack laughed.

“So how do we go about collecting sufficient evidence to prove the Solutrean Hypothesis true?” Sam asked.

“We need to go to the Pamunkey Amerindian reservation in King William, Virginia, and find the exact location of the prehistoric burial mound that contains the skeletons and artifacts of the real Native Americans,” Jack said.

Looking around his modest hotel room, Sam said, “I only have two suitcases and my computer bag. Where have you been staying?”

“My stuff is at the Best Western in Arlington,” Jack said.

“After you check out, we can take the subway to my hotel. My pickup truck is parked there; we can then relocate to a hotel near the Amerindian reservation.”

With that, the duo did as they had planned, and two weeks passed—during which time Senator Posner’s bill became law after it was passed with bipartisan support and signed into law by America’s biracial leftist president whose anti-white agenda had been a focal point of his election.

Eighteen

The 1,200 acre Pamunkey Amerindian reservation that exists on the northern side of the Pamunkey River was given to the Amerindians in the seventeenth century by the King of England pursuant to the terms of the Articles of Peace, a treaty that was signed in 1677 A.D.

At the Pamunkey Amerindian reservation, the contingent of the nine thugs from the Movement of Indigenous Peoples—Running Bear, Comrade Hrut, Agwar the Sioux, two Iroquois, and four Chicano—were living in two traditional longhouses that the Pamunkey tribe had built on their reservation for visitors to see how the Amerindians had lived yesteryear. Young children brought to the reservation on field trips often oohed and aahed upon seeing the mud-covered log houses that lacked windows, air conditioning, a furnace, a wash machine, a dryer, a dishwasher, a toilet, and all of the other amenities that people are accustomed to having available. “How fun it would be to live like an Indian,” the kids would submit to their public school teachers who were hell-bent on brainwashing them with multiculturalism and acceptance of savagery. The teachers never told their students that the Pamunkey Amerindians were of a race that has an extensive record of cutting out the hearts of sacrificial victims, skinning men alive in order to get them to scream, scalping and raping women, practicing rituals that involved cannibalism, and nailing babies and children alive to stockade fences. In the leftist worldview, the only evil that existed in the Cosmos was caused by Whitey; non-whites could do no wrong.

On this June evening, the weather was unusually cold for this time of year—around 55 degrees Fahrenheit—and rain poured down from the heavens as lightning thrust to the ground below. The nine Amerindians were huddled in one of the two longhouses provided to them by the Pamunkey

Amerindian chief, Ogima Adahy, a 76-year-old Amerindian who often fantasized about what he described to people whenever they showed an interest in him as “the good ole’ days when no Anglo invaders inhabited our land.”

“This sucks,” Comrade Hrut said. “Why must we stay here?”

“Comrade Hrut,” Josue “Running Bear” Pacheco said, “it is our duty to guard the Shrine of the Ancient Ones. Until the last remaining militant advocates of the Solutrean Hypothesis—being Sam Buchanan and Jack Schoenherr—are eradicated, we must guard these lands from prying eyes.”

“We weren’t guarding the Shrine of the Ancient Ones until just two weeks ago. Why must we continue patrolling it?” Agwar the Sioux complained as he bit into an apple.

“Look,” Running Bear began, “we have no idea where Sam Buchanan and Jack Schoenherr are located, what they are doing, or what they plan to do. Being that they destroyed our place in Herndon, we can only assume that they are on our trail.”

“Why do you assume they burned down our building?” a Chicano with a Mexican accent asked. “Harjo could have burned the place down during one of his many fits of drunken rage.”

“The place was burned down by someone associated with the Institute for American Historical Studies, because it was done in retribution for what we did to their building. The police are too stupid to realize that we attacked them—they think it was just random indigenous peoples who were fed up with their racist agenda. The same person who killed our five comrades—including our longtime members Claudia Villagran and Jeff Amitola—likely burned down our hangout after our war party killed the fascist lawyer Kevin Gray.”

“Coincidence!” one of the Iroquois Amerindians roared. “Nothing but coincidence!”

“Coincidence or not, we cannot afford to disregard what could be,” Running Bear said as he glared at his colleague who dared to question his logic. “The guard patrols continue

until Buchanan and Schoenherr are both dead, and I believe that it is Comrade Hrut's and Agwar's turn to go."

Comrade Hrut and Agwar the Sioux both walked over to the door of the longhouse—the former grabbed an AK-47 and the other a sawed-off shotgun that were laying against the wall near the door—and went outside into the cold, raining, dark night.

"I fucking hate this," Comrade Hrut said to his associate. "If I had been tasked with killing the lawyer and Buchanan, I could have done so. I always thought Claudia Villagran to be as incompetent as she was fat and ugly."

"Yeah," Agwar the Sioux agreed.

Both men began walking east towards the location of the Shrine of the Ancient Ones, which was one mile away. Every footstep through the mud and knee-high weeds was painful as both men contemplated that their comrades were under shelter.

"Fuck this," Comrade Hrut roared just as another lightning strike slammed into a tall oak tree about three miles away; the rumble of the thunder was heard just seconds later.

* * *

No more than 200 yards away were Sam and Jack—both wearing ghillie suits that they had purchased at a gun show four days prior. Jack wielded his scoped AR-15 rifle that had "Live Free or Die" engraved in white lettering on the left side of the black railing that surrounded the barrel and his .40 caliber Glock pistol, whereas Sam carried his Smith and Wesson 9mm pistol and a semi-automatic AK-47 that he had purchased for \$400 at the same gun show at which they purchased their camouflage suits.

"Stay crouched and get no closer than 200 yards to them," Jack advised Sam. "If they stop moving, we need to absolutely freeze."

"OK," Sam replied.

“At 200 yards away, they won’t see or hear us in these abysmal conditions,” Jack opined.

“Yeah,” Sam concurred.

Jack grabbed the binoculars that hung around his neck with a leather strap and looked at the two Amerindians who were moving up ahead.

“It looks like these guys are armed,” Jack said. “AK-47 and a shotgun.”

“OK,” Sam said.

“Are these types of patrols common on Amerindian reservations?” Sam asked Jack whom he assumed had a history of trespassing on the Amerindian reservations in order to exact revenge for what the Amerindians did to his wife and sons.

“No,” Jack replied after a few seconds. “Armed patrols like this never occur, and when one considers the weather, these two guys are out here only because they have something worth standing in the cold, dark, storming night to protect.”

“The burial mound must be located out here,” Sam opined.

“Yes,” Jack said after a few seconds of silence.

* * *

“This sucks,” Agwar the Sioux moaned as he stepped into an ankle-high muddy puddle. The mud slurped as he removed his foot from it.

“I say we check in on the Shrine of the Ancient Ones, make sure that it hasn’t been disturbed, and then seek shelter under a tree,” Comrade Hrut offered. “We can stay there until our shift is over or until it stops storming.”

“I don’t think it would be wise to stand under a tree during a lightning storm,” Agwar the Sioux replied.

“Moron, we won’t stand under the tallest tree, we will stand under a small tree,” Comrade Hrut—who was already

irritable due to having to go on this late-night excursion—retorted. “Lightning only strikes the taller trees.”

“Oh,” Agwar the Sioux said.

The two Amerindian thugs continued walking and finally arrived at their destination: the Shrine of the Ancient Ones. Except for the five-foot by four-foot stone entrance, the burial mound could have passed for a small grass- and fern-covered hill had a person walked by without paying too much attention. The two Amerindians walked up to the entrance, and after checking to make sure that the stone slab that served as the door was still in place, they both walked to a nearby oak tree that offered shelter from the rainstorm.

Comrade Hrut and Agwar the Sioux were both leaning against the trunk of the tree when the former asked the latter, “How much longer do we have to be out here?”

“We have two hours until two of the Chicano replace us,” Agwar the Sioux replied. “That’s assuming, of course, that the lazy Chicanos get here on time.”

“Yeah,” Comrade Hrut said.

Both Amerindians remained silent as they surveyed their surroundings. Although insects usually were noisy this time of year during the nights in Virginia, the violence of the storm either drowned out their chirping and buzzing or caused them to seek shelter—Agwar the Sioux pondered this for a moment before he came to the conclusion that he did not know.

“I hate...” Agwar the Sioux began to say before the 5.56mm bullet slammed into his head, causing his existence in this realm to end prematurely.

After seeing his colleague die, hearing the report of a high-powered rifle, and seeing a flash about 150 yards away in the field before him, Comrade Hrut fell to the muddy earth with his AK-47 to reduce the size of his profile to whomever was likely targeting him, and before he could snap off a shot in the direction of the aggressor, a 5.56mm entered his right

shoulder at which point the projectile shattered and the remnants of the bullet passed through the Amerindian's right lung, heart, stomach, intestines, and liver. Comrade Hrut died instantly from the massive trauma that was inflicted upon his person in just a fraction of a second.

* * *

"Let's go!" Jack said to Sam as the former began jogging through the muddy terrain to the burial mound that was no less than fifty yards from the bodies where the Amerindians lay. The former professor was as excited now as he had ever been, for he rightfully believed that the most important historical find to ever be discovered in world history was finally within his grasp.

Sam and Jack travelled the 150 yards from where the latter had sniped the two armed Amerindians to the location of the burial mound in under thirty seconds. The former professor of anthropology was the first to arrive to the entrance of the burial mound.

"This is incredible!" Jack said. "This has got to be it!"

Sam said nothing as he arrived at the stone entrance of the burial mound, which was submerged about ten feet into the side of the foliage-covered hill that was about twenty feet taller than the land on which it was located.

"Help me roll this stone slab," Jack commanded his protégé. As the duo began rolling the giant stone away from the entrance, Sam asked, "Do you think other Amerindians heard the gunshots?"

After the Solutrean Hypothesis theorists spent twenty seconds and all their might to roll the heavy stone slab away from the entrance of the burial mound, Jack replied somewhat out of breath, "Unless other Amerindians were on patrol in the vicinity, I doubt anyone will respond to the reports of my rifle. The sound from my rifle could very well be confused with thunder."

“Praise Thor,” Sam said, not being able to keep a straight face.

“Yes!” Jack said. “Praise him!”

From under his ghillie suit, Jack brought out a heavy-duty flashlight that he turned on and pointed into the burial mound that he had just opened. Primitive stone steps descended from the entrance to roughly ten feet into the earth, and the mound was about twenty feet from floor to ceiling. About thirty feet wide and seventy-five feet long, stone blocks covered the floor and walls, and three giant stone pillars were used in the middle of the burial chamber to support the weight of the earth above. Thousands of skeletons were piled around the perimeter of the burial mound, and small artifacts—including seashell jewelry, spearheads, and primitive stone tools—were in a heaping pile towards the center of the room.

“This is absolutely incredible,” Jack said as he entered the Shrine of the Ancient Ones. Picking up a human skull with his left hand, the anthropologist briefly examined it by shining his flashlight on it. After looking at it for fifteen seconds, Dr. Jack Schoenherr said, “This skull has Caucasoid features.”

Sam stood on Jack’s left side and the latter handed the former the skull. As Sam held the millennia old skull in his hands, he attempted to contemplate what the existence must have been like for the person for whom the skull once belonged.

Jack picked up another skull and examined it as he had the previous one. After five seconds, Jack observed, “This skull is also of the Caucasoid race. Look at the structure of the brow and cheekbone. It lacks the features that are common to the Mongoloid race.”

“This is the burial mound of which you prophesized exists,” Sam said.

“This isn’t a burial mound,” Jack corrected him. “A burial mound is used to honor the deceased. Do you see how the

skeletons are thrown about in heaping piles?"

"Yes," Sam answered after looking once again at the hideous—yet interesting—piles of skeletal remains.

"The Amerindians organize their deceased in rows in their burial mounds, which is a way to honor their memory," Jack said. "The bones here have been tossed about as if they are trash. This is not a burial mound *per se*; it is a trophy mound."

"What do you mean?" Sam asked.

"The skeletal remains were of a people who were of a race to which the Amerindians were hostile," Jack informed Sam. "A trophy mound is used by Amerindians to honor their savage gods who they believed feasted on the souls of men. In this sense, this trophy mound's purpose is akin to the purpose of the sacrificial mounds that the Aztec heathens used to rip out the hearts of their victims."

Jack shined the light of his flashlight further into the burial chamber and froze when the light revealed a spear that was sticking out of the ground with a fleshy object on top of it. When the duo approached it, they noticed that a rancid odor was being emitted from the rotting flesh.

"This is somebody's scalp," Jack said. "Being that it has not yet decomposed completely, it must have been put here recently."

Sam felt his stomach churn and a lump form in his throat as he recognized the distinct reddish-gray color of the hair attached to the scalp. "That's Dr. O'Neill's scalp," Jack said as tears began forming in his eyes.

"What swine," Jack opined as he removed Dr. O'Neill's scalp from the spear that appeared to have been recently made.

"We'll have to relocate Dr. O'Neill's remains to a site that would do him honor."

"The Amerindians are such savages," Sam said as tears streamed down his cheeks.

"Yeah," Jack concurred.

Jack continued walking carefully around the perimeter of the subterranean chamber, and after looking at a few more relics that caught his eye, he said, "You know, in all my time as an anthropologist who has studied Amerindian culture and history, I have never before been in or seen an Amerindian burial mound from the inside."

"Really?" Sam asked.

"Yes," Jack replied. "The feds passed laws to protect Amerindian burial mounds on the basis that the human and civil rights of the Amerindians required it."

"I don't see anything 'human' or 'civil' about Amerindians," Sam interjected.

"I agree," Jack said as he lifted up another skull to inspect it. After a few seconds of looking at the skull, Jack observed, "More white remains."

"All of the skeletons in here must be of white racial stock," Sam said.

Jack gently placed the skull back on the heap of bones where it came from and once again began pacing slowly about the room. After looking at the pile of artifacts, Jack exclaimed, "Holy crap, look at this!"

Sam's jaw dropped when he saw what Jack picked up from the pile of artifacts that obviously had once belonged to the white people who had been murdered and buried in the trophy mound to placate the heathen gods of the Amerindians. In Jack's left hand, he wielded the rusted head of a Viking-style bearded axe.

"Circa 1000 A.D.," Dr. Jack Schoenherr observed. "This likely came from one of the Vikings of Leif Erikson's voyage to Vinland."

"There is so much history here," Sam said.

"I think I now know how Lewis and Clark felt in 1805 A.D.," Jack said. "In October of that year, the explorers took a break from their expedition to investigate the burial practices of the alleged indigenous peoples with whom they had been trading and socializing. They explored what they

considered to be an 'Indian Vault' that was constructed of wood planks. Inside this burial mound, they saw—as they recount in their journals—a circular arrangement of Amerindian skulls on mats, rotting Amerindian bodies that were wrapped in leather robes, and objects like fishing nets, baskets, animal skins, and other artifacts.”

“I never read their journals,” Sam admitted. “I did, however, read Thomas Jefferson’s account of his having excavated an Amerindian burial mound near his home in Monticello, Virginia. He found tiers of skeletal remains that were ‘separated by layers of gravel and stone.’ According to him, there were about one thousand bodies in the tomb he found.”

“Fascinating,” Jack said.

“Well, what should we do?” Sam asked. “The Amerindians will soon discover that their guards are dead and will assuredly check in on this mound.”

“Take this,” Jack said after reaching into his ghillie suit and revealing a digital camera. “Take as many pictures as you can with this, and we will have to take a few of the more interesting relics and a few of the skulls with us.”

Jack handed Sam both his flashlight and the camera.

“I’m going to go outside and guard the entrance of the mound from a vantage point. As soon as you are done, we will leave,” Jack said.

“I’m definitely going to take the Norse battle-axe,” Sam said. “This weapon is badass, despite the rusty state that it is in.”

Jack smiled, nodded, and said, “I am going outside. Finish up as fast as you can.”

“OK,” Jack said.

With that, the camouflaged former professor left the trophy mound with his AR-15 in hand. Before he left, he said, “You know, this treasure trove of artifacts and Caucasoid skeletal remains proves that the Solutrean Hypothesis is correct.

With the evidence we have, we can reveal the truth to the world.”

* * *

Back at the longhouse of the Pamunkey tribe where the seven Amerindian thugs of the Movement of Indigenous Peoples were sheltered from the viciousness of the storm, Running Bear said to the four Chicano Amerindians who were talking amongst themselves in Spanish, “Hey, it’s your turn to guard the Shrine of the Ancient Ones.”

“Fuck that,” a surly-looking Chicano said to Running Bear in poor English. “Amigo, it is cold, dark, and storming outside.” Running Bear was outraged that his unbridled authority had been challenged by the Chicanos, who immediately went back to jabbering with one another in their native tongue. “Get the fuck outside!” the Amerindian chieftain roared.

“Fuck you,” another one of the Chicano Amerindians said. Running Bear looked at the Chicanos incredulously, but before his rage boiled over, the two Iroquois Amerindians stood up from their corner of the longhouse and the taller of the two said, “We’ll go.”

The other Iroquois then added, “Our ancestors have fought and died in their wars that they waged against the Anglo menace, and it would be dishonorable for us to sit here on our lazy asses because of poor weather.”

“Good,” Running Bear said as the two Iroquois Amerindians approached the door to exit the longhouse. Before they left, they each grabbed an AK-47 rifle that had been placed against the wall near the door.

“Enjoy your siesta,” the shorter of the two Iroquois Amerindians said to his four Chicano comrades who were too lazy to do as they had been asked by Running Bear.

* * *

Twenty minutes after the two Iroquois members of the Movement of Indigenous Peoples had left the relative comfort of the longhouse, they were nearing the location of the Shrine of the Ancient Ones. Despite the darkness and the noise from the rainfall and thunder, Jack could still hear them as they approached, for they were talking loudly.

Jack lay on a muddy plot of dirt that was covered in grass, and in his ghillie suit, no one would notice him that night so long as he remained still. In his hands, he held binoculars, and through them, he saw the two Amerindians approaching from about 200 yards away. After watching them for twenty seconds and ascertaining that they were alone, Jack tucked his binoculars under his ghillie suit and grabbed his rifle that he had placed to his immediate right.

The two Iroquois continued approaching Jack's location, and when they were about 100 yards away, they changed their course as they began walking towards the trophy mound where Sam was busy taking as many pictures of the skeletal remains and artifacts as the digital camera could store on its memory card.

"Go away," Jack whispered under his breath as he turned the knob of his Millett Sights scope to zoom in four times. "Go away."

To see the crosshairs in the darkness, Jack twisted the knob on the left side of the scope so that the circular aiming reticle glowed red. In the middle of the now illuminated circle was a bright red dot, which Jack hovered onto his first target: the taller Amerindian.

When the Amerindians were no further than 50 yards from Sam's location, Jack squeezed the trigger of his rifle, and a 5.56mm bullet spewed forth from the weapon. It hit the Amerindian square in his chest, which killed him instantly.

The shorter of the two Amerindians immediately brought up his AK-47 into firing position, aimed his weapon in the direction of where the flash from Jack's rifle had occurred, and squeezed the trigger. The illegally modified automatic

AK-47 spewed forth round after round of 7.62x39mm bullets, and after twenty of them had been fired, the Amerindian received a 5.56mm bullet in his head from Jack's rifle, which killed the Iroquois man instantly.

* * *

"What the fuck is that?" Running Bear roared as he heard the automatic gunfire.

The four Chicano Amerindians jumped up from where they had been laying on the ground when they heard the sound of the gunfire and Running Bear's exclamation.

"Get the guns! Get to our comrades!" the Amerindian chieftain of the Movement of Indigenous Peoples commanded. This time, the Chicanos did as they were told.

Within ten seconds, the Amerindians were all outside and were running as fast as they could towards the Shrine of the Ancient Ones. The four Chicano Amerindians had grabbed automatic AK-47s and Running Bear wielded an old .30-30 repeater rifle that he had used in the past as a youth to shoot at white teenagers whom he found trespassing on Amerindian reservations.

* * *

When Sam heard the exchange of gunfire, he put down a skull he had been holding, tucked the camera into the right pocket of his camouflaged pants, and exited the trophy mound with his AK-47 in firing position. He scanned the darkness for any threats and found no targets. Although the rain was still coming down noisily, Sam heard moaning coming from no more than fifty yards away.

"Jack?" Sam yelled into the dark void.

"Help!" Jack yelled.

Sam ran towards where he had heard his comrade yell for assistance, and when he was approximately ten yards away,

he saw that Dr. Jack Schoenherr had been wounded. Laying on the muddy ground, the figure in the ghillie suit was holding his left shoulder with his right hand as dark red blood drenched his camouflage.

"I'm hit!" Jack yelled again as Sam arrived.

Sam was about to use the flashlight to look at the wound when Jack swatted it out of his hands to prevent him from doing so. "If you turn on the light, Amerindians in the distance will see it," Jack said.

Sam picked up the flashlight from the mud and looked at Jack's injury as well as he could considering the conditions.

"I'm bleeding pretty badly," Jack said. "The bullet grazed me, but it still took out a chunk of flesh."

"Put pressure on the wound," Sam said. "The bleeding will slow if you do so."

"We must leave before other Amerindians show up. The whole damn reservation probably woke up when they heard the automatic gunfire," Jack said.

"Can you make it back to the pickup truck?" Sam asked.

After thinking about it for a few seconds, Jack said, "I believe so."

"OK, then," Sam said. "Let's go."

"Wait," Jack said. "How many pictures did you take?"

"I took about 250 of the possible 500 that the memory card can hold," Sam said.

"Go back and grab three skulls, the head of the bearded-axe, and anything else that you think is critical that we take," Jack said. "Hurry!"

Jack staggered over to the entrance of the trophy mound as Sam ran into it and grabbed the loot. After the latter emerged, he took three pictures of the entrance with the camera Jack had provided and put it in his pocket.

"Ready?" Jack asked.

"Yes," Sam answered.

The duo then began the 1.5-mile trek to where Jack had parked the pickup truck.

* * *

Not ten minutes had passed from the time that Jack and Sam had left the Shrine of the Ancient Ones when Running Bear and the four Chicano militants arrived. Upon seeing that the stone slab that protected the entrance of the trophy mound had been moved aside, Running Bear exclaimed, "Damn it!"

"Running Bear," one of the Chicanos yelled, "Comrade Hrut's and Agwar the Sioux's bodies are over here!"

Another Chicano wailed, "The two Iroquois are dead as well!"

"Fuck!" Running Bear roared as he looked into the dark abyss before him, hoping to see the interlopers but half expecting to see some sort of demonic spirit that could be the cause of the demise of his men.

"Are there any tracks?" Running Bear asked. "Anything to point us in the direction they went?"

"I'm looking for footprints, but it is hard to see anything in the dark," the Chicano closest to Running Bear answered.

"Damn it!" Running Bear screeched. Looking at the Chicano who had last spoken, Running Bear said, "You, go back to the camp, wake Chief Ogima Adahy and tell him that intruders have found the Shrine of the Ancient Ones. Tell him that we need to relocate the contents of it to the shrine on the Cherokee reservation in North Carolina. Everything must be out of here within the hour, and this mound is to be dynamited and covered up with dirt immediately thereafter."

"Yes!" his Chicano subordinate replied before running off at a full sprint towards where he had just come.

Now looking at the remaining three Amerindians, Running Bear said, "The rest of you will come with me. We will travel north, which is where they likely are heading. Unless they

have a boat, the river to the south and east will prevent their escape.”

With that, the four Amerindians began running north.

* * *

After having traversed two-thirds of the 1.5-mile hike back to Jack’s pickup truck, Dr. Jack Schoenherr said, “Stop.”

“What’s wrong?” Sam asked.

“There is no way I am going to make it, Sam,” Jack said. “I’m an old man, I’m bleeding to death, and I don’t want to slow you down.”

“That’s nonsense,” Sam stammered. “We are both getting out of here, and I will take you to a hospital.”

“If you take me to a hospital, I will be captured. Doctors are required to report gunshot wounds to the police, and if they realize who I am, I will promptly be arrested. Plus, you are wanted by the cops for the shootings in Washington, D.C. You risk yourself being captured if you take me to a hospital,” Jack said.

“We are only about a half mile away from your truck,” Sam pleaded. “We can make it.”

“I will pass out from blood loss, and then you will have to drag me the rest of the way. By then, I will likely have died. My rescue is out of the question,” Jack said matter-of-factly. Sam’s eyes began to tear as he realized that Jack spoke the truth.

“Don’t cry,” Jack ordered. “We have more manly things to do right now than to cry. You must show the world the evidence we have collected today to expose the truth about the prehistoric genocide of our people.”

“How should I do that?” Sam asked the man he had come to respect as tears continued to flow down from his eyes.

“Start a website, send letters to newspapers, call radio talk shows, write a book, organize a rally, annihilate the Culture-distorters—do whatever you can,” Jack said. “We need to

tell our people about how our Solutrean ancestors were systematically murdered by Amerindian invaders from the Orient. This would bring attention to one of world history's worst genocides. Like Horatio at the bridge of Rome, you—and perhaps you alone—must defend our people.”

“OK,” Jack said as tears continued to stream down his cheeks.

“You know how the Left has ‘community organizers’? Be a ‘nation organizer’! This is what you must do,” Jack said.

“I will,” Sam responded.

“This is our land. It is time we take it—and our culture—back!” Jack roared between deep breaths before continuing with his final requests. “I lived as a free man for our people, because it was Nietzsche who said, ‘The free man is a warrior.’ You must be a free man for our people.”

“I will,” Sam promised him.

“The European peoples have been persecuted throughout world history,” Jack said. “If you reveal this historical truth to them, we may be able to avert another genocide in which our people are enslaved, robbed of their lands, and are systematically murdered.”

“I will do all I can,” Sam said as Jack sat down against an old oak tree and leaned his back against it.

Jack then said with fiery passion, “You need to tell our people about how the whites who had established the Roanoke Colony in the latter part of the fifteenth century were murdered; you need to tell people about what happened to the prehistoric white people in the Americas; you need to tell people about how the savage Muslims occupied the Iberian Peninsula and relentlessly raped white women for sport; you need to tell people about how the Islamic savages had a blood tax on Europeans through which the former enslaved the firstborn sons of the latter and made them Janissaries; you need to tell people about how the Arab slave-traders captured over one million white people between the sixteenth and eighteenth centuries and

sold them into slavery; you need to commemorate Leif Erikson Day and tell people about how the Amerindians relentlessly attacked the Norse in Vinland; you need to tell people about how the Amerindians were savage with how they practiced cannibalism, human sacrifice, and infanticide and how they kept white women they captured as war trophies and sex slaves; you need to tell people about the Katyn Massacre in which white people were butchered at the hands of the Judeo-Bolsheviks; you need to tell people about how the Judeo-Bolsheviks imprisoned white people in the Gulag concentration camp system; you need to tell people about how Hannibal's armies from Africa slaughtered Europeans; you need to tell people about how the non-white forces of the East conquered Constantinople and ended the legacy of the white Byzantine Empire; you need to tell people about how 80,000 white Roman citizens were victims of genocide during the Mithradatic Wars of 88-63 B.C.; you need to tell people about how the descendants of the 350,000 Germans who immigrated to Russia during the reign of Catherine the Great were systematically murdered through starvation by the Judeo-Bolsheviks; you need to tell people about how after the European army was destroyed at Nicopolis at the turn of the fifteenth century, the leader of the non-white horde, Sultan Bayazid, swore that he would not rest until he had turned St. Peter's Basilica—a symbol of high Western culture—into a stable for his horse; you need to tell people how after World War II, millions of German women were raped by Judeo-Bolsheviks and those under their command and how two million German citizens were murdered through government-planned starvation; you need to tell people about how Pugachev and his minions murdered white people in Russia who were proud of their Western heritage; you need to tell people about how white girls in the United States are kidnapped by non-white pimps, are drugged, and are then forced into the sex-slave industry; you need to tell people about how white folk are

kidnapped by Negroes in France, are taken to Africa, and are then ritually murdered so that their body parts can be sold to be used in voodoo rituals; you need to tell people about how in Barbados during the 1640s, of the 25,000 slaves there, 21,700 of them—nearly 87 percent—were white; you need to tell people about how the Mongoloid invaders under the command of Attila the Hun invaded the heart of Europe in the fifth century and robbed, raped, and murdered every white person they came across and completely wiped out the Burgundian tribe; you need to tell people about how Genghis Khan butchered white people in Eastern Europe in the twelfth and thirteenth centuries and created a harem of white women for his brutish Mongolian thugs to use as concubines; you need to tell people about what happened to whites in Rhodesia and South Africa; you need to tell people about how the genocidal Judeo-Bolshevik Lazar Kaganovich organized the famine in Ukraine during the twentieth century that caused ten million people there to starve to death; you need to start a ‘Judeo-Bolshevism Awareness Month’; and you need to share with the world every genocide of our people of which you become aware.”

“I will,” Sam replied.

“But most important,” Jack said, “you need to tell our people that hope is possible. You need to tell them how in 9 A.D. Arminius managed to organize Germanic tribesmen whose chosen profession was farming to save their ancestral homeland from 20,000 multicultural Roman shock troops who were marching in a formation that was over two miles in length; you need to tell them how Godfrey de Bouillon led the forces of Europe that attacked the Islamic savages who had invaded the Holy Land; you need to tell them how the ancient Greek city-states banded together to expel from Europe the Persian invaders; you need to tell them how 9,000 Europeans under the command of Jean de la Vallette successfully defended Malta during a four-month siege in 1565 A.D. from an Islamic invasion force of approximately

48,000 troops of the Ottoman Empire; you need to tell them about how Francisco Franco heroically fought the communist menace in his country and won; you need to tell them how Theodoric I led the Germanic forces during the Battle of [Châlons](#) in 451 A.D. and drove Attila the Hun and the specter of Oriental despotism out of Europe for good; you need to tell them how King Jan III Sobieski saved Vienna, Austria, from Islamic conquest; you need to tell them how Scipio destroyed Hannibal's army at the Battle of Zama, thereby saving Europe from African subjugation; and you need to tell them about how Charles 'the Hammer' Martel put an end to the Islamic conquest of Europe by winning the Battle of Tours. As Francis Parker Yockey noted, 'Like the men of Aragon and Castile who fought the Moor, like the Teutonic Knights and Prussians who fought the Slav, the men of this generation must fight for the continued existence of the West.'"

"I will do all I can," Sam tearfully promised.

"We must win the struggle of existence, because all that is good in the Cosmos requires nothing short of victory for the West. To mobilize European Man into action, you must instill in the hearts of our people an appreciation of the heroes who have created and defended Western civilization against threats of all sizes—from roving bands of communist terrorists to hordes of non-white savages, from tyrannical governments to foreign threats."

"I promise you, I will do everything I can," Sam said.

"Very well," Jack said. "You are hereby the leader of the Solutrean Liberation Front." After bestowing this title upon Sam, Jack reached into his ghillie suit with his blood-covered hand and brought out a set of keys.

"These are the keys to my cabin and pickup truck," Jack said. "With the fortune of gold and silver coins I have in the cabin, you will be able to subsist for a long period of time. Use your time valuably and in defense of Western civilization."

Sam took the keys and said, "I will."

"Sam," Jack said, "you need to follow the advice of our Germanic and Norse forefathers who coined two adages that you must live by: 'Where you recognize evil, speak out against it and give no truces to your enemies' and 'Put to the sword those that disagree.' Remember what Thucydides once said: 'The secret of happiness is freedom. The secret of freedom is courage.' Be courageous for our people."

Sam could not find the appropriate words to say and so he said nothing as he looked at Jack whose life was quickly ebbing away.

"Also," Jack said as he reached into his bloodstained ghillie suit and brought out Dr. O'Neill's scalp, "take this and bury it appropriately."

"I will," Sam said emotionally as he choked on his words.

"Now go!" Jack said. "Awaken Europe!"

Sam left his wounded comrade at the base of the old oak tree and continued on to his destination. When he arrived at the pickup truck about five minutes later, he heard the sound of automatic gunfire from multiple AK-47s and multiple reports from Dr. Jack Schoenherr's semi-automatic AR-15.

"So be it," Sam said as he entered the pickup truck and drove away.

* * *

Back at Jack's cabin in southeastern Michigan, after days of sorting out everything that was running like wildfire through his mind, Samuel Buchanan began writing a book that he chose to entitle *The Solutrean Theory*, which he published on October 11, 2010—which was Columbus Day that year—in honor of the Italian explorer who reintroduced European civilization to the Western Hemisphere. The book, which was about the Solutrean Hypothesis and what he and Dr. Jack Schoenherr had discovered, irked the white leftists and non-

white savages who abhorred Western culture, and Sam's book was promptly condemned as being "racist," "a tome of hate," "xenophobic," "bigoted," and every conceivable derivative of those terms as soon as it was released to the public. The Center for Diversity and Multiculturalism, with the help of Senator Michael Posner, tried to get the book banned, but they failed in this endeavor.

Despite the unrelenting barrage of *ad hominem* attacks against the book's author that were based upon petty emotive insults and outright lies, the book instilled patriotism in the hearts of Westerners who became cognizant of the fact that Europeans have been persecuted since prehistoric times and that white folk face future persecution if they do not mobilize to confront the enemies of the Occident.

And mobilize they did.

FINIS

Afterword

Writing, self-publishing, and marketing *White Apocalypse* has been quite a journey for me.

I first learned about the Solutrean Hypothesis from a friend who was a member of my chapter of the Young Americans for Freedom at Michigan State University. Into the wee hours of the morning while we sat in the lounge of MSU's East Wilson Hall, he told me about the theory that Europeans had traveled to and settled in North and South America, but were subsequently annihilated by invading marauders from Asia. Since then, I have researched the theory, and my interest reached a fever pitch after I read Arthur Kemp's *Awakening: The Rise of Western Civilization*. In his book, he delved into not only the Solutrean Hypothesis, but also, he explored the evidence that supports the idea that prehistoric Europeans traveled to, settled in, and conquered the Americas, northern Africa, and the Orient.

My understanding of the Solutrean Hypothesis and the controversy surrounding it was broadened when I discovered *Bonnichsen v. United States* in the depths of the law library of the University of Toledo College of Law.

Not long after reading the federal court case and Kemp's book, I decided to write a novel to raise awareness of how European history is whitewashed by liberals, just as it was by the leftist tyrants in Ward Kendall's dystopian novel, *Hold Back This Day*. I threw the dynamite that is my novel at the Left, and their politically correct narrative of world history has forever been damaged.

The first edition of *White Apocalypse* brought much-needed attention to the Solutrean Hypothesis. The website that I

launched to promote the book and the theory, *The Solutrean Liberation Front*, had over 38,000 views at the time it went offline. My novel was published on September 27, 2010, and by 4:50 p.m. EST on October 6, it was rated as the #58 bestselling book on Amazon of the political fiction genre. To put things in perspective, the book was selling faster than two of Tom Clancy's books—*Debt of Honor* (#64) and *Red Rabbit* (#73)—and one of Dan Brown's books—*Deception Point* (#66).

White Apocalypse—with its controversial themes and subject matter—most certainly has had a substantial effect on bringing awareness to the Solutrean Hypothesis. On Sunday, March 12, 2011, *The Toledo Blade* published a lengthy article about the novel that began on the front-page of the paper. The Sunday readership of the *Blade* is well over 100,000.

The Boston Globe also mentioned *White Apocalypse* a year after the *Blade* article was published in an article entitled “Did the Solutreans settle America first?” Amusingly, the article called the Solutrean Hypothesis a “new archaeological theory.” Other media organizations—such as *Discovery Magazine*, *The Washington Post*, *Russia Today*, *The Independent*, *The Daily Mail*, NPR, and the BBC—also alleged that the hypothesis was recently conceived. The articles referenced the thesis of a non-fiction book—published in February of 2012—, by Dr. Dennis Stanford and Dr. Bruce Bradley, *Across Atlantic Ice*, which argued that the Solutrean Hypothesis is the correct narrative of prehistory.

The Solutrean Hypothesis is not “new,” for it was first proposed by Frank C. Hibben in 1941. Furthermore, the American Right has been advancing it as a historical idea as early as 1964.

Willis Carto wrote the introduction to Francis Parker Yockey's *Imperium*. I do not know when the introduction was written, but in it, Mr. Carto observed that the Chinese had yet to detonate an atomic bomb. Since the Chinese detonated their first atomic bomb on October 16, 1964, one can logically conclude that the text was written prior to that date.

In Carto's introduction to Yockey's *magnum opus*, Carto writes,

There are some civilizations about which we know little, as far as the racial elements are concerned. All we know for certain about the Egyptians is that they were Caucasian, and that they, like all slavemasters, mingled their blood with that of their Negro slaves. As for the so-called Amerindian civilizations, we now know without doubt that civilization was superimposed upon the Indian savages by a White racial stock. In his popular books, *Kon-Tiki* and *Aku-Aku*, Thor Heyerdahl cleverly reveals the forbidden racist view, in spite of the fact that a million people who are familiar with the adventure described in the books are totally ignorant of the deep racial message he wrote into them. (It is a sad commentary indeed when a gifted scientist, in order to reveal a simple truth, must risk his life and then write an adventure story in code, which, when interpreted, shows a forbidden fact.)

In *Kon-Tiki*, Heyerdahl wrote, ". . . There is not a trace of gradual development in the high civilizations which once stretched from Mexico to Peru. The deeper the archeologists dig, the higher the culture, until a definite point is reached at which the old civilizations have clearly arisen without any foundation in the midst of primitive cultures." All of the wonders in South and

Central America before the arrival of the Spaniards had been brought about suddenly by a race of White conquerors and that, as they melted their blood slowly into that of their subject native population, the civilization dwindled. The very reason Cortez conquered the Aztecs so easily was because Montezuma believed that the Spaniards were the “fair-skinned, bearded men coming from the East” which, Quetzalcoatl’s prophecy foretold, would return; and the Incas in Peru had the very same legend. The name, Inca, by the way, is the name only of the aristocracy of the Peruvians. The Incas were White and the princesses were quite beautiful; so much so that many of the Spanish officers married them and took them back to Spain. A glance at the present “Incas” in Peru shows at once that these were not the creators of the great Peruvian Culture.

Some of the very best writing on this subject and, for that matter, on the fascinating subject of world prehistory generally is found in Paul Hermann’s *Conquest by Man*, an extremely valuable book which, strangely enough, is now in print (Harper)!

An even cloudier origin must be ascribed to the Chinese civilization. Suffice it to say that there is abundant indication of early White movements to North China and there is much similarity between early Chinese culture and Babylonian. Genghis Khan, a Mongol, came from a tribe called “the gray-eyed men,” according to biographer Harold Lamb, and he had red hair and green eyes. The Chinese have shown that they have the ability to maintain a civilization but we cannot prove that they have ever created one.

The media’s claim that the Solutrean Hypothesis is “new” is absurd. An idea that has been pondered for over half a

century is not anything of the sort.

Although the media failed to get the facts straight, they at least brought further attention to the Solutrean Hypothesis. This was much to the chagrin of leftists.

Not long after the publication of my novel, leftist publications—such as the *Daily Kos* and *The Village Voice*—criticized my novel. Not to be outdone, the fools of the Southern Poverty Law Center saw fit to deconstruct my novel as a fictionalized account of their employees being killed by right-wingers. Apparently, the SPLC thought that Jodie Beirman, David Greenberg, and the Center for Diversity and Multiculturalism were “stand-ins” for Heidi Beirich, Mark Potok, and the SPLC, respectively.

In my book, Beirman, Greenberg, and the Center for Diversity and Multiculturalism conspire with murderers, terrorists, rapists, arsonists, and thieving liars to attack European civilization, which they hate with a deep-seated passion. I cannot help but note how rather telling it is of the ideology and activism of the SPLC that an agent of the SPLC read my novel and could not help but conceptualize his employer as being similar to the horrendous Center for Diversity and Multiculturalism! The leftist characters and organizations in my novel are fictitious.

White Apocalypse has been analyzed, deconstructed, and debated. Leftists, like the SPLC, have said that it will inspire violence, while conservatives have opined that the book is an action-packed thriller novel. I believe that Dr. Tomislav Sunić most accurately described my book when he suggested that it is about the conflict between civilizations. In an interview I did with him, he observed that the characters are symbolic, as evidenced by their names. This is true.

Dr. Jack Schoenherr's last name means "nice man" in German, which is a dichotomy when one considers his criminal activities, such as stalking and assassinating Greenberg and causing injury and death to Amerindians. Dr. Schoenherr is the personification of Western civilization, which is rather spelled out when he quips, "I am the vanguard of the Volk, the hero of the Occident, and the arch-nemesis of the enemies of my people. I live in occupied Vinland, and I am the epitome of Western Man." Dr. Schoenherr is Oswald Spengler's Faustian Dynamism in the flesh.

Furthermore, in the first chapter of the book the reader learns that Dr. Schoenherr is married to Gudrun and his sons are named Erik and Chris. The sons are named after European explorers: Erik the Red (the father of Leif Erikson) and Christopher Columbus. These explorers also exemplified the dynamism of the West. Gudrun is a major figure of Germanic literature—she was a lover of Sigmund the Dragon Slayer, who many scholars believe was based upon Arminius. The dragon that Sigmund slayed—these scholars believe—is a metaphor for the Roman soldiers that Arminius' forces slaughtered in the Battle of the Teutoburg Forest.

Like Arminius who drove the foreign threat that was Rome from Germania, Dr. Schoenherr seeks in the novel to drive the threat that is Bolshevism and cultural Marxism from his homeland.

Samuel Parker Buchanan is the personification of right-wing philosophy, for he spends the course of the entire novel developing his worldview. His name is forged by way of the names of Sam Francis, Francis Parker Yockey, and Patrick

Buchanan—three conservative intellectuals who have had the most profound impact on my own personal worldview.

The title of the book—*White Apocalypse*—is in and of itself noteworthy, because the word “apocalypse” has two meanings: (1) disclosure of knowledge and (2) total and violent destruction. The characters of the novel who represent the interests of Western civilization likewise have two options: to pursue knowledge at the risk of persecution or to stand idly by as Western civilization is destroyed by the Culture-distorters.

There are competing civilizations in a multipolar world order in *White Apocalypse*, which is a theory of international relations expounded upon by the late Dr. Samuel P. Huntington. The various nations—as defined by race and culture—compete with one another for power. The ideology of liberalism is also present, which is used by the opponents of Western civilization to harm it.

I am by no means surprised that the Left would attack the novel—and me for writing it!—, because the theme at the crux of it—that Europeans are victims of liberalism, diversity, and multiculturalism—is to them what blasphemy was to Torquemada: something to be purged by any means possible.

A number of readers have asked me to write a sequel to *White Apocalypse*, but I unfortunately do not have the time, nor do I have the inspiration, to do so. Writing a novel as riddled with facts and philosophy as was my first book took hundreds of hours. It was a tedious task at times, and it has caused me to appreciate to a greater extent works by others. As entertaining as *White Apocalypse* may be—and I admit that I am guilty of laughing aloud as I wrote some parts of it—, it is no *Imperium*.

Kyle Bristow
Clarkston, Michigan
September 20, 2013

Supplemental Materials

I. THE WINDOVER BOG DISCOVERY

DNA tests have confirmed that Europeans were in Florida around 3,000 B.C. Dr. Joseph Lorenz of the Coriell Institute for Medical Research conducted DNA tests on the 5,000-year-old bodies that were found in what has been dubbed “Windover Bog.” DNA tests were able to be performed on the bodies, because the oxygen-depleted environment prevented the bodies from decomposing. The *Science Channel* interviewed Dr. Lorenz:

Dr. Lorenz: “When I sequenced larger fragments and I was looking for the sites that I know are characteristic of Native American haplogroups, I was surprised because I did not find them.”

Narrator: “In contrast to all previous findings, Lorenz could not confirm the Windover people were Native Americans. Further investigation reveals something even more remarkable.”

Dr. Lorenz: “I went back to the screen and I looked at the sequence again, and the first person’s DNA looked European. When I looked at the second one, it looked European. When I looked at the third, fourth, and fifth, they were slightly different from the first two, but they looked European.”

I found this interview on YouTube at
<http://www.youtube.com/watch?v=vbayBEbIEwc>

II. THE CINMAR DISCOVERY

In 1970 A.D., the *Cinmar*, a scallop trawler working near the mouth of Chesapeake Bay, snagged a mastodon tusk and other bones with its net. Also found by the fishermen was a “gorgeous knife of volcanic rock more than 7 inches long.” (Cook, Gareth. “Did the Solutreans Settle America first?” *The Boston Globe*. March 18, 2012.) The mastodon’s bones dated to being 22,000 years old, and so scientists logically theorized that the knife was equally as old. This age predates the migration of Asiatics to North America via the Bering Strait by thousands of years.

III. THE KENNEWICK MAN LAWSUIT

The following is the entirety of the opinion of the federal court case that Dr. O’Neill mentioned in Chapter 5 of the novel:

***Bonnichsen v. United States*, 217 F. Supp. 2d 1116 (D. OR. 2002)**

Alan L. Schneider, Paula A. Barran, Barran Liebman LLP, Portland, OR, for Plaintiffs.

David F. Shuey, U.S. Department of Justice, Environment & Natural Resources Division, General Litigation Section, Washington, DC, Timothy W. Simmons, Assistant U.S. Attorney, Portland, OR, for Defendants.

OPINION AND ORDER

JELDERKS, United States Magistrate Judge.

Plaintiffs bring this action seeking judicial review of a final agency decision that awarded the remains of the "Kennewick Man" to a coalition of Indian tribes and denied the Plaintiffs' request to study those remains. Plaintiffs assert other claims based upon alleged statutory violations.

Plaintiffs seek to vacate the administrative decision which was made after an earlier decision was remanded to the agency for further proceedings. For the reasons set out below, I set aside the decision awarding the remains to the Tribal Claimants, enjoin transfer of the remains to the Tribal Claimants, and require that Plaintiffs be allowed to study the remains. Plaintiffs' request for other relief is granted in part and denied in part.

PARTIES

The Plaintiff scientists are highly regarded experts in their fields. Plaintiff Bonnicksen is Director of the Center for the Study of the First Americans at Oregon State University. Plaintiff Brace is Curator of Biological Anthropology at the University of Michigan Museum of Anthropology. Plaintiffs Gill, Haynes, Jantz, and Steele are anthropology professors. Plaintiff Owsley is division head for physical anthropology at the Smithsonian Institution's National Museum of Natural History. Plaintiff Stanford is Director of the Smithsonian's Paleo Indian Program.

The Defendants are the Army Corps of Engineers, the United States Department of the Interior, the Secretary of the Interior, and other federal officials. *Amici curiae* have also participated. ^[1]

I. BACKGROUND

A. Pre-Litigation Events

In July 1996, a human skull and scattered bones were discovered in shallow water along the Columbia River near Kennewick, Washington. ^[2] The remains were found on federal property under the management of the United States Army Corps of Engineers (Corps), and were removed pursuant to an Archeological Resources Protection Act (ARPA) permit dated July 30, 1996. ^[3] Local anthropologists who examined the find at the request of the county coroner initially believed the remains were of an early European settler or trapper, based upon physical features such as the shape of the skull and facial bones, and certain objects which were found nearby. ^[4]

However, the anthropologists then observed a stone projectile point (aka "lithic object") embedded in the ilium (*i.e.*, upper hip bone). The object's design, when viewed with x-rays and CT scans of the hip, resembled a style that was common before the documented arrival of Europeans in this region. Further examination of the remains revealed characteristics inconsistent with those of a European settler, yet also inconsistent with any American Indian ^[5] remains previously documented in the region.

To resolve this ambiguity, a minute quantity of metacarpal bone was radiocarbon dated. The laboratory initially estimated that the sample was between 9265 and 9535 calendar years old, COE 8715, but later adjusted that estimate to between 8340 and 9200 calendar years old after factoring in several corrections. COE 4030, DOI 10023.

^[6]

Human skeletons this old are extremely rare in the Western Hemisphere, and most found to date have consisted of very fragmented remains. Here, by contrast, almost 90% of this man's bones were recovered in relatively good condition, making "Kennewick Man"--as he was dubbed by the news media--"one of the most complete early Holocene ^[7] human skeletons ever recovered in the Western Hemisphere." R.E. Taylor, *Amino Acid Composition and Stable Carbon Isotope Values on Kennewick Skeleton Bone*.

The discovery also attracted attention because some physical features, such as the shape of the face and skull, appeared to differ from modern American Indians. Many scientists believed the discovery could shed considerable light on questions such as the origins of humanity in the Americas. According to Plaintiff Dr. Douglas Owsley of the Smithsonian Institution, "[w]ell-preserved Paleo American

remains are extremely rare. The Kennewick Man skeleton represents an irreplaceable source of information about early New World populations, and as much data should be obtained from it as possible." DOI 1585. Arrangements were made to transport the remains to the Smithsonian Institution for scientific study by a team including Plaintiffs Owsley, Jantz and Stanford. COE 7905, 9461-62.

Local Indian tribes opposed scientific study of the remains on religious grounds:

When a body goes into the ground, it is meant to stay there until the end of time. When remains are disturbed and remain above the ground, their spirits are at unrest.... To put these spirits at ease, the remains must be returned to the ground as soon as possible. Joint Tribal *Amici* Memorandum (1997) at 4-5.

In response to arguments that scientific study could provide new information about the early history of people in the Americas, the Confederated Tribes of the Umatilla asserted, "We already know our history. It is passed on to us through our elders and through our religious practices." DOI 1376. "From our oral histories, we know that our people have been part of this land since the beginning of time. We do not believe that our people migrated here from another continent, as the scientists do." *Id.*

Five Indian groups (hereafter, the "Tribal Claimants") ^[8] demanded that the remains be turned over to them for immediate burial at a secret location "with as little publicity as possible," and "without further testing of any kind." DOI 1256-57, 1373-76, 1380. The Tribal Claimants based their demand on the Native American Graves Protection and

Repatriation Act, 25 USC § 3001 *et seq.* ("NAGPRA"), enacted in 1990.

Citing NAGPRA, the Corps seized the remains shortly before they could be transported to the Smithsonian for study. The Corps also ordered an immediate halt to DNA testing, which was being done using the remainder of the bone sample that had been submitted for the radiocarbon dating earlier. After minimal investigation, the Corps decided to give the remains to the Tribal Claimants for burial.

As required by NAGPRA, the Corps published a "Notice of Intent to Repatriate Human Remains" in a local newspaper.

[\[9\]](#)

Plaintiffs and others, including the Smithsonian Institution, objected to the Corps' decision, asserting that the remains were a rare discovery of national and international significance. They questioned whether NAGPRA was applicable because certain skeletal traits did not resemble those of modern American Indians, and argued that the Tribal Claimants did not meet the statutory requirements to claim the remains. In late September 1996, several of the Plaintiffs asked Major General Ernest J. Herrell, Commander of the Corps' North Pacific Division, to allow qualified scientists to study the remains.

When the Corps failed to respond to these objections and requests, and evidenced its intent to repatriate the remains, Plaintiffs commenced this litigation. [\[10\]](#) Plaintiffs have consistently sought two primary objectives: to prevent the transfer of the remains to the Tribal Claimants for burial, and to secure permission for Plaintiffs to study the remains.

It is undisputed that if the Tribal Claimants gain custody of the remains, they will prohibit all further scientific study and documentation of the remains, whether by Plaintiffs or by other scientists. *See, e.g.*, DOI 3362, 3386.

B. First Phase of The Litigation

On October 23, 1996, this court held a hearing on Plaintiffs' request for a temporary restraining order. In lieu of a formal injunction, Defendants agreed to give Plaintiffs at least 14 days notice before any disposition of the remains to allow Plaintiffs time to seek relief from this court. Defendants later moved to dismiss this lawsuit. In an Opinion issued February 19, 1997, I denied the motion. *Bonnichsen v. United States*, [969 F.Supp. 614](#) (D.Or.1997).

Defendants then moved to dismiss this lawsuit on the grounds that Plaintiffs lacked standing to maintain this action, that the claims were not ripe because the Corps had not made a final decision, and that the claims were moot because the Corps' earlier decision was no longer in effect. In an Opinion issued on June 27, 1997, I rejected each of those contentions. *Bonnichsen v. United States*, [969 F.Supp. 628](#) (D.Or.1997). In addition, I found "that the agency's decision-making procedure was flawed" and its decision "premature," that the Corps "clearly failed to consider all of the relevant factors or all aspects of the problem," "did not fully consider or resolve certain difficult legal questions," "assumed facts that proved to be erroneous," and "failed to articulate a satisfactory explanation for its actions." *Id.* at 645. I also questioned whether "the Corps has entirely abandoned its earlier decision and is now objectively considering the evidence and the law without any preconceived notions concerning the outcome." *Id.* at 641.

I vacated the Corps' earlier decision regarding disposition of the remains, and remanded the issues to the Corps for

further proceedings. The Corps was directed "to fully reopen this matter, to gather additional evidence, to take a fresh look at the legal issues involved," and to reach a decision that was based upon all of the evidence. *Id.* at 645. Relevant legal standards were to be applied and the Corps was to provide a clear statement of the reasons for its decision. *Id.* In addition, I provided the Corps with a non-exclusive list of issues to consider on remand, and ordered Defendants to continue storing the remains "in a manner that preserves their potential scientific value" pending a final determination of the Plaintiffs' claims. *Id.* at 646, 648, 651-54.

In the same decision, I denied, without prejudice, Plaintiffs' motion to study the remains, and directed the Corps to consider, on remand, "whether to grant Plaintiffs' request for permission to study the remains." ^[11] *Id.* at 632, 651.

C. Events Following Remand

1. Curation

Storage of the remains in a manner that preserves their potential scientific value has been a topic of considerable concern. In September 1996, the femurs apparently disappeared. It was 18 months before the Corps discovered that the femurs were missing, and almost five years before they were recovered. ^[12]

Only weeks after the Corps disclosed that the femurs were missing, a box with a small quantity of bones believed to be from the Kennewick skeleton was taken by Tribal representatives from the Corps' "secure" storage facility and secretly buried, under circumstances the Corps has never satisfactorily explained. ^[13]

The remaining bones were initially stacked on top of each other in a plywood box--the cover held in place with strips of duct tape--with inadequate padding, environmental controls, or other precautions necessary to fully preserve their potential scientific value. COE 2470-79, 2506-07, 2521, 5332-49, DOI 1867-01889. A few bones were stored in a paper sack. COE 5334. ^[14]

The Corps allowed Tribal representatives to visit the remains to conduct religious ceremonies without notifying the court or opposing parties, and allowed the remains to be handled and stored in a manner that failed to protect them from possible contamination by modern DNA. This potentially jeopardized, and certainly complicated, subsequent efforts to identify the ancestry of the Kennewick Man through DNA analysis. ^[15] During ceremonies, the Corps allowed Tribal representatives to place plant materials in the container with the remains, and to burn additional plant material (reportedly cedar or sage) on, or close to, the remains. DOI 2907, COE 2471, 5334, 7931. After it became apparent that the Corps lacked the expertise, facilities, and perhaps the commitment to properly curate the remains, the court ordered that the remains be transferred to a climate-controlled secure storage room at the Burke Museum in Seattle.

2. Limited Study of the Discovery Site

In December 1997, a team composed of representatives from the Tribal Claimants, the Corps and other federal agencies, and a team from Washington State University led by Dr. Gary Huckleberry, ^[16] performed a very limited investigation of the site where the remains had been found. COE 4895-A ^[17] to 5036, 5815-64. The study focused on

determining whether the sediment record was consistent with the radiocarbon date obtained, and whether the remains were buried intentionally or by natural causes such as a flood. Neither question was conclusively resolved, but initial indications were that the sediment record was generally consistent with the radiocarbon date.

The scope of the 1997 study was severely restricted because the Tribal Claimants strongly opposed any study of the site. COE 4509, 4547-48, 4553-54, 4562-63, 4924, 5672-73, 5838-40, 5925-26, 6713-14, 6718a-b. According to Dr. Huckleberry, less than 0.0001% of the easily-testable sediment volume was examined. SUP 7.

Dr. Huckleberry, among others, has strongly recommended additional investigation of the site to confirm the accuracy of the radiocarbon date, to ascertain whether the remains may have been contaminated with "old" or "new" carbon (which could distort the radiocarbon results), and to ascertain whether any artifacts were present that might furnish clues to the cultural affiliation of the Kennewick Man. COE 4273-95, 4872-74 B, 5837-38, SUP 2-24. *See also*, COE 4998 (initial test of ground-penetrating radar "shows great promise" for detecting any cultural artifacts that might be present at the site). ^[18] However, the Corps has refused to authorize any further study of the site, and has taken affirmative steps to prevent any future study.

3. Burial of the Discovery Site

In April 1998, the Corps buried the discovery site of the remains under approximately two million pounds of rubble and dirt, topped with 3700 willow, dogwood, and cottonwood plantings. COE 5873-74, DOI 2347-51, 2515. The lengthy administrative record that Defendants filed with

this court documents only a portion of the process by which the decision to bury the site was made. Nevertheless, that record strongly suggests that the Corps' primary objective in covering the site was to prevent additional remains or artifacts from being discovered, not to "preserve" the site's archaeological value or to remedy a severe erosion control problem as Defendants have represented to this court.

The proposal to bury the site originated in September 1996, COE 4542, SUP 930-36, not in the Fall of 1997 as the Corps has represented. The Corps told the Tribal Claimants it shared their concern "that continuing erosion may result in more exposures" and that it would proceed with plans to shore up the site "as soon as possible." SUP 934-36. The Tribal Claimants expressed dissatisfaction with the Corps' original proposal for a temporary "soft" erosion control project, warning that other human remains could be uncovered or that pothunters might loot the site in search of artifacts. SUP 907-11, 913, COE 4542, 5678-79, 5766.

The project to cover the site was initially deferred while this litigation proceeded, but was revived in 1997 after this court vacated the Corps' original decision to turn over the remains to the Tribal Claimants. The Tribal Claimants demanded, and the Corps eventually agreed, that the site be "armored" to provide "permanent protection" against disturbances. SUP 886-93, 907-11, 913, COE 4542, 5678-79, 5766, 5798.

On or about November 6, 1997, the "White House" ordered Lt. Colonel Donald Curtis, Jr., Corps District Engineer, to proceed with the armoring project. SUP 323, 821. ^[19] The project was to be completed by January 1, 1998, and the Corps was given a budget of \$200,000 to accomplish the task. SUP 821, COE 5873. ^[20]

The Corps consulted extensively with the Tribal Claimants, but told Plaintiffs nothing about plans to bury the site. The Plaintiffs heard rumors about this project, and beginning in November 1996, repeatedly asked Defendants about it. (*See, e.g.*, COE 5900-02 (letter dated July 29, 1997), 5903 (Dec. 12, 1996), and 5904 (letter of Nov. 6, 1996)). Defendants withheld all information regarding the project from Plaintiffs until December 26, 1997, COE 5732, *after* the final decision had been made.

When the Corps' intentions became known, legislation was introduced to prohibit the Corps from undertaking the project without approval from this court. COE 6004, 6316-20, 6341. This legislation passed both houses of Congress, and awaited only a conference committee to resolve differences in unrelated provisions of the bills. SUP 329-31. The Corps initially told the local congressional delegation that it would comply with the legislation, but in a decision made at the highest levels of the Corps, the agency reversed its course within 24 hours. COE 4535, 4654-57, SUP 279-80, 291, 320-23, 332, 334-36. Taking advantage of a brief congressional recess, the Corps announced it would proceed with the project unless enjoined. COE 5762-63, 5771a, 5772-76, 5791, SUP 273-74, 286-87, 345, 359, 381.

[21]

When Plaintiffs did not immediately move for injunctive relief, the Corps proceeded with the project despite an "almost ... steady stream of calls" from outraged citizens and from some members of Congress as well. SUP 273-74. The Commander of the Corps, General Joe Ballard, predicted that "the din will die out very quickly." SUP 273-74.

Burial of the discovery site hindered efforts to verify the age of the Kennewick Man remains, and effectively ended efforts to determine whether other artifacts are present at the site

which might shed light on the relationship between the remains and contemporary American Indians. DOI 2648-49, 4019-42, COE 5138. *See also*, SUP 950-53 (discussion of harm that can result from burial of an archaeological site). Although the Corps has represented that it buried the site to preserve its archaeological value for future study, the Corps has denied all requests to study the site. COE 4084, 4160, 4163, 4167-80, 4300-01, 5139, 5254, 5550, 5664, 5833, SUP 001-26.

4. Interagency Agreement with the Department of Interior

On March 24, 1998, the Corps and the Department of Interior (DOI) entered into an Interagency Agreement that effectively assigned the DOI responsibility for deciding whether the remains are "Native American" under NAGPRA, and for determining their proper disposition. DOI 2676-78. Thereafter, the DOI assumed the role of lead agency on most issues concerning this case. ^[22]

5. The Agency's Examination of the Remains

Almost two years after this matter was remanded for reconsideration, Defendants began to examine the remains in detail. The Secretary's experts first attempted to ascertain, through non-destructive ^[23] examination of the remains, approximately when the Kennewick Man had lived, his ancestry, and whether he could be linked to a modern tribe or people. Those experts estimate that he was 5' 9" to 5' 10" tall, was 45 to 50 years of age when he died, DOI 10677, and was 15 to 20 years old when the projectile point became embedded in his hip, DOI 10681. Red stains were found on several bones, which Defendants initially attributed to ochre that was sometimes used in mortuary

rituals. It was later determined that the stains "are unlikely to be of cultural origin" and appeared to be the result of natural post-mortem processes. DOI 9766.

The condition of the remains strongly suggests that the body was not left exposed on the surface after death, but Defendants' experts were unable to determine whether the body was buried intentionally or by a catastrophic event such as a flood. DOI 9765, 10664. One group of experts thought intentional burial was the most probable scenario, but ultimately concluded that "given the currently available evidence, the issue of whether or not this individual was intentionally buried remains unresolved." DOI 9765. A second group of experts, who conducted limited studies on the site before it was covered, concluded that the skeleton most likely was buried by natural processes. DOI 2647, 02651. The Corps' decision to bury the site has prevented further examination of this issue.

Defendants' experts were unable to determine, from non-destructive examination alone, when the Kennewick Man lived. However, analysis of sediment layers where he was found supports the hypothesis that he was buried not less than 7600 years ago, and could have been buried more than 9000 years ago (the date indicated by the initial radiocarbon dating). DOI 2647, 10053. Further study of the sediments was strongly recommended, DOI 2647-51, but Defendants' decision to bury the site prevented completion of those studies.

The experts compared the physical characteristics of the remains-- *e.g.*, measurements of the skull, teeth, and bones--with corresponding measurements from other skeletons. They concluded that the Kennewick remains are unlike *any*

known present-day population, American Indian or otherwise. ^[24] DOI 10665, 10685-92.

Like other early American skeletons, the Kennewick remains exhibit a number of morphological features that are not found in modern populations. For all craniometric dimensions, the probabilities of membership in modern populations were zero, indicating that Kennewick is unlike any of the reference samples used. Even when the least-conservative inter-individual distances are used to construct typicality probabilities, Kennewick has a low probability of membership in any of the late Holocene reference samples.... [These results] are not surprising considering that Kennewick is separated by roughly 8,000 years from most of the reference samples [in the database.] DOI 10691.

The most craniometrically similar samples appeared to be those from the south Pacific and Polynesia as well as the Ainu of Japan, a pattern observed in other studies of early American crania from North and South America.... Only the odontometric data suggested a connection between Kennewick and modern American Indians, but the typical probabilities for this analysis were all very low. Clearly the Kennewick individual is unique relative to recent American Indians, and finds its closest association with groups of Polynesia and the Ainu of Japan. *Id.*

Although the "strongest morphological affinities for the Kennewick remains are with contemporary or historic 'populations in Polynesia and southern Asia, and not with American Indians or with Europeans in the reference samples' ... even the 'strongest' morphological affinities with modern human populations" are "not particularly robust." DOI 10067-68. "The Kennewick individual can be excluded, on the basis of dental and cranial morphology," not just

"from recent American Indians" but "from *a//* late Holocene human groups." DOI 10692 (emphasis in original).

Defendants' experts cautioned, however, that an apparent lack of physical resemblance between the Kennewick Man and present-day Indian people "does not completely rule out the possibility that these ancient remains might be biologically ancestral to modern American Indian populations." DOI 10684. Moreover, although the Kennewick Man's morphological traits do not closely resemble those of modern American Indian populations, Defendants' experts note that the Kennewick Man's traits are generally consistent with the very small number of human remains from this period that have been found in North America. DOI 10067-68, 10691. They also note potential similarities to certain Archaic populations (between 2,000 and 8,000 years old) from the northern Great Basin and eastern woodlands of North America. DOI 10068, 10688, 10692.

Because they concluded that the non-destructive examination did not furnish a definitive answer to the question whether the Kennewick Man is "Native American" for purposes of NAGPRA, Defendants sent several small bone samples to selected laboratories for additional radiocarbon dating. Whether due to differences in how long a particular bone had been exposed to the elements, technique in selecting the samples, deterioration while in storage, or some other reason, the samples tested in 1999 were in much poorer condition than the sample tested in 1996, and there were considerable variations in the results. DOI 5809-48. The best preserved sample yielded a radiocarbon age of 8410 +/-40 BP, virtually identical to the results of the 1996 testing. DOI 10020. After adjustments, the age of that sample was estimated at between 9370 and 9560 calendar years, although that date might be "several

hundred years" too old if the Kennewick Man had a mostly marine diet. DOI 10027-29. ^[25]

The 1996 and 1999 tests, coupled with an analysis of sediments and the lithic object embedded in the ilium, established to the Secretary's satisfaction that the remains are probably between 8500 and 9500 years old. DOI 10015, 10018-22.

Relying simply on the age of the remains, and the fact that they were found inside the United States, Defendants formally pronounced the remains "Native American." DOI 10018-22. In an effort ^[26] to determine whether DNA could establish a link between the remains and any particular Tribal Claimant, and to answer other questions regarding the ancestry of the remains, Defendants authorized DNA testing. The selected laboratories were unable to isolate uncontaminated DNA within the allotted time, though it is not clear why the testing failed. It is also unclear whether, given more time, different samples, or technological advances, it would be possible to isolate uncontaminated DNA from the Kennewick remains. ^[27]

6. Other Studies by Defendants' Experts

In addition to examining the remains, Defendants' experts researched and prepared reports on a variety of topics, including archaeological evidence regarding pre-historic human habitation in the southwestern Columbia Plateau, oral histories of the claimant tribes, linguistic studies, and an analysis of the lithic object embedded in the ilium. The experts' conclusions are discussed later in this Opinion.

7. Procedural Issues on Remand

Without disclosure to the public or the Plaintiffs, Defendants furnished the Tribal Claimants with advance copies of the cultural affiliation reports prepared by their experts. DOI 6982 (gave Tribal Claimants copies of draft expert reports no later than February 9, 2000); DOI 8695 (gave Tribal Claimants copies of Secretary's "final" expert reports no later than June 21, 2000, to be used in preparing their own submissions and comments, but requested that they restrict access to the reports because "we are not planning to release these reports to the public until the Department of the Interior has made its decisions and recommendations in this matter").

The Tribal Claimants also received a private letter prepared by Dr. McManamon, a key decision maker for the Defendants, which articulated Defendants' concerns regarding the evidence supporting the claim for the remains. DOI 6982, 8695-96; 8703-05, 8713-19, 9101-02. Defendants urged the Tribal Claimants to supplement the record with expert reports of their own, and to otherwise address the issues that Defendants had identified. The Tribal Claimants responded by furnishing numerous reports to Defendants. ^[28]

Despite Plaintiffs' repeated requests for clarification of the issues and access to the administrative record, they were not given a similar opportunity. *See, e.g.*, ER 400-01, DOI 8228-29; June 20 Tr. at 320-21. Plaintiffs were permitted to submit documents, but had to do so without knowing specifically what they were commenting upon.

While preparing their final decision in this case, Defendants met privately with the Tribal Claimants at least once to discuss the merits of the cultural affiliation determination. ^[29] DOI 8695-8705, 9101-02, 9499. Defendants did not invite

Plaintiffs to participate, nor did they otherwise disclose the substance of these communications.

Plaintiffs point to other documents which support the inference that Defendants are biased in favor of the Tribal Claimants. *See, e.g.*, COE 7905 ("I told [Armand Minthorn] we will do what the tribes decide to do with the remains"); COE 9311 ("the colonel has made [turning over the remains to the Tribal Claimants] his top priority"); (COE 9471a, ER 396) (internal Corps memo stating that "[t]he District needs to make [a] clear, unequivocal demonstration of its commitment to the tribes as being a compassionate and supportive partner in restoring the remains to a condition of proper interment with dignity and respect ..."); ER 398 ([Dr. Owsley] "and all other members of the scientific community have been denied direct access [to the Kennewick remains] because of the district's commitment to the tribal coalition"); COE 8663-77 (minutes of meeting between tribal representatives and Corps regarding management and construction of dams, fishing rights, and stream management, during which Kennewick Man issues were repeatedly raised). A number of these documents precede this court's Order vacating the Corps' original decision to award the remains to the Tribal Claimants.

D. The Challenged Decisions

On January 13, 2000, the DOI announced its determination that the Kennewick remains are "Native American" as defined by NAGPRA. DOI 5816-21. The decision was premised on only two facts: the age of the remains, and their discovery within the United States. The agency's Opinion stated:

As defined in NAGPRA, "Native American" refers to human remains and cultural items relating to tribes, peoples, or

cultures that resided within the area now encompassed by the United States prior to the historically documented arrival of European explorers, irrespective of when a particular group may have begun to reside in this area, and, irrespective of whether some or all of these groups were or were not culturally affiliated or biologically related to present-day Indian tribes. DOI 5816. Applying that definition, the DOI concluded that the remains were "Native American" because they were "clearly pre-Columbian." DOI 5819.

On September 25, 2000, the DOI announced its final decision to award the Kennewick remains to a coalition of the Tribal Claimants. DOI 10012-17. The decision letter, signed by then-Secretary of the Interior Bruce Babbitt, found by a "preponderance of the evidence that the Kennewick remains are culturally affiliated with the present-day Indian tribe claimants." DOI 10016. The Secretary "further determined that a claim based on aboriginal occupation ... is also a basis for the disposition of the Kennewick remains to the claimant Indian tribes." *Id.* Relying upon their determination that the remains were subject to NAGPRA, and that the remains should be awarded to the Tribal Claimants, Defendants again denied Plaintiffs' request to study the remains. DOI 10017, COE 0001-07. Defendants also rejected the contention that the study prohibition violates Plaintiffs' constitutional rights under the First and Fifth Amendments. *Id.*

Plaintiffs then filed an Amended Complaint challenging these decisions, and asserting additional claims. The parties and the *amici curiae* fully briefed the issues, and the court heard two days of oral argument.

E. Claims

Plaintiffs bring seven claims for relief. The first claim, brought pursuant to the Administrative Procedure Act (APA), 5 USC §§ 701-706, seeks judicial review of Defendants' decision on remand.

The second claim alleges several specific violations of NAGPRA.

The third claim alleges that Defendants violated the National Historic Preservation Act (NHPA), 16 USC § 470 *et seq.*, by burying the site where the remains of the Kennewick Man were found.

The fourth claim alleges that Defendants violated the Archaeological Resource Protection Act (ARPA), 16 USC § 470aa *et seq.*, by failing to maintain the Kennewick Man remains "for the benefit of the American people," failing to make the remains of the Kennewick Man available for scientific and educational purposes, and failing to properly curate the remains to ensure their long-term preservation as required by an earlier Order of this court.

The fifth claim alleges that Defendants violated the Freedom of Information Act (FOIA), 5 USC § 552, by failing to respond to Plaintiffs' requests for information.

The sixth claim, brought pursuant to the Declaratory Judgment Act, 28 USC § 2201, sets out Plaintiffs' demand for declaratory and injunctive relief based upon violations alleged in other claims.

The seventh claim, brought pursuant to 28 USC § 1361, seeks mandamus relief in the form of an Order compelling Defendants to allow Plaintiffs access to the remains of the Kennewick Man "for purposes of study, publication, teaching and scholarly debate."

In their prayer for relief, Plaintiffs request seventeen separate elements of declaratory and injunctive relief, and assert the right to recover the costs, disbursements, and reasonable attorney fees incurred in this action.

II. JUDICIAL REVIEW OF DECISIONS MADE ON REMAND

A. Legal Standards

Under the Administrative Procedure Act, a reviewing court shall "hold unlawful and set aside agency action, findings, and conclusions found to be ... arbitrary, capricious, an abuse of discretion, or otherwise not in accordance with the law." 5 USC § 706(2)(A); *Northwest Motorcycle Ass'n v. United States Dept. of Agriculture*, [18 F.3d 1468](#), 1471 (9th Cir. 1994). The court is not empowered to substitute its judgment for that of the agency, *Citizens to Preserve Overton Park, Inc. v. Volpe*, [401 U.S. 402](#), 416, [91 S.Ct. 814](#), 28 L.Ed.2d 136 (1971), or to set aside the agency's decision simply because the court, as an original matter, might have reached a different result. See *Arizona Cattle Growers' Ass'n v. United States Fish & Wildlife*, [273 F.3d 1229](#), 1236 (9th Cir. 2001). However, the court is not relegated to the role of a "rubber stamp." *Id.*

An agency's decision must be based upon a "reasoned evaluation of the relevant factors." *Marsh v. Oregon Natural Resources Council*, [490 U.S. 360](#), 378, [109 S.Ct. 1851](#), 104 L.Ed.2d 377 (1989). The agency must "articulate[] a rational connection between the facts found and the choice made," *Arizona Cattle Growers'*, 273 F.3d at 1236, and an "agency's explanation must be sufficient to permit effective judicial review." *Northwest Motorcycle*, 18 F.3d at 1478. See also, *In re Sang Su Lee*, [277 F.3d 1338](#), 1342 (Fed.Cir. 2002).

Although the court may uphold a decision "of less than ideal clarity if the agency's path may reasonably be determined," the court cannot infer an agency's reasoning from mere silence. *See, Beno v. Shalala*, [30 F.3d 1057](#), 1073-76 (9th Cir. 1994) (setting aside agency decision where there was no indication that the Secretary had considered materials submitted by the plaintiffs).

An agency decision will not be upheld under the arbitrary and capricious standard unless the court finds that the evidence before the agency provided a rational and ample basis for its decision. *Northwest Motorcycle*, 18 F.3d at 1471. An agency's decision may also be set aside if the agency has relied on factors that Congress has not intended the agency to consider, has entirely failed to consider an important aspect of the issue, has offered an explanation for its decision that runs counter to the evidence before the agency, or if the decision is so implausible that it could not be based on a difference in view or be the product of agency expertise. *Inland Empire Public Lands Council v. Glickman*, [88 F.3d 697](#), 701 (9th Cir. 1996). In some circumstances, an agency's failure to gather or to consider relevant evidence is also grounds for setting aside the decision. *See, Mt. Diablo Hospital v. Shalala*, [3 F.3d 1226](#), 1232 (9th Cir. 1993).

When an agency's decision turns upon the construction of a statute or regulation, the court must consider whether the agency correctly interpreted and applied the relevant legal standards.

B. Compliance with Administrative Procedures Act

Plaintiffs contend that agency decision makers had improper *ex parte* contacts with other agencies, the Tribal Claimants, and Defendants' trial attorneys; foreclosed Plaintiffs'

meaningful participation in the decision-making process; furnished the Tribal Claimants with advance copies of key reports and gave the Tribal Claimants an opportunity to rebut the reports and supplement their claims without affording those opportunities to Plaintiffs; failed to act as neutral and fair arbiters of the claim; and predetermined their decisions. Plaintiffs also assert that agency decision makers improperly failed to document all information on which the decision was based, including *ex parte* communications.

Adjudication of the Tribal Claimants' request for repatriation of the remains of the Kennewick Man presents somewhat unusual issues of administrative procedure. In a typical adjudication, *ex parte* contacts between agency employees involved in the decision-making process and "interested persons" outside the agency are not allowed. *See*, 5 USC § 557(d)(1); *Portland Audubon Society v. Endangered Species Committee*, [984 F.2d 1534](#), 1543 (9th Cir. 1993) ("We think it is a mockery of justice to even suggest that ... decisionmakers may be properly approached on the merits of a case during the pendency of an adjudication."). However, consultation with tribal claimants is specifically mandated under the regulations applicable to NAGPRA. *See*, 43 CFR §§ 10.4, 10.5 (federal agency to notify tribal organizations likely to be culturally affiliated with human remains; agency must share variety of information pertaining to resolution of cultural affiliation determination).

The parties have cited, and I have found, no reported decisions addressing these particular circumstances. In addition, the parties disagree as to whether a contested NAGPRA claim is an adjudication governed by 5 USC §§ 554 and 557(d)(1), and as to what procedural requirements apply if agency proceedings are not governed by those statutes.

I need not determine precisely what procedures were required, because the agency's decision must be vacated for substantive reasons regardless of the exact procedures that should have been followed. It is sufficient to note that decisions addressing the obligations of agencies under the APA in various contexts appear to uniformly require that, regardless of the particular method used to reach a decision, the decision-making process must be fair to all affected parties. *E.g., Avoyelles Sportsmen's League, Inc. v. Marsh*, [715 F.2d 897](#), 910 (5th Cir. 1983) (critical question in any challenge to the propriety of the method used by agency in reaching decision is whether procedure used is fair).

Based upon a familiarity with this litigation developed over a number of years and a thorough review of the record, I conclude that the final decisions challenged here were not made by neutral and unbiased decision makers in a fair process as is required under the APA. Though I am satisfied that the agency's *ex parte* contacts with the government's trial attorneys did not violate Plaintiffs' rights, I am concerned by the largely undisputed evidence that agency decision makers:

(1) secretly furnished the Tribal Claimants with advance copies of documents such as expert reports, which allowed the Claimants (and *only* the Claimants) to rebut the reports and submit responsive expert reports of their own before the administrative record closed; ^[30]

(2) secretly met with the Tribal Claimants at a critical time in the decision-making process to discuss the mental impressions of the decision makers and potential weaknesses in the claims, and gave the Claimants an *ex*

parte opportunity to influence the decision makers and to supplement the record in response to these concerns; ^[31]

(3) secretly sent letters to the Tribal Claimants regarding the same; ^[32]

(4) secretly notified the Tribal Claimants that the aboriginal lands issue was under consideration so they could supplement the record before it closed; ^[33] and

(5) refused to allow Plaintiffs to see any of the expert reports or other materials in the record before the administrative record was closed and the final decision was made, and refused to clarify the issues under consideration.

^[34]

I am also concerned about the decision to cover the site where the remains of the Kennewick Man were found. Though the Corps cited erosion control as the purpose of the project, it appears that the Tribal Claimants' concern about further site investigation was the principal factor in the decision to cover the site. That action was consistent with Defendants' approach throughout this litigation, which has been marked by an appearance of bias. This course of conduct is especially troubling because the court set aside the original agency decision in this matter after determining that the Corps had prejudged the outcome and had suppressed any doubts about the proper result "in the interests of fostering a climate of cooperation with the tribes." *Bonnichsen*, 969 F.Supp. at 642.

Resolution of the present dispute concerning Defendants' decision-making process does not require a full explication of the "consultation" requirements of the relevant regulations. It is sufficient to note that the primary purpose

of consultation appears to be to inform those who may be affiliated with cultural items of their discovery and proposed disposition. Nothing in these regulations requires an agency to assume that particular items meet the statutory definitions of "Native American" or "cultural affiliation," or to side with claimants in any dispute or litigation, or prevents an agency from furnishing the same information to tribal claimants and others interested in the agency's determination. Nothing in NAGPRA or related regulations appears to in any way lessen an agency's obligation to make fair and unbiased decisions concerning claims for discovered items to which the Act might apply. Nothing in the provisions for "consultation" appears to allow an agency to collude with a claimant when a third party challenges a proposed disposition.

Under the APA, a court may set aside an agency action which it determines is "arbitrary, capricious, an abuse of discretion, or otherwise not in accordance with law" or "without observance of procedure required by law." 5 USC § 706(2)(A) & (D); *Natural Resources Defense Council v. Houston*, [146 F.3d 1118](#), 1125 (9th Cir. 1998). A fair reading of the record before the court leads to the conclusion that, since the time the Corps took possession of the remains of the Kennewick Man, Defendants have not acted as the fair and neutral decision makers required by the APA. However, I need not decide whether this unfairness in itself is sufficient to set aside the Secretary's decision. As discussed below, the Secretary's decisions must be set aside on substantive grounds, and it appears that a remand with instructions to fairly reevaluate the issues again would be futile. The Secretary has developed a voluminous record which the court has reviewed, and the parties have vigorously litigated this matter over the course of several years. Under these circumstances, judicial economy and the parties' interest in

resolving this litigation favor addressing the more substantive issues.

No useful purpose would be served by remanding the decision to the Secretary with instructions to again reevaluate the issues and to again revisit Plaintiffs' request to study in light of the court's analysis set out below. Defendants have had ample opportunity to develop and fairly evaluate the record and to make an unbiased decision, and there is no reason to believe that another remand would yield a different approach or result.

C. Definition of Native American

As the first step in his determination that the Tribal Claimants are entitled to the remains, the Secretary found that the Kennewick Man is "Native American" within the meaning of NAGPRA.

NAGPRA defines "Native American" as "of, or relating to, a tribe, people, or culture that is indigenous to the United States." 25 USC § 3001(9). However, in determining that the Kennewick Man is "Native American," the Secretary defined this term as referring to human remains and cultural items that resided within the area now encompassed by the United States prior to the historically documented arrival of European explorers, irrespective of when a particular group may have begun to reside in this area, and, irrespective of whether some or all of these groups were or were not culturally affiliated or biologically related to present-day Indian Tribes. DOI 10018. Defendants have clarified that, according to this definition, "Native American" refers to any remains or other cultural items that existed in the area now covered by the United States before 1492. DOI 06048, 06050. Under this definition, regardless of their origins or history, all remains and other cultural items found in the

United States that are now more than 510 years old are deemed "Native American" for the purposes of NAGPRA, even if they have no relationship to a present-day "tribe, people or culture."

In analyzing the Secretary's determination that the remains are "Native American," the threshold question is whether the Secretary's definition is binding on this court. Defendants and the Tribal Claimants cite *Chevron U.S.A., Inc. v. Natural Resources Defense Council, Inc.*, [467 U.S. 837](#), [104 S.Ct. 2778](#), 81 L.Ed.2d 694 (1984), in support of their contention that the court should defer to the Secretary's definition. They also contend that the court should defer to the agency's "longstanding" interpretation of the statute.

Defendants' arguments are not persuasive. "*Chevron* deference" is the deference to which an agency's reasonable statutory interpretation is entitled where Congress has "delegated authority to the agency, generally to make rules carrying the force of law, and ... the agency interpretation claiming deference was promulgated in exercise of that authority." *United States v. Mead Corp.*, [533 U.S. 218](#), 226-27, [121 S.Ct. 2164](#), 150 L.Ed.2d 292 (2001). In most cases where *Chevron* deference has been applied, the agency's interpretation has been the result of a process of notice and comment rule-making or formal adjudication, which the agency did not undertake here. *See, Christensen v. Harris County*, [529 U.S. 576](#), 587, [120 S.Ct. 1655](#), 146 L.Ed.2d 621 (2000) (interpretations "in opinion letter-like interpretations contained in policy statements, agency manuals, and enforcement guidelines, all of which lack the force of law--do not warrant *Chevron*-style deference"); *Martin v. Occupational Safety and Health Review Com'n*, [499 U.S. 144](#), 157, [111 S.Ct. 1171](#), 113 L.Ed.2d 117 (1991) (interpretive rules are not entitled to *Chevron* deference);

Hall v. United States Environmental Protection Agency, [273 F.3d 1146](#), 1155-56 (9th Cir. 2001).

Although the Secretary has rule-making authority, the interpretation at issue here was not enacted by any formal process. Instead, it is a statutory interpretation that was first announced by the Secretary's counsel during the course of this litigation. Accordingly, the interpretation is not the type of decision to which *Chevron* deference ordinarily applies. Defendants' contention that the court should defer to the agency's "longstanding" interpretation of the statute that allows for classification of the remains based solely upon age also fails. I find no support for the assertion that the agency has consistently taken the position that age alone suffices to determine "Native American" status. In response to a hypothetical posed during a hearing on June 2, 1997, Defendants indicated that NAGPRA would *not* govern the disposition of pre-Columbian remains that, for example, were clearly African and not American Indian. COE 7360-61. The Secretary's subsequent decision that all remains and other cultural items predating 1492 are "Native American" cannot be fairly characterized as "longstanding."

The objective of statutory interpretation is to ascertain the intent of Congress. *United States v. Daas*, [198 F.3d 1167](#), 1174 (9th Cir. 1999). The inquiry begins with the plain language of the statute. *Id.* Courts look to the entire statutory scheme to determine the plain meaning and congressional intent of a particular statutory provision, and give terms that are not defined by statute their ordinary meaning. *Id.* When interpreting statutes, courts do not assume that Congress intended to create odd or absurd results. *United States v. X-Citement Video, Inc.*, [513 U.S. 64](#), 69-70, [115 S.Ct. 464](#), 130 L.Ed.2d 372 (1994) (citing *Public Citizen v. United States Department of Justice*, [491 U.S. 440](#), 453-455, [109 S.Ct. 2558](#), 105 L.Ed.2d 377 (1989)).

As noted above, NAGPRA defines "Native American" as "of, or *relating* to, a tribe, people, or culture that *is* indigenous to the United States." § 3001(9) (emphasis added). Giving the "plain language" of this provision its ordinary meaning, use of the words "is" and "relating" in the present tense requires a relationship to a presently existing tribe, people, or culture. This is consistent with the Act's definition of the term "sacred objects" as meaning "ceremonial objects which *are* needed by traditional Native American religious leaders for the practice of traditional Native American religions *by their present day adherents*." 25 USC § 3001(3)(C) (emphasis added).

From this consistent use of the present tense, it is reasonable to infer that Congress intended the term "Native American" to require some relationship between remains or other cultural items and an existing tribe, people, or culture that is indigenous. The present-day people who are indigenous to the 48 contiguous states of the United States are, of course, the people who have been known as American Indians for hundreds of years. Interpreting the statute as requiring a "present-day relationship" is consistent with the goals of NAGPRA: Allowing tribes and individuals to protect and claim remains, graves, and cultural objects to which they have some relationship, but not allowing them to take custody of remains and cultural objects of persons and people to whom they are wholly unrelated.

The literal statutory definition of Native American, as applied to the continental United States, is also consistent with the common usage of the term. When the statute was enacted in 1990, the term "Native American" had become synonymous with "American Indian." ^[35] It is obvious from

the text of NAGPRA that Congress intended to include Alaska Natives and Native Hawaiians within the definition. However, as to the contiguous 48 states, nothing in the statute indicates that Congress intended to define Native American as including people or objects with no relationship to present-day American Indians.

As noted above, courts do not assume that Congress intends to create odd or absurd results. The potential for such results under the Defendants' definition of "Native American" further supports the conclusion that their definition is incorrect. Under that definition, all pre-Columbian remains and objects would be treated as Native American, "irrespective of when" a group arrived and regardless of whether the individuals are related in any way to present-day American Indians. Application of this definition could yield some odd results. The origin of the earliest Americans is an unresolved question. According to one theory with some support in the record, beginning up to 30,000 to 40,000 years ago, multiple waves of immigrants separated by thousands of years, with different points of origin and modes of travel, came into this hemisphere. *See, e.g.*, DOI 0631, 0956, 1508, 2143-45, 2177-85, 2786-99, 3203, 3425-26, 3930, 3940-64, 4269, 6704-05, 6850-51, 7236, 7861-66, 7888, 8206-09, 9547-48, COE 4747, 8036-40. Limited studies conducted on very old remains suggest that the peopling of the Americas was complex. *See, e.g.*, DOI 9548 (very ancient skulls found on this continent "more closely resemble southern Asian and Pacific Rim populations, while modern Native Americans bear close resemblance to northern Asian groups"). Some studies of ancient remains show little apparent affinity between ancient skulls and present-day American Indians (or any other modern group), and often show little affinity among the ancient remains themselves. *See, e.g.*, DOI 1721-22, 2251-52, 3863-67, 3930, 8186, 8944, 9548, 10441-42.

There is also evidence in the record that differences in appearance may reflect genetic differences between ancient samples and more recent American Indians and northern Asian populations. DOI 3930-31, 5944-46.

Under the Defendants' interpretation, possibly long--extinct immigrant peoples who may have differed significantly--genetically and culturally--from any surviving groups, would all be uniformly classified as "Native American" based solely upon the age of their remains. ^[36] All pre-Columbian people, no matter what group they belonged to, where they came from, how long they or their group survived, or how greatly they differed from the ancestors of present-day American Indians, would be arbitrarily classified as "Native American," and their remains and artifacts could be placed totally off-limits to scientific study. ^[37] This court cannot presume that Congress intended that a statutory definition of "Native American" requiring a relationship to a "tribe, people, or culture that is indigenous to the United States" yield such far-reaching results. ^[38]

The Secretary erred in defining "Native American" to automatically include all remains predating 1492 that are found in the United States. Nevertheless, the Secretary's ultimate determination that the remains of the Kennewick Man are "Native American" under NAGPRA is erroneous only if the administrative record contains insufficient evidence to support the conclusion that the remains are related to a present-day tribe, people, or culture that is indigenous to the United States as required by the statute. NAGPRA recognizes two distinct kinds of relationships: The first is the general relationship to a present-day tribe, people, or culture that establishes that a person or item is "Native American." The second, more narrowly defined specific relationship establishes that a person or item defined as

"Native American" is also "culturally affiliated" with a particular present-day tribe.

The requirements for establishing "Native American" status under NAGPRA are not onerous. They may be satisfied not only by showing a relationship to existing tribes or people, but also by showing a relationship to a present-day "culture" that *is* indigenous to the United States. The culture that is indigenous to the 48 contiguous states is the American Indian culture, which was here long before the arrival of modern Europeans and continues today.

It is clear from the full text of NAGPRA that the cultural relationship required to meet the definition of "Native American" is less than that required to meet the definition of "cultural affiliation," which is discussed in detail later in this Opinion. For example, American Indian groups that became extinct since 1492 are no doubt culturally related to current American Indians, and are therefore "Native American" under the terms of NAGPRA. It is also clear from the record that a cultural relationship could be established for many people and items from prehistoric times. However, this case involves one particular set of 9,000-year-old remains, and it is the relationship to those remains that must be analyzed here.

The term "Native American" requires, at a minimum, a cultural relationship between remains or other cultural items and a present-day tribe, people, or culture indigenous to the United States. A thorough review of the 22,000-page administrative record does not reveal the existence of evidence from which that relationship may be established in this case. ^[39] The evidence in the record would not support a finding that Kennewick Man is related to *any* particular identifiable group or culture, and the group and culture to

which he belonged may have died out thousands of years ago. Though the cranial measurements and features of Kennewick Man most closely resemble those of Polynesians and southern Asians, these characteristics differ from those of any modern group living in North America or anywhere else. DOI 05879, 05885, 10067-68, 10665, 10685-92. Kennewick Man's culture is unknown and apparently unknowable.

As is perhaps not surprising with remains more than 9,000 years old, there is not evidence that will support the conclusion that the remains are "of, or relating to, a tribe, people, or culture that is indigenous to the United States." The record would not support a finding that the ancestors of the American Indians were the only people here in prehistoric times, or that only one culture existed throughout prehistoric times. Congress did not create a presumption that items of a particular age are "Native American." ^[40] Therefore, the Secretary did not have sufficient evidence to conclude that the Kennewick Man remains are "Native American" under NAGPRA. ^[41] Without such a finding, NAGPRA does not apply to the remains. See, 25 USC § 3002(a) (setting out priority of "ownership or control of *Native American* cultural items") (emphasis added); DOI 10012 (initial determination that remains were Native American "triggered" application of NAGPRA). Therefore, the disposition of the remains is governed by the application of other Federal law as set forth later in this Opinion.

D. Cultural Affiliation

The Secretary misinterprets the term "Native American" and the record will not support the conclusion that the remains are "Native American" under the terms of NAGPRA. It is

therefore arguably unnecessary to review the Secretary's related conclusion that the remains are culturally affiliated to a coalition of tribal claimants. I conclude that review of the Secretary's cultural affiliation analysis is nevertheless appropriate. As noted above, I needed to review all the material related to the Secretary's cultural affiliation analysis to determine whether that material included evidence that would support the conclusion that the remains satisfied the definition of "Native American." Because I have thoroughly reviewed this record, judicial economy favors creating a complete record for possible appellate review, and perhaps avoiding more delays in this litigation.

NAGPRA provides that the "ownership or control" of Native American cultural items (including human remains) excavated or discovered on Federal or tribal lands after November 16, 1990, shall be (with priority given in the order listed)--

(1) in the case of Native American human remains and associated funerary objects, in the lineal descendants of the Native American; or

(2) in any case in which such lineal descendants cannot be ascertained, and in the case of unassociated funerary objects, sacred objects, and objects of cultural patrimony--

(A) in the Indian tribe or Native Hawaiian organization on whose tribal land such objects or remains were discovered;

(B) in the Indian tribe or Native Hawaiian organization which has the closest cultural affiliation with such remains or objects and which, upon notice, states a claim for such remains or objects; or

(C) if the cultural affiliation of the objects cannot be reasonably ascertained and if the objects were discovered on Federal land that is recognized by a final judgment of the Indian Claims Commission or the United States Court of Claims as the aboriginal land of some Indian tribe--

(1) in the Indian tribe that is recognized as aboriginally occupying the area in which the objects were discovered, if upon notice, such tribe states a claim for such remains or objects, or

(2) if it can be shown by a preponderance of the evidence that a different tribe has a stronger cultural relationship with the remains or objects than the tribe or organization specified in paragraph (1), in the Indian tribe that has the strongest demonstrated relationship, if upon notice, such tribe states a claim for such remains or objects.
25 USC § 3002(a).

The parties agree that the lineal descendants of the Kennewick Man, if any, cannot be ascertained, and the remains were not found on tribal land. Consequently, the next question is whether the "cultural affiliation" of the remains can be "reasonably ascertained."

"Cultural affiliation" is defined as "a relationship of shared group identity which can be reasonably traced historically or prehistorically between a present day Indian tribe ... and an identifiable earlier group." 25 USC § 3001(2).

The Secretary has promulgated regulations describing how cultural affiliation is established. Under these regulations, "cultural affiliation is established when the preponderance of the evidence--based on geographical, kinship, biological, archeological, linguistic, folklore, oral tradition, historical

evidence, or other information or expert opinion--reasonably leads to such a conclusion." 43 CFR § 10.2(e). The regulations further provide:

(c) Criteria for determining cultural affiliation. Cultural affiliation means a relationship of shared group identity that may be reasonably traced historically or prehistorically between a present-day Indian tribe or Native Hawaiian organization and an identifiable earlier group. All of the following requirements must be met to determine cultural affiliation between a present-day Indian tribe ... and the human remains, funerary objects, sacred objects, or objects of cultural patrimony of an earlier group:

(1) Existence of an identifiable present-day Indian tribe ... with standing under these regulations and the Act; and

(2) Evidence of the existence of an identifiable earlier group. Support for this requirement may include, but is not necessarily limited to evidence sufficient to:

(i) Establish the identity and cultural characteristics of the earlier group,

(ii) Document distinct patterns of material culture manufacture and distribution methods for the earlier group, or

(iii) Establish the existence of the earlier group as a biologically distinct population; and

(3) Evidence of the existence of a shared group identity that can be reasonably traced between the present-day Indian tribe ... and the earlier group. Evidence to support this requirement must establish that a present-day Indian tribe

... has been identified from prehistoric or historic times to the present as descending from the earlier group.

(d) A finding of cultural affiliation should be based upon an overall evaluation of the totality of the circumstances and evidence pertaining to the connection between the claimant and the material being claimed and should not be precluded solely because of some gaps in the record.

(e) Evidence. Evidence of a kin or cultural affiliation between a present-day individual, Indian tribe ... and human remains, funerary objects, sacred objects, or objects of cultural patrimony must be established by using the following types of evidence: Geographical, kinship, biological, archeological, anthropological, linguistic, folklore, oral tradition, historical, or other relevant information or expert opinion.

(f) Standard of proof. Lineal descent of a present-day individual from an earlier individual and cultural affiliation of a present-day Indian tribe ... to human remains, funerary objects, sacred objects, or objects of cultural patrimony must be established by a preponderance of the evidence. Claimants do not have to establish cultural affiliation with scientific certainty. 43 CFR § 10.14.

The Secretary found a cultural affiliation between the remains and the Tribal Claimants. In his decision awarding the remains to the Tribal Claimants, he stated that there is "a reasonable link between these remains and the present-day Indian tribe claimants." DOI 10015.

1. Coalition as Claimant

To create a full record, before addressing the Secretary's cultural affiliation determination, this court must review the

Secretary's conclusion that a coalition of four federally recognized Indian tribes and a band that is not federally recognized (together the Tribal Claimants) ^[42] is a proper claimant for purposes of 25 USC § 3002. ^[43] The Secretary asserted that this coalition is a proper claimant because:

[T]he statute and regulations do not specifically answer whether cultural affiliation with a single identifiable tribe is required, or whether such affiliation may be established with a group of modern-day Indian tribes filing a joint claim. Section 3002(a)(2)(B) speaks of an Indian tribe with the "closest cultural affiliation," which suggests a congressional recognition that more than one, and perhaps many, tribes may have a cultural affiliation with remains discovered on federal land. We believe the statute permits finding cultural affiliation with one or more of multiple tribes where, as here, they submit a joint claim. DOI 10014.

The Secretary's analysis contradicts the plain language of the statute, which identifies the appropriate recipient in the singular as " *the* Indian tribe ... which has the closest cultural affiliation." 25 USC § 3002(a)(2)(B) (emphasis added). Use of the term "tribe" in the singular in 25 USC § 3002(a)(2)(B) is also consistent with references to a single tribe in other NAGPRA provisions and the Secretary's own regulation addressing cultural affiliation. Cultural affiliation requires proof of a relationship of shared group identity "between *a* present day Indian tribe ... and an identifiable earlier group." 25 USC § 3001(2) (emphasis added). *See also*, 25 USC § 3005(a)(1) (providing for repatriation if "the cultural affiliation of Native American human remains and associated funerary objects with *a particular Indian tribe or Native Hawaiian organization* is established ...") (emphasis added); 43 CFR § 10.14(c)(3)(C) ("Evidence ... must establish that a present-day Indian tribe ... has been

identified from prehistoric or historic times as descending from the earlier group."). ^[44]

The Secretary's analysis could render part of the statute meaningless. Carried to the logical end, coalition claims would effectively eliminate the statutory requirement that cultural affiliation be established with a particular modern tribe. The more members in a coalition, the greater the likelihood that the remains or objects are affiliated with *some* member of the coalition, despite a lack of evidence establishing cultural affiliation with any particular member of the coalition.

The plain language of the statute does not support the conclusion that joint claims by a number of tribes--based on little more than some degree of contact with the general region at some prior time--are generally sufficient to satisfy NAGPRA's cultural affiliation requirement. There may be some circumstances under which joint claims are proper. ^[45] However, a fair reading of the statute and related regulations supports only the conclusion that, under any circumstances, the claims of coalition members must be independently meritorious. Accordingly, the Tribal Claimants' joint claim for the Kennewick Man remains cannot be sustained unless at least one member of the coalition independently satisfies the cultural affiliation standard.

The Secretary asserts that separate analysis of the relationship of the remains and each individual Tribal Claimant is not legally required, DOI 10014, and appears to have made no real effort to analyze the claims separately. Instead, the Tribal Claimants were treated as a single entity that collectively comprises the present-day embodiment of the ancient group to which the Kennewick Man assertedly

belonged. *See, e.g.*, DOI 10015 (evaluating "the cultural relationship between *the two groups*," *i.e.*, the ancient group and the Tribal Claimants collectively) (emphasis added). ^[46]

Defendants now assert, however, that the Secretary "evaluated each tribe's claim individually." Defendants' Brief at 22. That assertion is contradicted by both the Secretary's written decision and the administrative record. ^[47] The reports from the Secretary's experts make little effort to separately evaluate the relationship of the remains to the individual claimants, and the Secretary's decision awarding the remains does not separately weigh the evidence of cultural affiliation for each claimant tribe. In addition, the claim states that it is asserted collectively, not individually. *See*, DOI 4109 (claim is filed "jointly" and "supercedes all prior separate individual claims made by [the five claimants]").

Under the terms of NAGPRA and relevant regulations, coalition claims are inappropriate except under exceptional circumstances that are not relevant here. Though the Secretary now asserts that the claims of the coalition members were analyzed individually, it is clear from the record that the Tribal Claimants asserted their claim collectively, and that Defendants did not separately evaluate the relationship of each individual claimant tribe to the remains of the Kennewick Man. Accordingly, I conclude that the Secretary erred in assuming that the coalition was a proper claimant and in failing to separately analyze the relationship of the particular Tribal Claimants to the remains.

2. Cultural Affiliation Determination

a. Introduction

A finding of "cultural affiliation" with human remains requires proof of "a relationship of *shared group identity* which can reasonably be traced ... between a present day Indian tribe ... and *an identifiable earlier group* " of which the decedent was a member. 25 USC § 3001(2) (emphasis added). *See also*, S Rep No 101-473 at 8 (claimant must show "a continuity of group identity from the earlier to the present day group").

Linking an individual who died more than 9,000 years ago to an identifiable ancient group presents a difficult challenge. Going beyond that and establishing a shared group identity between that ancient group and a present-day Indian tribe greatly compounds the difficulty.

The Secretary's task was especially difficult here because the only information concerning the Kennewick Man consists of his skeletal remains, the location where the remains were found, the projectile point embedded in his pelvis, and the age of the remains. By prohibiting detailed scientific investigation of the discovery site, and then burying it, the Corps foreclosed the possibility that other cultural artifacts or information associated with this individual might be found that could aid in determining cultural affiliation.

Based on a careful review of the record, I conclude that the Secretary's cultural affiliation determination cannot be sustained. The Secretary: (a) did not adequately determine "an identifiable earlier group" to which the Kennewick Man allegedly belonged, or even establish that he belonged to a particular group, (b) did not adequately address the requirement of a "shared group identity," (c) did not articulate a reasoned basis for the decision in light of the record, and (d) reached a conclusion that is not supported by the reasonable conclusions of the Secretary's experts or the record as a whole.

Based upon the record, the Secretary could have reasonably concluded that ancestors of the Tribal Claimants have resided in this region for a very long time. However, the Kennewick remains are so old, and information as to his era so limited, that it is impossible to say whether the Kennewick Man is related to the present-day Tribal Claimants, or whether there is a shared group identity between his group and any of the Tribal Claimants. The record simply does not establish the requisite link by a preponderance of the evidence. Thus, this record will not support a finding of cultural affiliation.

b. Defining The Identifiable Earlier Group

Although it is essential to the analysis, the Secretary never specified the "identifiable earlier group" to which the Kennewick Man belonged. Instead, the Secretary focused primarily on establishing that some ancestors of the Tribal Claimants probably resided in this general region 9,000 years ago or, at least, that this possibility cannot be ruled out. This hypothesis is plausible because there is reason to believe that ancestors of the Tribal Claimants may have been present in this hemisphere 9,000 years ago. However, even if the Secretary succeeded in establishing that ancestors of the Tribal Claimants resided in this general region 9,000 years ago, that in itself would not establish by a preponderance of the evidence that the Kennewick Man was one of those ancestors, which group *he* belonged to, or a continuity of group identity during the intervening 9,000 years.

The Secretary's decision refers to "the cultural group that existed in the Columbia Plateau region during the lifetime of the Kennewick Man" as if there were only one group in this large area (which encompasses substantial parts of two

states) during that time. DOI 10015. However, the record indicates that as many as 20 different highly mobile groups, each including anywhere from 175 to 500 members, may have resided in the region around this time. DOI 10058, 10136. The Secretary appears to assume, without pointing to any support in the record, that these groups were culturally identical. In another document, the Secretary attempts, in the most general terms, to describe possible characteristics and activities of the "human cultural groups, of which Kennewick Man would have been a member." See, e.g., DOI 10058-60. In other words, the record indicates that an unknown number of groups were in the region, and the Secretary assumes the Kennewick Man was affiliated with one of those groups. However, because the Secretary is unable to determine which group he was affiliated with, the Kennewick Man's group cannot be classified as an identifiable earlier group as required to establish cultural affiliation under NAGPRA.

The Secretary does not explain how it is possible to analyze "continuity between the cultural group represented by the Kennewick human remains and the modern-day claimant Indian tribes," DOI 10015, without first identifying the group that the Kennewick Man belonged to and that group's cultural characteristics. The closest the Secretary comes to designating the "identifiable earlier group" to which he believes the Kennewick Man belonged is to assert that this group would have been part of either the "Windust Phase" or "Early Cascade Phase." DOI 10054. These phases are broad labels used to demarcate eras of several thousand years each, based largely upon the predominant types and styles of projectile points and tools that have been found at various locations in the Pacific Northwest. These locations include parts of Idaho, Oregon, Washington, and British Columbia, but are primarily in the Lower Snake River Canyon (and its tributaries) in eastern Washington and

western Idaho. DOI 9073-74. The Secretary indicates that the period from approximately 13,000 years ago until 9,000 years ago has been labeled the Windust Phase, and the period from approximately 9,000 until about 7,000 years ago has been labeled the Early Cascade Phase. DOI 10054. Others have apparently assigned different names and/or dates to these periods, or have applied these terms to different locations in the region. *Cf.*, DOI 9071, 10112-13, 10133-35, 10224-26.

There are several problems with characterizing people from the entire "Windust Phase" and "Early Cascade Phase" as a single identifiable earlier group for purposes of NAGPRA. Even assuming that people associated with a broad "phase" could be characterized as an "identifiable earlier group," the record does not contain sufficient evidence to link the Kennewick Man to that "group." Further, the Secretary does not identify which of the "phases" the Kennewick Man is associated with. Scholars do not agree whether the "Early Cascade Phase" was a continuation of the "Windust Phase" by the same population with minor changes in tools, or whether the two phases represent different origins and populations. Evidence that the Kennewick Man was morphologically distinct from present-day populations in this region lends some support to the theory that more than one population may have been present during that time period. The Secretary acknowledges the difficulties this morphological data poses, but never explains how he resolves that issue in reaching his final decision. DOI 10015.

The Secretary's attempt to equate the Windust and Early Cascade phases to an "identifiable earlier group" assumes that, because ancient tools and projectile points were discovered at sites some distance from where the remains of the Kennewick Man were found, ^[48] a single group or

culture fabricated all of those objects, and that the Kennewick Man was part of that group. Such an assumption is not supported either by logic or the administrative record. On this record, it is impossible to say whether the Kennewick Man was a member of a group that fabricated those particular items, whether he spent most of his life near the site where he died, whether any other groups or cultures existed in the region during that time period, or whether similarities in tools or weapons equate to similarities in other respects or to a shared group identity.

There are also problems with the Secretary's assumption that the Kennewick Man's group lived near where the remains were found, with the significance accorded to the projectile point embedded in the Kennewick Man's pelvis, and with the analysis of the significant physical differences between the Kennewick Man and modern American Indians. The Secretary's analysis implicitly presumed, without explanation, that the Kennewick Man's group resided (and continues to reside) near where his remains were discovered. However, as the Secretary acknowledged, there were no villages or permanent settlements in this region 9,000 years ago. DOI 10076. The "more or less sedentary settlement system"--which the Secretary's experts believe was the antecedent of the villages and bands aggregated into the present tribes during the 19th Century--was not established until "between about 3000 and 2000 years ago." DOI 10058. Groups occupying this region 9,000 years ago are thought to have been nomadic, traveling long distances in search of food or raw materials such as obsidian and shells. DOI 10058-61, 10136. The remains of the Kennewick Man were found at a natural crossroads near the confluence of several major river systems. DOI 10274, 10283.

Though Defendants assert that the projectile point embedded in the Kennewick Man's pelvis established that

he belonged to the group that made it, evidence regarding the point is inconclusive at best. The record does not tell us whether the wound was inflicted by a member of the Kennewick Man's own group or if it was inflicted by a rival group or culture. As the Yakama Nation observed, in objecting to studies of the point:

Further analyses of the lithic object may provide some few facts about the object itself, but, can say precious little about whether the person in which it is embedded is or is not "Native American." DOI 3370.

If this particular point is related to subsequent versions of the projectile style spanning the millenia, it might suggest that the Tribal Claimants are linked to *someone* who resided in this region 9,000 years ago. But it is impossible to determine whether they are linked in any way to the particular group to which the Kennewick Man belonged. Moreover, as one of the Secretary's experts observed, continuity in weapons technology does not necessarily equate to cultural continuity or the maintenance of a shared group identity. ^[49] (DOI 10127.)

The physical features of the Kennewick Man appear to be dissimilar to all modern American Indians, including the Tribal Claimants. DOI 10067-68. That does not preclude the possibility of a relationship between the two. However, absent a satisfactory explanation for those differences, it does make such a relationship less likely, and suggests that the Kennewick Man might have been part of a group that did not survive or whose remaining members were integrated into another group. The Secretary acknowledged the morphological incongruities, DOI 10015, 10067-69, without addressing this critical issue in depth, stating only that it "may indicate a cultural discontinuity ... or may

indicate that the cultural group associated with the Kennewick Man may have subsequently intermixed with other groups migrating into or through the region...." DOI 10015.

NAGPRA was intended to reunite tribes with remains or cultural items whose affiliation was known, or could be reasonably ascertained. At best, we can only speculate as to the possible group affiliation of the Kennewick Man, whether his group even survived for very long after his death, and whether that group is related to any of the Tribal Claimants.

From this record, the Secretary could not reasonably have found, by a preponderance of the evidence, that the Kennewick Man was associated with a particular "identifiable earlier group". ^[50]

c. Shared Group Identity

As a threshold matter, without proof of a link between Kennewick Man and an "identifiable earlier group," there is no reasoned starting point from which to evaluate whether a shared group identity exists between the present-day Tribal Claimants and a particular earlier group. Perhaps that is why the Secretary focused on showing that ancestors of the Tribal Claimants could have resided in this region 9,000 years ago. This approach gave only cursory consideration to the statutory requirement that "shared group identity" be established, and impermissibly shifted the burden of proof from the Tribal Claimants. Even if the Secretary had properly identified an "identifiable earlier group," the requirement of "shared group identity" must also be met.

1. Definition of Shared Group Identity

Proof of a "relationship of shared group identity which can be reasonably traced historically or prehistorically between a present day Indian tribe ... and an identifiable earlier group" is an essential element of a cultural affiliation claim under NAGPRA. 25 USC § 3001(2). NAGPRA does not define the phrase "relationship of shared group identity," and the Secretary makes no attempt to define this term in his decision letter.

The Secretary's regulations offer limited guidance, stating only that "[e]vidence to support this requirement must establish that a present-day Indian tribe ... has been identified from prehistoric or historic times to the present as descending from the earlier group." 43 CFR § 10.14(c)(3). Though the regulations do not explain what is meant by "descending from the earlier group," they clearly infer that the group has remained relatively intact through the years.

The statutory language also implies that the members must perceive themselves as part of a group and function as such. There must be at least *some* common elements of language, religion, customs, traditions, morals, arts, cuisine, and other cultural features; a common perspective on the world and the group's role within it; and shared experiences that are part of the group's perception of its history. See, e.g., DOI 3021-24, 7512, 8992, 9031-33, 10309. This commonality distinguishes the group and its members from other groups, and legitimizes the present-day group's authority to represent the interests of deceased members. See, S Rep No 101-473 9, DOI 0581, ("The requirement of continuity between present day Indian tribes and material from historic or prehistoric Indian tribes is intended to ensure that the claimant has a reasonable connection with the materials"). Retention of group identity over time also requires transmission of "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other

capabilities and habits acquired by man as a member of society" along with adaptations to the group's habitat and its means of subsistence to succeeding generations. DOI 10309.

2. The Expert Reports

As part of the process of evaluating the cultural affiliation claims, the Secretary retained four experts to produce reports on specific topics. Their work is summarized below.

a. Bio-Archaeological Data and Mortuary Practices

Dr. Steven Hackenberger ^[51] summarized studies concerning bio-archaeological data and mortuary practices in the region. His report indicates that little is known about either the physical characteristics of the inhabitants, or their mortuary practices, before 5,000 years ago. DOI 10015, 10067, 10336-38.

For the period before 3,000 years ago, no consistent pattern of mortuary practices has been observed. *See, e.g.*, DOI 10067 ("major temporal gaps in Plateau human burial patterns between 7000 and 3000 years ago"). ^[52] Some remains were burned and fragmented while others were buried. Dogs were interred in human graves in some locations, and at some sites partly cremated remains were covered by rock cairns. DOI 10336-38, 10498-500.

The Secretary concluded that the evidence regarding historical mortuary patterns is "too limited to draw any conclusions." DOI 10015. However, the wide range of practices observed, even based upon a limited sample, casts doubt upon the Secretary's larger implied assumption that this entire region encompassed a stable, monolithic

culture (*i.e.*, a single "identifiable earlier group") for the past 9,000 years.

Though limited, the osteological data likewise suggests considerable variation among populations in the region. The perceived cranial and dentition characteristics of remains thought to be 9,000 to 11,000 years old found in and near the Marmes Rock Shelter appear to differ from the Kennewick Man, but the remains may be too incomplete and in too poor condition to draw many inferences. DOI 10336-38, 10442-50.

Only a small number of other human remains believed to be more than 3,000 years old have been found in this general region, mostly in Idaho and British Columbia. These include the "Buhl woman" (Idaho) and "Gore Creek man" (British Columbia), both of whom were repatriated and reburied, ^[53] though some data was preserved. DOI 10336-37. The Gore Creek remains did not include a skull, so cranial and dental comparisons could not be made. DOI 10428. Carbon isotope studies on that skeleton suggested a diet largely composed of terrestrial plants and animals, whereas a similar test on the Kennewick remains suggested a diet very high in marine resources. DOI 10337. There are conflicting opinions regarding the morphology of the Buhl woman. *Cf.*, DOI 3194, 10354, 10432-33, 10456 (exhibits characteristic mongoloid morphology) and DOI 6179, 10354, 10441 (not mongoloid, and unlike any present-day Indian population).

Hackenberger also reports that a skull--possibly resembling that of the Kennewick Man, and perhaps between 8,000 and 9,000 years old--was found during a recent NAGPRA inventory of remains held by Central Washington University. DOI 10355. Initial reports indicated that the skull was found

somewhere in eastern Washington, but details were still scarce when Hackenberger wrote his report. *Id.*

The bio-archeological data and evidence concerning mortuary practices included in the administrative record do not support the conclusion that cultural affiliation is established by a preponderance of the evidence. As noted above, the wide range of mortuary practices casts doubt on the Secretary's implied assumption that a monolithic, stable culture existed during the relevant period. Osteological data suggests significant variations among populations in the region.

b. Archaeological Record

Dr. Kenneth Ames reviewed and summarized the archaeological ^[54] record, with emphasis on possible continuities and discontinuities over time in the people who inhabited the area where the Kennewick man was found. In his report, which relies primarily on published studies, DOI 10107-12, Dr. Ames concludes that "the empirical gaps in the record preclude establishing cultural continuities or discontinuities, particularly before about 5000 B.C." DOI 10171. Dr. Ames found that "[t]he major changes that occurred after 4000 B.C. also make it exceedingly difficult to trace connections forward in time." *Id.* Dr. Ames noted that, though there was overwhelming evidence that many aspects of the "Plateau Pattern" were present between 1000 B.C. and A.D. 1, "the empirical record precludes establishing cultural continuities or discontinuities across increasingly remote periods." *Id.* He added that, if the evidence that was available could not be used to show continuity, it likewise could not be used to demonstrate discontinuity. *Id.* In other words, the available evidence is insufficient to either prove

or disprove cultural or group continuity dating back 9,000 years.

Dr. Ames' report identifies a number of significant gaps or discontinuities in the known archaeological record. Portions of the Columbia Plateau, including the Central Columbia Basin, may have been abandoned for thousands of years, given that "extensive survey has failed to uncover sites dating to this period." DOI 10058-59. ^[55] There is also evidence that major cultural changes occurred in the Columbia Plateau around 6,000 years ago, and again between 3,000 and 3,500 years ago. DOI 10059-60, 10153, 10172, 10242, 10245-46. Though it is insufficient to support any firm conclusions, evidence also suggests a "pause in land use" between 3200 and 2000 BC in central and northeastern Oregon. DOI 10148. There is also evidence that changes, some of which were quite substantial, occurred in settlement, housing, diet, trade, subsistence patterns, technology, projectile point styles, raw materials, and mortuary rituals at various times between the estimated date when the Kennewick man lived and the beginning of the "Plateau Culture" some 2,000 to 3,000 years ago. DOI 10059-67, 10153, 10172.

Leonhardy and Rice, who constructed the most commonly used chronology of the region and named the phases (*e.g.* Windust, Cascade), "thought that the varied point forms found in the late Cascade represented different cultural traditions." DOI 10062. They also assumed a cultural discontinuity between the Cascade and Tucannon phases, because "compared to both earlier and later phases, the technology of the Tucannon Phase seems crude and impoverished." DOI 9081-82. Cressman also perceived a "cultural discontinuity represented by a clear shift in projectile point technological style." DOI 10062.

Though they bear the burden of establishing their claim to the remains, the Tribal Claimants are not required to prove an unbroken "chain of custody" or kinship in order to establish cultural affiliation with the Kennewick Man, and the existence of some "reasonable gaps" in the record will not automatically bar their claim. See, S Rep No 101-473 at 9 DOI 0581; 43 CFR § 10.14(d). However, the significant unexplained gaps and discontinuities in the archaeological record before the DOI make it impossible to assume continuity of group identity between the present occupants and any group that existed 9,000 years ago. Without evidence satisfactorily explaining the significant gaps in the archeological record, it is simply impossible to find that cultural affiliation has been established by a preponderance of the evidence.

c. Linguistics

Dr. Eugene Hunn prepared a report discussing the linguistic evidence. In Hunn's opinion, the linguistic evidence suggests that the ancestors of the Sahaptin--speaking Tribal Claimants--who are a subset of the Tribal Claimants ^[56]—have resided in this region for at least 2,000 years. DOI 10069, 10309-10, 10315-17, 10326. Hunn acknowledged that the linguistic evidence does not preclude the possibility of a shorter residency period, but considered that scenario unlikely. DOI 10317, 10326.

Hunn theorizes that "proto-Sahaptian or some immediate genetic predecessor was spoken throughout the Columbia Plateau approximately 4,000 years ago." DOI 10310, 10322.

Hunn also attempts to establish that an ancient precursor to these Sahaptin dialects, "proto-Penutian," was spoken on

the Columbia Plateau at least 8,000-9,000 years ago, and that it "is more than likely that Kennewick Man spoke a proto-Penutian dialect." DOI 10310-11, 10323, 10326. Though he acknowledged it is possible that the Kennewick Man's group spoke another language, and that the ancestors of the Tribal Claimants "either displaced this earlier group or arrived after that group had moved elsewhere or had died out," Hunn saw "no evidence to suggest such an alternative." DOI 10326.

The Secretary accepted Hunn's conclusion that the ancestors of the Sahaptin-speaking peoples have likely resided in this region for at least 2,000 years, and perhaps for much longer. DOI 10015, 10069. However, the Secretary declined to endorse some of Hunn's other conclusions, noting that certain of the techniques underlying those conclusions are "highly controversial" and "not widely accepted, even among linguists," and that attempting to determine what language was spoken on the Columbia Plateau beyond 2,000 to 4,000 years ago "is a difficult and questionable proposition." DOI 10015, 10069-70. ^[57]

The Secretary's determination that linguistics could not establish cultural affiliation in this case was appropriate. Given the limited information available regarding the Kennewick Man and his era, linguistics cannot tell us what language the Kennewick Man spoke, what group he was personally affiliated with, who else was in the region, or whether the Tribal Claimants are related to the Kennewick Man's group.

d. Oral Histories and Traditions

Dr. Daniel Boxberger reviewed the oral histories and traditions of the Tribal Claimants. DOI 10265-10299. Though

he acknowledged that attempting to use oral traditions to create a time line or establish particular dates "does not meet with much success," Boxberger opined that these traditions supported several conclusions. Without identifying what he meant by the phrase, Boxberger opined that the Tribal Claimants are the "heirs of succession to the area" where the remains of the Kennewick Man were found. DOI 10298. Boxberger noted there was no evidence of "in-migration causing cultural transformation," and concluded that, when used in conjunction with protohistoric, ethnographic, and historic databases, oral traditions "suggest a cultural continuity in the southern Plateau extending into the prehistoric past." ^[58] *Id.* He stated that, though they could not be dated with precision, oral traditions relating to geological events that occurred in the distant past are "highly suggestive of long-term establishment of the present-day tribes." *Id.* Boxberger added that ethnographic and historic data placed the Tribal Claimants in the area, and that oral traditions placed them there "since the beginning of time." DOI 10299.

In his review of the evidence concerning cultural affiliation, the Secretary in turn concluded that "collected oral tradition evidence suggests a continuity between the cultural group represented by the Kennewick human remains and the modern-day claimant Indian tribes." DOI 10015. The Secretary added that "oral tradition evidence reveals that the claimant Indian tribes possess similar traditional histories that relate to the Columbia Plateau's past landscape," and that the oral tradition evidence lacked any reference to migration into or out of that area. *Id.*

Before addressing whether oral traditions support the Secretary's cultural affiliation determination, I must briefly address Plaintiffs' contention that the narratives in question

cannot be used as evidence. Plaintiffs assert that, because oral narratives are intertwined with spiritual beliefs, the Secretary's consideration of them violates the Establishment Clause of the First Amendment.

This argument fails. The Establishment Clause provides that "Congress shall make no law respecting an establishment of religion...." As a general rule, government conduct does not violate this provision if it (1) has a secular purpose, (2) does not have as its principal or primary effect advancing or inhibiting religion, and (3) does not foster an excessive government entanglement with religion. *Lemon v. Kurtzman*, 403 U.S. 602, 612-13, [91 S.Ct. 2105](#), 29 L.Ed.2d 745 (1971); *American Family Ass'n, Inc. v. City and County of San Francisco*, [277 F.3d 1114](#), 1121 (9th Cir. 2002), *petition for cert. filed*, 71 USLW 3129 (July 29, 2002). The Establishment Clause might have been violated here if the Secretary had assumed that the narratives were true *because* they are religious in nature. However, the Secretary did not do so, but instead used the narratives for purely secular purposes.

Narratives can provide information regarding the history of Indian cultures, and Congress clearly intended that, where appropriate, this evidence should be considered in establishing cultural affiliation. ^[59] See, 25 USC § 3005(a)(4). However, reliance upon oral narratives under the circumstances presented here is highly problematic. If the Tribal Claimants' narratives are as old as the claimants contend, they would have been orally conveyed through hundreds of intermediaries over thousands of years. For ancient events, we cannot know who first told a narrative, or the circumstances, or the identity of the intervening links in the chain, or whether the narrative has been altered, intentionally or otherwise, over time. The opportunity for error increases when information is relayed through multiple

persons over time. Intervening changes in language may alter meanings, as might the process of translation into other languages. ^[60] Other considerations affecting reliability of the narratives include the expertise of the source of the narrative and the circumstances under which the particular narrative was traditionally transmitted. See, DOI 7658 ("Each legend or 'story' has a specific place or time to be told"); DOI 8989-92 (method of telling story may affect reliability).

Some of the narratives cited in the record show signs of having been adapted to reflect recent events or perhaps the experiences of the person transcribing or translating the narrative. ^[61] Other narratives may have been influenced by political considerations or biases. ^[62] The narratives might furnish important insights into the people who originated and conveyed the narratives, and the Secretary could properly consider them for that purpose. However, their adaptability and political utility suggest that narratives are of limited reliability in attempting to determine truly ancient events.

Boxberger reviewed a number of narratives addressing geological events, such as the change in the flow of the Columbia River from the Grand Coulee. He opined that a narrative which states that in the old days the Columbia River flowed down the Grand Coulee instead of its present channel "tells the listener where and how long ago an event occurred. It connects it to an event that occurred over 10,000 years ago when geologists tell us the Columbia River did flow through Grand Coulee." DOI 10292.

This conclusion assumes too much. The origins of the narrative are unknown, and the narrative does not establish a link between the Tribal Claimants and anyone who may

have witnessed the Columbia River in the Grand Coulee or a change in the channel. Someone may have simply deduced what happened by observing the physical evidence, or the ancestors of the Tribal Claimants might have arrived on the Columbia Plateau a "mere" 4,000 years ago and learned of the event from people whose ancestors had actually witnessed it, or in turn had heard of it from an even earlier group. No shared group identity between the present-day Tribal Claimants and the people who may have been in the area more than 10,000 years ago can be established through such narratives.

Two of the Secretary's experts also suggest that various narratives about taking refuge on mountain tops when the earth flooded and similar stories may show that the Tribal Claimants' ancestors were here during the enormous floods that periodically devastated this region between about 12,800 and 15,000 years ago. DOI 5817, 7627, 7662-65, 8174, 9431-32, 10056, 10076, 10292, 10324-25. However, it is unclear whether people actually resided in the region at that time, or if they did, whether they survived the massive floods, which are believed to have produced a wall of water up to 1,000 feet high and dramatically altered the landscape of eastern Washington and northwestern Oregon. *See, e.g.*, DOI 9431 (describing floods).

Even if someone did witness and survive such a flood, it does not necessarily follow that the ancestors of the Tribal Claimants were present. In addition, the legend of a great flood is a common theme of global mythology, DOI 7229, 7664, 10325, and the Secretary noted that the area that has been occupied by the Tribal Claimants has been subjected to large floods during the past 5,000 years, and has been regularly subjected to floods more recently. DOI 10074-76. These more recent events could account for stories about a great flood. DOI 10074. Similarly, narratives thought to be

based upon an eruption of Mt. Hood could be based upon an eruption that occurred 15,000 years ago, 1,800 years ago, or only 200 years ago. DOI 7665, 10292. Narratives describing a battle between "Warmweather and Coldweather," DOI 10289, could refer, as Boxberger suggests, to the end of the great ice age, or to climate changes that have occurred more recently in the region. *See, e.g.*, DOI 10056-57. There is no way to know.

The significance that the Secretary and Boxberger attribute to the absence of a "migration tradition" among the Tribal Claimants and the oral traditions placing these tribes in their present location since the beginning of time is also misplaced. As the Secretary noted, "[o]rigin stories without migration are not always affirmed by investigations using other independent data." DOI 10074. Even if it is correct, the Secretary's observation that these aspects of the Tribal Claimants' narratives "may suggest that the ancestors of the present-day tribes have lived in the region a very long time" tells us little. In human terms, even two or three thousand years is a very long time: A much longer interval exists between the present and the lifetime of the Kennewick Man.

In sum, though narratives can provide information relevant to a cultural affiliation determination in appropriate circumstances, the narratives cited in the record here do not provide a substantial basis for concluding that the Tribal Claimants have established a cultural affiliation between themselves and an earlier group of which the Kennewick Man was a member. If, as Boxberger opines, the oral traditions help to establish a "cultural continuity ... extending into the prehistoric past," the narratives do not help to establish how far into the "prehistoric past" such continuity extends. The 9,000 years between the life of the

Kennewick Man and the present is an extraordinary length of time to bridge with evidence of oral traditions.

Even if they could be relied upon to establish that the ancestors of the Tribal Claimants have resided in this region for more than 9,000 years, the narratives cited by the Secretary do not establish a relationship of shared group identity between those ancestors and the Kennewick Man's unidentified group.

e. Conclusion

The Secretary did not articulate a cogent rationale that supports his finding of cultural affiliation. The Secretary neither identified the earlier group to which the Kennewick Man belonged, nor explained how he inferred a "shared group identity" over a span of 9,000 years between the Tribal Claimants and this unknown earlier group. The Secretary did not explain why he believes the Kennewick Man is related to the Tribal Claimants, even though the remains appear to be morphologically dissimilar from all modern American Indians, including the Tribal Claimants. Instead, the Secretary offered only this cryptic explanation for his conclusion:

While some gaps regarding continuity are present ... the geographic and oral tradition evidence establishes a reasonable link between these remains and the present-day Indian tribe claimants. DOI 10015.

The Secretary did not explain what he means by the "geographic" evidence, or offer any examples. If the Secretary meant that the Tribal Claimants have strong ties to the Columbia Plateau, and the Kennewick Man lived there 9,000 years ago, that is insufficient to satisfy the statutory requirement. If the Secretary was referring to the topics

covered in Dr. Ames' report, that report was inconclusive. As for oral traditions, the Secretary's discussion of this evidence indicated only that the Tribal Claimants "possess similar traditional histories that relate to the Columbia Plateau's past landscape" and that these traditions "lack[] any reference to a migration of people into or out of the Columbia plateau." DOI 10015. The Secretary does not explain how those facts lead to his ultimate conclusion. Similarly, the Secretary's brief states only:

[T]aking into account the tribal claimants' oral history that they had always inhabited this area, as well as the absence of any migration stories, and all of the other relevant evidence, the Secretary determined that there was a shared group identity between the earlier group and the present day claimants.

Defendants' Brief at 16. *See also, id.* at 17, n. 16 (citing oral traditions as the justification for the decision). ^[63] The Secretary provides little explanation of how this "other relevant evidence" reasonably supports his conclusions.

"In order for an agency decision to be upheld under the arbitrary and capricious standard, a court must find that evidence before the agency provided a rational and ample basis for its decision." *Bicycle Trails Council of Marin v. Babbitt*, [82 F.3d 1445](#), 1462 (9th Cir. 1996); *Northwest Motorcycle Ass'n*, 18 F.3d at 1471. "After considering the relevant data, the agency must articulate a satisfactory explanation for its action including *a rational connection between the facts found and the choice made.*" *Id.* (emphasis added, citations and internal punctuation omitted).

The Secretary's decision does not meet this standard. The present record does not provide a sufficient basis from

which the Secretary could identify the "earlier group," or show that the Kennewick Man was likely part of that group, and establish by a preponderance of the evidence a relationship of shared group identity between the present-day Tribal Claimants and that earlier group. The Secretary has not articulated an adequate rationale for such conclusions. Consequently, even if the Secretary's conclusion that the remains are "Native American" had been correct, the decision to award these remains to the Tribal Claimants could not stand.

The Tribal Claimants argue that, under NAGPRA, the remains must be awarded to the claimant with the "closest cultural affiliation"--no matter how attenuated that relationship--if no other tribe has filed a claim or established that it has a closer affiliation. *See, e.g.*, (June 20 Tr. at 226-28, 237-39); Tribal Claimants' Brief at 24-25. A careful reading of the statute does not support this interpretation. Read in context, the reference in § 3002(a)(2)(B) to the tribe that has the "closest cultural affiliation" is implicitly qualified by the requirement that the claimant must first satisfy the cultural affiliation standard. §§ 3002(2), 3005(a). The term "closest" is implicated only if there are multiple claimants, each of which successfully establishes the requisite degree of cultural affiliation. NAGPRA does not mandate that every set of remains be awarded to *some* tribe, regardless of how attenuated the relationship may be. On the contrary, the Act expressly contemplates instances in which no claimant can establish the requisite degree of cultural affiliation to be entitled to claim the remains. *See*, §§ 3002(a)(2)(C) and 3002(b). The Tribal Claimants' reading of the statute would eliminate the requirement that a claimant establish, by a preponderance of the evidence, a shared group identity with the identifiable earlier group.

Based on a thorough review of the record, I conclude that the evidence before the Secretary was insufficient to establish cultural affiliation by a preponderance of the evidence. The Secretary's finding that the Tribal Claimants have satisfied the cultural affiliation requirement of 25 USC § 3001(2) is arbitrary and capricious, and must be set aside.

3. Aboriginal Lands

As an alternative basis for the decision awarding the remains to the Tribal Claimants, the Secretary declared that "a claim based on aboriginal occupation, 25 USC [§] 3002(a)(2)(C)(1), was also a basis for the disposition of the Kennewick remains to the claimant Indian tribes in this case." DOI 10016. I disagree with the Secretary's assertion that this section provides a legitimate basis for disposition under the circumstances here.

Under 25 USC § 3002(a)(2)(C), the "ownership or control" of Native American cultural items (including human remains) excavated or discovered on Federal or tribal lands after November 16, 1990, is determined, in relevant part, as follows:

[I]f the cultural affiliation of the objects cannot be reasonably ascertained and if the objects were discovered on Federal land that is recognized by a final judgment of the Indian Claims Commission or the United States Court of Claims as the aboriginal land of some Indian tribe--

(1) in the Indian tribe that is recognized as aboriginally occupying the area in which the objects were discovered....

When the Corps decided to give the remains to the Tribal Claimants in September 1996, it cited this section as one basis for that decision. COE 4805-AA, 9275. *See also*, DOI

1417-19. However, on January 24, 1997, the Corps informed Plaintiffs it had determined that the site where the remains were found "was not the subject of a final judgment of the ICC as originally believed." DOI 1598. In a response to Plaintiffs' Request for Admissions dated February 5, 1997, Defendants acknowledged that:

To the best of current knowledge and belief, the lands upon which the human remains were discovered are not on lands that are recognized by a final judgment of the Indian Claims Commission (ICC) or the United States Court of Federal Claims as the aboriginal land of some Indian tribe. COE 8244. Defendants have never sought leave to withdraw or amend that admission.

On July 1, 1998, Defendants formally notified the court that:

[T]he Department of the Interior ("DOI") has determined that the site of discovery does not fall within any area recognized as the aboriginal land of any Indian Tribe in a final judgment of the Indian Claims Commission or the United States Court of Federal Claims.... The determination was made at this time solely to streamline the possible decision-making process and to clarify this issue since it had been raised in the initial federal register notice issued by the Corps shortly after the remains were discovered.

DOI 3174. Thereafter, in the numerous status reports and briefs filed with the court, Defendants never indicated that the "aboriginal lands" issue was under active consideration. On the contrary, in a report dated October 1999, Dr. Francis McManamon--who was leading the Secretary's efforts regarding the Kennewick man--unequivocally stated:

A careful legal analysis of the judicial decisions by the Indian Land Claims Commission and the Court of Claims shows that

the land where the remains were discovered has not been judicially determined to be the exclusive aboriginal territory of any modern Indian tribe. This means that Section 3(a)(2)(C) of NAGPRA (25 U.S.C. 3002(a)(2)(C)) that permits disposition of Native American remains recovered from federal lands that have been subject to such a decision does not apply in this case. It is recognized by many, including the tribes, that the area around Kennewick was used heavily by many tribes and bands, so much so that the Commission found that no single tribe had a claim to exclusive use or occupancy. DOI 10660.

In keeping with Defendants' admissions, the joint claim to the remains filed by the coalition of Tribal Claimants expressly states that it is a "cultural affiliation claim" made pursuant to 25 USC § 3002(a)(2)(B). DOI 4110. It does not cite or assert a claim under § 3002(a)(2)(C). (*Id.*)

Given this consistent reiteration that § 3002(a)(2)(C) did not apply, the Secretary's subsequent reliance on this statute as an independent basis for the decision to award the remains to the Tribal Claimants was surprising, ^[64] and deprived the Plaintiffs of the opportunity to submit materials or comments regarding this issue. However, even if the Secretary could properly take a contrary position without notice or leave to withdraw or amend the earlier admissions, his conclusion that "aboriginal occupation" provided an alternative basis for disposition to the Tribal Claimants was contrary to law. The Secretary concedes that the remains were not discovered on federal land that is recognized by a final judgment of the ICC or Court of Claims ^[65] as the aboriginal land of one of the Tribal Claimants. DOI 3174, 10016. The Solicitor's memorandum, upon which the Secretary relies, similarly acknowledges that:

NAGPRA's text refers to a "final judgment" of the ICC that "recognize[s]" the land where human remains or other

cultural items are recovered "as the aboriginal land of some Indian tribe." In the case of the Kennewick remains, *there is no such final judgment*. COE 108 (emphasis added).

Though that should have been the end of the matter, the Secretary has chosen to treat the language of the statute as merely precatory, asserting that:

The final judgments of the Indian Claims Commission (ICC) and the United States Court of Claims that encompass the Kennewick remains' recovery site and other judicially established Indian land areas have been extensively reviewed. For reasons explained in Enclosure 4, disposition under § 3002(a)(2)(C)(1) may not be precluded when an ICC final judgment did not specifically delineate aboriginal territory due to a voluntary settlement agreement. If the ICC's findings of fact and opinions entered prior to the compromise settlement clearly identified an area as being the joint or exclusive aboriginal territory of a tribe, this evidence is sufficient to establish aboriginal territory for purposes of § 3002(a)(2)(C)(1).

The Federal land where the Kennewick remains were found was the subject of several ICC cases brought by the Confederated Tribes of the Umatilla Reservation, a tribe composed of multiple Indian bands, in the 1950s and 1960s. These cases culminated in a final judgment in accordance with a compromise settlement. Although the compromise settlement did not delineate the aboriginal territory of the Umatilla, the ICC had previously determined in its opinion and findings of fact that several Indian tribes, including the Umatilla (Walla Walla and Cayuse) and Nez Perce, used and occupied this area where the Kennewick remains were found. (14 Ind. Cl. Comm. 14, (1964)). Because the Umatilla and Nez Perce, as well as the neighboring Yakama Tribe and Confederated Tribes of the Colville Reservation, have jointly

filed a claim for custody of the remains under NAGPRA, DOI has determined that disposition to the claimant tribes is appropriate under 25 USC 3002(a)(2)(C)(1). DOI 10016 (footnote omitted).

The Secretary's interpretation is contrary to the express terms of NAGPRA, which explicitly limit its applicability to situations in which the object in question was found on land that is *recognized by a final judgment* of the ICC or the Court of Claims as aboriginal lands. Judicial deference to an agency's interpretation is inappropriate where, as here, the language of the statute is unambiguous. *See, Chevron*, 467 U.S. at 842-43, [104 S.Ct. 2778](#) ("If the intent of Congress is clear, that is the end of the matter; for the court, as well as the agency, must give effect to the unambiguously expressed intent of Congress"). Even if the statute were ambiguous, the Secretary's interpretation would not be entitled to *Chevron* deference because it was not promulgated through notice and comment procedures, was announced for the first time four years into this litigation, and is not a permissible interpretation of the statute.

The interpretation is also contrary to the DOI's earlier position that § 3002(a)(2)(C) would not always be a sound basis to establish affinity to contemporary groups where it could not be otherwise established. In testimony to Congress regarding this issue in 1990, the Department of Interior stated:

We believe it would not be proper to use aboriginal occupation as the sole criteria for establishing affinity where no affinity to contemporary groups can be established. In some cases this criterion will be reasonable, in other cases it will not. Therefore, we recommend section 3(a)(2)(C) be deleted. S Rep No 101-877 at 31, 1990 USCCAN at 4390, DOI 0612.

The skepticism expressed in that testimony about relying on aboriginal title as the basis for determining ownership and control over cultural items is well-founded, and the statute should not be expanded beyond its plain meaning. The Indian Claims Commission was created, in part, to compensate Indian tribes whose lands had been acquired by the United States for inadequate value, and to quiet "Indian title" to those lands. Pub L 79-726, 60 Stat 1049, 1050, 1055; *United States v. Dann*, [470 U.S. 39](#), 45, [105 S.Ct. 1058](#), 84 L.Ed.2d 28 (1985); *Sioux Tribe of Indians v. United States*, 8 Cl Ct 80, 84-85 (1985). Given this narrow purpose, the ICC was primarily concerned with determining which tribe was occupying the land *at the time that land was acquired by the United States*, typically during the 19th century, and during the period immediately preceding the acquisition. ^[66]

Occupancy for as little as a few decades has been held sufficiently long to establish aboriginal title. *Alabama-Coushatta Tribe of Texas v. United States*, 28 Fed Cl 95 (1993), *and on appeal*, 2000 WL 1013532 (Fed.Cl. 2000) (exclusive occupancy for 30 years held sufficient to establish aboriginal title); *United States v. Seminole Indians of the State of Florida*, 180 Ct.Cl. 375, 387 (1967) (period of more than 50 years deemed "sufficient, as a matter of law, to satisfy the 'long time' requirement essential for Indian title"). ^[67] In addition, there are numerous exceptions to the general rule that a tribe must establish exclusive use and occupancy in order to secure aboriginal title. *Alabama-Coushatta Tribe v. U.S.*, 2000 WL 101352 at *12-13. Consequently, the fact that an ICC judgment designates a particular tribe as holding "aboriginal" title to the land does not necessarily mean the land was used only by that tribe, or that human remains found on the land are necessarily

the remains of tribal members. As the Department of Interior testified before Congress, in some instances that assumption will be reasonable, and in other cases it will not be.

The Secretary erred in interpreting § 3002(a)(2)(C) in a manner that would apply it to situations not included within its plain language. Even if the Secretary's interpretation of the statute were legally correct, and reference to a "final judgment" of the ICC or the United States Court of Claims actually referred to something other than such a final judgment, I would still hold that the Secretary erred as a matter of law in concluding that the statute applies here. The Secretary relied on factual findings which were vacated as part of a settlement entered into while the underlying decision was on appeal. The settlement dismissed the appeal and expressly provided that it "shall not be intended by either party as an affirmance of the findings or decisions of the Indian Claims Commission, but otherwise shall be with prejudice." 16 Ind Cl Comm 484, 486 (1966), DOI 222. The settlement further provides that:

This stipulation, dismissal of the appeal *and entry of the Final Judgment shall not be construed as an admission of either party as to any issue for purposes of precedent in any other case or otherwise.* 16 Ind Cl Comm at 487; DOI 223 (emphasis added).

In finding that there is a valid final ICC judgment recognizing the discovery site as the aboriginal lands of one of the Tribal Claimants, the Secretary ignores that language and another crucial fact: the ICC did *not* find that any of the tribal claimants have aboriginal title to the discovery site. On the contrary, the ICC found that this location--near the confluence of three major rivers--was used in common by many Indian groups, and that none of the claimants held aboriginal title.

[T]he Commission finds that the evidence is insufficient to establish exclusive use and possession for a long time, or from time immemorial, in any of the three tribes comprising the Confederated Tribes of the Umatilla Indian Reservation at the critical times in this proceeding. There is substantial evidence to the contrary that the three Umatilla tribes, the Wayampam bands, the Nez Perce tribe, the Snake Indians, sometimes referred to as the Northern Pauites--an unidentifiable group of Indians--or the Shoshonean peoples, and other miscellaneous Indians have traveled, gathered, and hunted over said area and have taken fish from its streams; said use was in common with said tribes and bands. The Umatilla tribes and their allies jointly began a campaign of conquest in the 1820's against the Snake Indians, as above described, to acquire the disputed areas, which at said times and for a long period prior thereto were in the possession and use of said Snake Indians.

We also find that the tribes attempting the said conquest and use met with determined resistance; that they did penetrate some parts of the said areas but their progress was very slow, and the war between the rival groups continued unresolved at the date of the Umatilla Treaty with the United States and for a considerable period beyond said date. At no time within the period were the said Snake Indians entirely excluded from the claimed areas. 14 Ind Cl Comm 14, 102-03 (1964), COE 2915-16. *See also*, DOI 10086 (letter from Solicitor to the Secretary, acknowledging that the ICC had determined that the discovery site was used by the Umatilla, Cayuse, Walla Walla, Wayampam, Nez Perce, Snake Indians, "and other Indians" during the time relevant to the ICC's inquiry); DOI 1418 (letter from Umatilla to Corps, acknowledging that the ICC "determined that the [Umatilla] had failed to prove the exclusive use and occupation required for a determination of aboriginal

ownership"); DOI 10660 (report by Dr. McManamon acknowledging that the ICC found that the area around the discovery site "was used heavily by many tribes and bands, so much so that the Commission found that no single tribe had a claim to exclusive use or occupancy"). Consequently, even if this ICC claim had not been settled, the factual findings would not have qualified as a determination of aboriginal occupancy for purposes of § 3002(a)(2)(C).

The Secretary also contends that, because some of the tribes that used the area are now members of the coalition of Tribal Claimants, the coalition is a proper claimant even if no tribe, in its own right, would be a proper claimant. The sole basis cited by the Secretary for this contention is some vague language in the preamble to the enabling regulations.

The Secretary misconstrued § 3002(a)(2)(C) to include cases in which no valid final judgment established aboriginal title, and misinterpreted the statute by applying it to cases in which the ICC had specifically found that the tribe *failed* to establish its aboriginal title. The statute cannot be construed in this manner. The Secretary's argument also demonstrates, once again, the problems potentially posed by recognition of coalition claims. The Secretary's determination that § 3002(a)(2)(C)(1) furnishes a valid alternative basis for awarding the Kennewick remains to the Tribal Claimants was arbitrary and capricious, contrary to law, in excess of the Secretary's authority, and tainted by procedural irregularities.

4. Constitutional Issue

As noted above, Plaintiffs assert that Defendants have violated their First Amendment "rights to freedom of speech and access to information" by refusing to allow them to study the remains of the Kennewick Man and the site where

the remains were found. In an earlier decision remanding this action, I did not decide whether scholars have a First Amendment right of access to primary research materials in the government's possession, or the extent of such a right if it does exist. *Bonnichsen*, 969 F.Supp. at 648. The decision instructed the Corps to consider whether Plaintiffs have a First Amendment right to study. *Bonnichsen*, 969 F.Supp. at 646, 654. Because Defendants again concluded on statutory grounds that Plaintiffs were not entitled to study the remains, it was necessary to reach the constitutional issue on remand. Defendants again concluded that Plaintiffs do not have a right to study pursuant to the First Amendment.

If I had also decided that Plaintiffs were not entitled to study the remains on other grounds, it would be necessary to address Plaintiffs' constitutional claim now. However, courts avoid reaching constitutional questions unless it is necessary to do so. *E.g.*, *New York Transit Authority v. Beazer*, [440 U.S. 568](#), 582-83, [99 S.Ct. 1355](#), 59 L.Ed.2d 587 (1979); *Clark v. City of Lakewood*, [259 F.3d 996](#), 1016 n. 12 (9th Cir. 2001) ("courts should avoid making federal constitutional decisions unless and until necessary"). Because I have concluded that Plaintiffs are entitled to study on statutory grounds, I need not and do not decide the Constitutional question.

III. OTHER CLAIMS

The decision that Plaintiffs must be allowed access to the remains for study, set out later in this Opinion, addresses the most significant issue in this litigation, and grants the most important of the various types of relief sought. The remaining, less significant issues are addressed briefly below.

A. Curation Claim

Plaintiffs contend that the curation of the remains of the Kennewick Man violates the requirements of ARPA because Defendants have failed to develop a "long-term preservation plan" and have not assured that the remains are kept in appropriate conditions. Defendants assert that the curation conforms to the requirements of ARPA, and that actions to date involving the remains have not been the kind of "repeatable events" that would ordinarily be covered by a long-term preservation plan, but instead have been "unique." They contend that, under the present circumstances, "[i]t would have been foolhardy to develop a long-term preservation plan while the long-term conditions or status of the collection had not been identified and the events of intense handling were continuing to occur."

The record does not establish that Defendants' curation techniques have been deficient since the remains were transferred to the Burke Museum. Accordingly, no relief will be granted on this claim at this time. However, given this court's finding that ARPA applies, Defendants must curate the remains in conformance with that Act.

B. The National Historic Preservation Act (NHPA) Claim

NHPA requires federal agencies to "take into account the effect" of any "undertaking" on any site included or eligible for inclusion in the National Register. 16 USC § 470f; 36 CFR § 800.1(c). ^[68] An "undertaking" is "any project, activity, or program that can result in changes in the character or use of historic properties." 36 CFR § 800.2(o).

Federal agencies are required to consult with "interested parties" before carrying out an "undertaking" that affects eligible property. 36 CFR § 800.1(c). "Interested parties" include "individuals that are concerned with the effects of an undertaking on historic properties." 36 CFR § 800.1(c)(2). Agencies are also required to assess whether an undertaking will adversely affect property that is subject to the Act, 36 CFR §§ 800.4(e), 800.5, 800.9, determine whether there will be any destruction, damage, or alteration of the property that will diminish certain qualities of the property, 36 CFR §§ 800.5(c), 800.9(b), and avoid or mitigate any adverse effects, 36 CFR §§ 800.5(e).

Plaintiffs allege that Defendants violated NHPA by failing to consult with them before burying the site where the remains of the Kennewick Man were found, failing to adequately assess whether burial of the site would detrimentally alter the site, and failing to avoid or mitigate adverse effects of the project. Plaintiffs contend that, though they were "interested parties," Defendants largely ignored their assertions that the site was important to determining the status of the remains of the Kennewick Man pursuant to NAGPRA, and that Plaintiffs were not given an adequate opportunity to receive information and express their views about plans to cover the site. They also assert that Defendants ignored regulations requiring them to assess the contents of the site, including cultural components, and to mitigate the potential loss of important data from the site.

Defendants note that the relevant State Historic Preservation Officer (SHPO) and Advisory Council on Historic Preservation (ACHP) concurred with the Corps' conclusion that covering the site would have no "adverse effect" on that location. They contend that, as "interested" rather than "consulting" parties, Plaintiffs had limited rights, and that

the Corps reviewed letters received from Plaintiffs' counsel concerning the project, and transmitted those letters to the SHPO. Defendants assert that they withheld the implementation of the site protection contract for some time to allow Plaintiffs the opportunity to seek injunctive relief, and contend that Plaintiffs should not have waited three years to raise objections concerning the Corps' compliance with NHPA.

The record supports the conclusion that Plaintiffs were not afforded the opportunity that is required under NHPA to present their views concerning the burial of the site, and that relevant information they provided was not considered before the decision to cover the site had already been made. There is no evidence in the record that all of the letters setting out Plaintiffs' objections in detail were acknowledged or that letters from Plaintiffs' counsel were forwarded to the SHPO or the ACHP. Instead, it appears that Plaintiffs' objections were not received by the SHPO and the ACHP until it was too late for their consideration. In addition, Plaintiffs were not told of the expanded project to cover the site until nearly two months after the decision to proceed with it had been made. Plaintiffs received information about that project on December 26, 1997, in response to a request for information they made on November 10, 1997, and were allowed only until December 29, 1997, to respond. ^[69] See, ER 306, SUP 614. The Corps did not delay its decision after Plaintiffs' counsel informed it that the letter had arrived too late to allow time for discussion with his clients. See, ER 302, SUP 596.

The record likewise does not support Defendants' contention that the Corps adequately considered the effects of the projects and how the damage to the archeological value of the site could be minimized. As noted in the Background

section above, the Corps was primarily interested in burying the site before further study could be carried out, and it appears that protecting the archeological value of the site in a manner consistent with NHPA was not a major concern. A Corps scientist noted that the erosion at the site was "not as serious as that occurring at many other Corps of Engineers Reservoirs," and advised that "it would seem advisable to be cautious about long term deleterious effects of engineering site protection measures." SUP 432, ER 279. Nevertheless, the project proceeded without significant study to determine the characteristics of the site, including what archaeological resources might exist, and there is little evidence that alternative methods of erosions control that might mitigate potential data loss were seriously considered. *See*, ER 293, SUP 487, ER 370, ER 345-47.

In sum, I conclude that the Corps violated the NHPA requirements that the views of "interested parties" be considered, that potential loss of archaeological data be mitigated, and that the potentially negative effects of the project be fully and carefully considered. Though the Court will declare that NHPA was violated, no relief other than this declaration is appropriate at this time.

C. Freedom of Information Act (FOIA) Claim

Plaintiffs' counsel submitted six FOIA requests seeking information that could be used during the administrative process. Though there is no question that Defendants failed to provide all of the material sought during that process, they now assert that Plaintiffs' FOIA claim is moot because all of the "non-privileged responsive documents" Plaintiffs have requested are included in the 22,000 page administrative record.

Under FOIA, courts have jurisdiction "to enjoin the agency from withholding agency records and to order the production of any agency records improperly held." 5 USC § 552(a)(4)(B). Such an order is the only remedy expressly authorized under FOIA. *E.g., Tax Analysts v. Internal Revenue Service*, [117 F.3d 607](#), 610 (D.C.Cir. 1997). Therefore, a challenge to a denial of a FOIA request becomes moot when the material requested is produced. *E.g., Carter v. Veterans Admin.*, [780 F.2d 1479](#), 1481 (9th Cir. 1986).

It appears that the material Plaintiffs sought in their FOIA request has been provided in the administrative record. Accordingly, the substantive FOIA claim is moot, and the request for relief pursuant to that Act will be denied.

IV. REMEDY AS TO DECISIONS ON REMAND

The court is well aware that, in actions involving judicial review of an agency's final administrative decision, the ordinary remedy when a decision is set aside is remand to the agency for further proceedings. *E.g. Florida Power & Light Co. v. Lorion*, [470 U.S. 729](#), 744, [105 S.Ct. 1598](#), 84 L.Ed.2d 643 (1985) ("If the record before the agency does not support the agency action ... the proper course, except in rare circumstances, is to remand to the agency for additional investigation or explanation."). ^[70] However, in the usual case, the court is called upon to review the final decision of an apparently neutral and unbiased agency that has reached a final decision through a fair process. This is far from the usual case. Here, the record establishes that the agency was consistently biased, acted with obvious disregard for even the appearance of neutrality, and predetermined the outcome of critical decisions, including the ultimate disposition of the remains. I have already remanded this action once, in an Opinion noting that the

agency had failed to consider all the relevant factors, had acted before it had all of the evidence, had failed to fully consider legal questions, had assumed facts that proved to be erroneous, had failed to articulate a satisfactory explanation for its action, had followed a "flawed" procedure, and had prematurely decided the issue before it. *Bonnichsen*, 969 F.Supp. at 645. Defendants' conduct since that initial remand (including burial of the site where the remains were recovered under the pretext of "erosion control") provides no basis for concluding that, if this action were remanded yet again, Plaintiffs' request to study would be evaluated in a fair and appropriate manner.

Remand is not required in those unusual cases where the court cannot be confident of an agency's ability to decide a matter fairly. *See, e.g., Guerrero v. Stone*, [970 F.2d 626](#), 636 (9th Cir. 1992) (court may substitute own judgment for that of agency and order "substantive relief sought" in appropriate circumstances); *Alvarado Community Hosp. v. Shalala*, [155 F.3d 1115](#), 1125 (9th Cir. 1998), *amended*, [166 F.3d 950](#) (9th Cir. 1999) (ordering relief rather than remand to avoid "further recondite litigation"); *Greene v. Babbitt*, [943 F.Supp. 1278](#), 1288 (W.D.Wash.1996) (court has no obligation to remand, may fashion equitable remedy, when it has no confidence in agency's ability to decide matter expeditiously and fairly). Because there is no reason to conclude that Defendants would fairly evaluate Plaintiffs' study request if this action were remanded for further consideration in light of the other decisions set out in this Opinion, I will consider the appropriate remedy.

Defendants denied Plaintiffs' repeated requests to study on the grounds that the remains of the Kennewick Man were subject to NAGPRA. For the reasons set out above, NAGPRA does not apply to the remains of the Kennewick Man. In determining the relief to which Plaintiffs are entitled based upon this conclusion, the relevant issues are therefore: the

law that applies in the absence of NAGPRA, and the Corps' legal responsibility given that this Act does not apply. ^[71]

As noted in the Background section above, the remains were initially collected pursuant to a permit issued to Dr. Chatters under ARPA. "Human skeletal materials" constitute an "archaeological resource" subject to that Act if they (1) are discovered on federal land, (2) are more than 100 years old, and (3) are "capable of providing scientific or humanistic understanding of past human behavior, cultural adaptation, and related topics through the application of scientific or scholarly techniques...." 16 USC § 470bb; 43 CFR § 7.3(1)(a), (3)(vi). The remains of the Kennewick Man clearly satisfy these requirements, as Corps District Engineer Lt. Colonel Curtis, Jr. tacitly acknowledged when he cited ARPA as a source of federal jurisdiction over the remains. *E.g.*, Affid. of Alan Schneider, Exh.A, filed in support of Plaintiffs' motion for access to study.

ARPA provides for issuance of permits before archaeological resources are excavated and removed, and requires that objects be curated and preserved after excavation or removal. 16 USC § 470cc(b); 43 CFR § 7.8. The Secretary of the Interior has promulgated regulations that federal agencies are to follow to preserve "collections of prehistoric and historic material remains ... recovered under the authority of ... [ARPA]...." 36 CFR § 79.1(a). These regulations apply to "collections," which include "material remains that are excavated or removed during a survey, excavation or other study of a prehistoric or historic resource...." 36 CFR § 79.4(a). Under the regulations, the responsible agency official is required to place archaeological resources removed from federal land in a repository that (1) has adequate long-term curational capabilities, 36 CFR § 79.5; (2) uses "professional museum

and archival practices," 36 CFR § 79.9(a); and (3) will make the collection available "for scientific, educational and religious uses," including scientific analysis and scholarly research by qualified professionals. 36 CFR §§ 79.10(a), (b).

ARPA permit requirements are binding on the Corps under regulations adopted by the Secretary of Defense. 32 CFR Pt. 229. These regulations provide for issuance of permits when particular requirements are satisfied. *See*, 32 CFR § 229.8(a). These requirements include a determination that the activity authorized "is to be undertaken for the purpose of furthering archaeological knowledge in the public interest which may include ... scientific or scholarly research, and preservation of archaeological data...." 32 CFR § 229.8(2) Accordingly, issuance of a permit providing for the collection of the remains of the Kennewick Man, was at least an implicit determination that doing so might further archaeological knowledge in the public interest. ^[72]

Given that they were collected pursuant to a permit issued under ARPA and are of obvious archaeological significance, it appears that, but for the assumption that they were subject to NAGPRA, the remains of the Kennewick Man would have been placed in a repository with "adequate long-term curational capabilities" that would have made them available to qualified professionals for scientific study. Plaintiffs are clearly the kind of "qualified professionals" referenced in the regulations. ^[73] The record establishes that Plaintiffs are eminent scientists in the field of "First American Studies" who have written hundreds of scientific articles, papers, and monographs, and have examined thousands of human skeletal remains. The record also establishes that, but for Defendants' assumption that NAGPRA applies, Plaintiffs almost certainly would have been allowed access to study the remains. In an earlier Opinion, I

noted my conclusion that, but for Defendants' intervention, Plaintiff Owsley would have been allowed to study the remains, and that it was "highly probable that some or all of the other Plaintiffs also would have been allowed to conduct ... studies." *Bonnichsen*, 969 F.Supp. at 635. That conclusion was based upon evidence that study requests like those made by Plaintiffs are routinely granted. *Id.*^[74] Nothing that has subsequently transpired in this litigation and nothing I have found in a careful examination of the administrative record undermines my earlier conclusion that, in the normal course of events, Plaintiffs would have been allowed to study the remains. Allowing study is fully consistent with applicable statutes and regulations, which are clearly intended to make archeological information available to the public through scientific research. Allowing study is also consistent with the usual practice of federal agencies under circumstances in which NAGPRA does not apply. Accordingly, I will order that Plaintiffs' request for access to study be granted, subject to the type of reasonable terms and conditions that normally apply to studies of archaeological resources under ARPA.

In reviewing the record, it appears that some of the studies that Plaintiffs intended to carry out have been done as part of the cultural affiliation analysis. The request to study is not moot, however, because Plaintiffs have pointed out that some further study may yield additional information and serve as a check on the validity of earlier results. I therefore will require Plaintiffs to submit a proposed study protocol to the agency within 45 days of the entry of this Order. Defendants shall respond to that proposed protocol within 45 days of its receipt. Defendants' response shall allow for study, subject only to the normal terms and conditions routinely imposed when studies of objects subject to ARPA are carried out.

CONCLUSION

For the reasons set out above, Plaintiffs' motion for an order vacating Defendants' decision on remand (# 416-1) is GRANTED. Plaintiffs shall submit a proposed study protocol to the agency within 45 days of the entry of this Order, and Defendants shall respond to that proposed protocol within 45 days of the receipt of the proposed protocol. The parties joint memorandum of agreement concerning curation (# 170) shall remain in effect pending development of a study protocol.

Plaintiffs' request for relief based upon alleged violations of other statutes (# 416-2) is GRANTED in part and DENIED in part. Plaintiffs' request for a declaration that Defendants had violated NHPA is GRANTED, and the Plaintiffs' request for other relief is DENIED.

Notes:

^[1] *Amici curiae* include four of the Tribal Claimants (the Yakama, Umatilla, Colville, and Nez Perce of Idaho), the National Congress of American Indians, and the Society for American Archaeology ("SAA").

^[2] A summary of some early events in this case, prepared by the Corps of Engineers, is at DOI 2759-64. The administrative record in this case includes more than 22,000 pages. Cites to "DOI nnnn" refer to the record compiled by the U.S. Department of Interior ("DOI"). "COE nnnn" refers to the record compiled by the U.S. Army Corps of Engineers ("Corps"). "SUP nnn" is the supplemental record compiled by the Corps, and "FOIA nnn" is the record compiled by the Corps concerning Freedom of Information Act ("FOIA")

requests. "ER nnn" is the supplemental excerpts of record filed by Plaintiffs.

^[3] In a letter to Plaintiffs' counsel dated January 24, 1997, Corps District Engineer Lt. Colonel Donald Curtis, Jr. acknowledged that the remains were subject to ARPA. Plaintiffs cite ARPA as the "principal controlling statute" relevant to this case. Memorandum in Support of Motion for Order Granting Access to Study at 17.

^[4] Experts have since determined that these objects are unrelated to the human remains.

^[5] This Opinion uses the terms "American Indian" because the definition of "Native American," as used in a particular statute, is a disputed issue in this case.

^[6] It is important to distinguish between radiocarbon ages and dates expressed in calendar years. The radiocarbon age obtained from the metacarpal bone tested in 1996 was 8410 +/-60 B.P. (before present). *Id.* By convention, "present" is fixed at 1950 A.D. COE 5024. To arrive at a date in calendar years, a radiocarbon age must be corrected to compensate for various factors. The administrative record contains numerous texts and affidavits explaining the theory, procedures, and potential pitfalls of radiocarbon dating. *See, e.g.*, DOI 399-410, 614-620, 4294, 4302, 4348-61, 4412-4478, 4746-83, 5584-5591.

^[7] "Holocene" refers to the most recent geological epoch, which began about 10,000 years ago. *Oxford English Dictionary*, 1989.

^[8] The Tribal Claimants are the Confederated Tribes & Bands of the Yakama Indian Nation ("Yakama"), the Nez Perce Tribe of Idaho ("Nez Perce"), the Confederated Tribes of the Umatilla Indian Reservation ("Umatilla"), the Confederated Tribes of the Colville Reservation ("Colville"), and the Wanapam Band ("Wanapam"), which is not a federally recognized tribe. "Yakama" is sometimes spelled "Yakima." The former spelling, used by the Yakama Indian Nation, will

be used in this Opinion except when the latter spelling appears in quoted material.

^[9] The Notice stated, in relevant part, that (1) it was issued pursuant to NAGPRA, (2) the Corps had determined the remains were of Native American ancestry, (3) the remains were inadvertently discovered on federal land recognized as aboriginal land of an Indian tribe, (4) a relationship of shared group identity can be reasonably traced between the human remains and five Columbia River basin tribes and bands, (5) the Corps intended to repatriate the remains to those tribes, (6) notice had been given to certain Indian tribes, (7) representatives of any other Native American Tribe that believed itself to be culturally affiliated with these human remains should contact the Corps of Engineers before October 23, 1996, and (8) repatriation might begin after that date if no additional claimants came forward.

^[10] A second lawsuit was filed by members of the Asatru Folk Assembly, which was described in the complaint as a legally-recognized church "that represents Asatru, one of the major indigenous, pre-Christian, European religions." The Asatru action has since been abandoned.

^[11] Plaintiffs' motion cited several statutes, but relied primarily on ARPA, 16 USC § 470 aa *et seq.*

^[12] The missing femurs apparently spent those years in a box in the county coroner's evidence locker. Despite some early suggestions of criminal activity, the misplacement of the femurs now appears to have been an innocent oversight.

^[13] The box which was taken contained one or more items that were probably from the Kennewick skeleton but were being stored separately with some unrelated items. DOI 2840-42, 4921, COE 3863, 5608, 5651, 5397-99, 5832, *but cf.*, DOI 3667-68.

^[14] It is unclear whether curation played a role, but the bone sample tested in 1996 proved to be far better preserved--

and more suitable for DNA and radiocarbon testing--than the bone samples tested in 1999 and 2000. DOI 5795, 5811, 5837, 5843.

^[15] See, e.g., DOI 9442-43, 9581 (presence of even small amounts of modern DNA from sources such as shed skin cells and aerosolized saliva can easily overwhelm a small quantum of ancient DNA), DOI 02750-51 (to ensure accurate DNA testing, it is essential that the bone not be touched with an ungloved hand); DOI 05603 ("Identification of contamination has emerged as the single most critical issue in ancient DNA extraction"); DOI 6773, 6788-91. *But cf.*, DOI 10002 (improvements in technique make contamination a lesser issue today than in the past).

^[16] Dr. Chatters, who originally collected the remains, was also a member of that team. Plaintiff Bonnicksen was present for part of the investigation.

^[17] In assembling the administrative record, the Corps reused a block of numbers; after page 4899, the pagination reverts to 4801. The citation to page "4895-A" refers to the first document numbered page 4895, while page "4895-B" is the second document assigned that number.

^[18] There is also evidence that a Corps expert recommended further study of the site, but, after protests from the Tribal Claimants, the expert was ordered to remove this language from the final report. SUP 489. See also, SUP 552 (instructing a Corps employee to alter recommendation for further study).

^[19] Although Defendants argued that the numerous references in the record to White House involvement concerned only a low-level visiting scientist monitoring the Kennewick controversy for his own curiosity, it is difficult to believe that an Army Colonel would follow orders from a low-level visiting scientist on an issue of this magnitude.

^[20] Some documents do refer to the archaeological sensitivity of the site, but this appears to be a euphemism for the Tribal

Claimants' concern that additional remains might be uncovered.

^[21] Though the Corps argues that it had to complete the project before April 15, 1998, due to salmon-related restrictions, there is no evidence that the deadline was inflexible. At oral argument, Defendants also argued that the Corps was rushing to complete the project before the funding appropriation expired, but there is nothing in the record to substantiate that contention. Rather, it appears that the Corps was hurrying to complete the project before final passage of the legislation that would have prohibited it.

^[22] Hereafter, "Secretary" refers to the Secretary of the Department of Interior.

^[23] The Tribal Claimants prefer the term "non-destructive" rather than "non-invasive" because they consider handling, viewing, or photographing remains to be invasive.

^[24] These experts did *not* conclude that the Kennewick individual was "Caucasian." Although terms such as "white male" and "caucasian-like" appear in his notes of preliminary impressions when the remains were first discovered, DOI 1227-32, Dr. Chatters then observed some anomalies, such as the projectile point and tooth wear, that led him to recommend radiocarbon dating. After reviewing this additional information, Dr. Chatters revised his assessment. DOI 8186, 8196 ("I did not state, nor did I intend to imply, once the skeleton's age became known, that he was a member of some European group").

^[25] Another laboratory tested a sample from the same bone, and obtained a radiocarbon age of 8130 +/-40 BP, a difference of about 300 years. DOI 10020. Samples from several other bones were tested, but they were poorly preserved and the laboratories expressed little confidence in the results. One yielded a radiocarbon date of 5570 +/-100 BP (or about 6360 to 6800 calendar years) DOI 10042, while

another yielded a radiocarbon date of 6940 +/-30 BP. DOI 10020, 10040.

^[26] Before deciding to proceed with the DNA analysis, Defendants commissioned a study which concluded that, for a variety of reasons, it was unlikely that uncontaminated DNA suitable for testing would be isolated from these remains given the limits of current technology. DOI 6770-6806.

^[27] *Cf.*, DOI 9860-61 ("the lack of success in amplifying ancient DNA from one sample has little bearing on the probability of success in the analysis of another"); DOI 9732, 10560 (failure to extract DNA from this one sample "should not preclude further DNA testing using future novel methods on other, perhaps more DNA-rich, bone samples from the Kennewick remains"); DOI 8555 (Defendants "are making a huge mistake by not [testing] a tooth" from the Kennewick remains in addition to any other bone samples); DOI 10001 ("it is unlikely that further analysis of other elements (*e.g.*, teeth or a much larger portion of bone) would be successful"); DOI 10002 ("it is possible that methods developed in the near future could be successful in extracting suitable DNA for analysis from the Kennewick remains").

The bone samples used for the most recent DNA analysis were quite brittle and heavily mineralized, which is indicative of poor preservation of organics. DOI 9853. The poor condition of the bone is in marked contrast to the bone sample used for the 1996 testing. Similar differences were observed between the samples used for the 1996 and 1999 radiocarbon datings. DOI 5795, 5811, 5837, 5843. *See also*, DOI 5005 (collagen content of 1999 bone sample so low "that if this were any other bone the lab would have halted the AMS testing process").

^[28] See, e.g., DOI 7592 (letter from Umatilla, dated March 2, 2000, stating that "[o]ur staff has reviewed the documentation prepared by Interior on the cultural affiliation" and is submitting its own expert reports); DOI 7621-30 (report from Umatilla's expert, submitted on March 2, 2000, specifically commenting upon the reports prepared by Defendants' experts, even though the latter were not revealed to Plaintiffs or the public until after the final decision was announced in late September, 2000); DOI 9003-54 (report, submitted by Yakama on August 10, 2000, commenting upon the reports prepared by Defendants' experts); DOI 9055-9240 (reports, submitted by Colville on August 10, 2000, "submitted in response to Dr. F. McManamon's letter of July 24, 2000"); DOI 7304-10 (comments submitted by Nez Perce on February 28, 2000, in response to draft cultural affiliation reports by Defendants' experts that Plaintiffs were not allowed to see until seven months later).

^[29] The meetings at issue here are in *addition* to the earlier consultation meetings with Tribal representatives, such as those conducted in May and July of 1998. DOI 10661.

^[30] DOI 6982, 8695. See also, DOI 7304-10, 7592, 7621-30, 9003-54, 9055-9240 (commenting on the expert reports long before they were made public).

^[31] DOI 8695-8705, 9101-02, 9247-54, 9499.

^[32] DOI 6982, 8695-96, 8703-05, 8713-19, 9101-02.

^[33] On August 11, 2000, only weeks before the Secretary announced the final decision and shortly after the Tribal Claimants met privately with Defendants to discuss the merits of the case, the Yakama placed 170 pages of documents regarding the ICC issue into the administrative record. COE 2774-75, 2826-2995.

^[34] ER 400-01, DOI 8228-29.

^[35] For example, the 1989 Encyclopedia Edition of the *New Lexicon Webster's Dictionary* defines "Native American" as

"American Indian."

^[36] At a hearing held on September 14, 1999, Defendants acknowledged that, under their definition, 12,000 year old European remains found in the United States would be classified as "Native American." Though Defendants later retreated somewhat from that position, their definition could have far reaching implications. Consider, for example what would happen if a 25,000-year-old skeleton that could be conclusively proven to be totally unrelated to any American Indians was found on "aboriginal land." Under the Secretary's definition, those remains would be conclusively presumed to be "Native American" under NAGPRA. As the DOI Solicitor noted in a letter to the Secretary, under 25 USC § 3002 remains that are so defined go to a tribe "regardless of whether the available evidence shows any connection whatsoever between the remains and the tribe ... no further questions asked...." DOI 10088.

^[37] Under 25 USC § 3002(a)(2)(C), objects defined as "Native American" found on federal land recognized as the "aboriginal land" of a tribe may be given to that tribe without any showing of cultural affiliation. Vast tracts of federal land are subject to such judgments. As discussed later in this Opinion, recognition of an area as "aboriginal land" does not necessarily mean that it has been the domain of a tribe for a long period of time. (See Aboriginal Lands section below.)

^[38] Even if *Chevron*-style deference were otherwise appropriate, this conclusion would not change: Courts defer only to an agency's "permissible" and "reasonable" statutory interpretations. *See, e.g., Arizona Cattle Growers' Ass'n*, 273 F.3d at 1236.

^[39] In determining whether there is evidence in the record that would support the conclusion that the remains of the Kennewick Man are "Native American," I have thoroughly reviewed the material upon which the Secretary's "cultural

affiliation" determination was based. The analysis of cultural affiliation set out below is relevant to the question whether the remains are "Native American" within the meaning of NAGPRA because it addresses the evidence of any relationship between the Kennewick Man and present-day American Indians. Because that exhaustive record would simply not support the conclusion that the remains are "Native American," no useful purpose would be served by remanding this action to the agency for reconsideration under the correct statutory definition.

^[40] Nor is there a basis for writing such a presumption into NAGPRA through an "Indian canon of construction." Under this rule of statutory construction, "doubtful expressions" in legislation passed for the benefit of Indian tribes are "resolved in favor of the Indians." *Alaska Pacific Fisheries v. United States*, [248 U.S. 78](#), 89, [39 S.Ct. 40](#), [63 L.Ed. 138](#) (1918). This canon applies only where a statute is ambiguous. *South Carolina v. Catawba Indian Tribe*, [476 U.S. 498](#), 506, [106 S.Ct. 2039](#), 90 L.Ed.2d 490 (1986). Even assuming that NAGPRA is the kind of "Indian legislation" to which the canon might apply, there is no ambiguity in the Act that would permit a presumption that items of a certain age found on federal land are "Native American."

Moreover, the issue is not whether Indian tribes are entitled to recover the remains and cultural objects of their own ancestors, but whether they also are entitled to claim remains and cultural objects having no demonstrated link to any present-day tribe or to modern American Indians in general. The Indian canons of construction offer little help in resolving that question, which does not implicate the validity, interpretation, or abrogation of a treaty, or the right to Indian self-government. Nor is there a "unique trust relationship" between the United States and an unknown group to which the Kennewick Man belonged 9,000 years

ago. *Yankton Sioux Tribe v. United States Army Corps of Engineers*, 83 F Supp 2d 1047, 1055-56 (D.S.D.2000), cited by both Defendants and the Tribal Claimants, is readily distinguishable. The remains in *Yankton* were definitively linked to the Sioux tribe, which has a special relationship with the United States. In addition, since the burials occurred between 1874 and 1900, the deceased were themselves "wards" of the United States entitled to its protections.

^[41] It is not the role of the court to determine whether the Kennewick Man is or is not "Native American" under the terms of NAGPRA. Instead, it is the role of the court to determine whether the Secretary correctly applied the law and whether the record will support the Secretary's findings. The court is simply concluding that the record will not support the Secretary's affirmative finding that the remains are "Native American" as defined under NAGPRA.

^[42] A non-federally recognized band is not a proper NAGPRA claimant. *See*, 25 USC § 3001(7). The Secretary acknowledged this in his decision letter, but reasoned that the coalition as a whole had standing to assert a NAGPRA claim because the other four members are federally recognized tribes. DOI 10017, n 1.

^[43] Given this court's other decisions in this Opinion, this issue is relatively insignificant.

^[44] Defendants incorrectly assert that 43 CFR § 10.14 explicitly authorizes coalition claims. Defendants' Brief at 21. It does not.

^[45] For example, there may be instances in which two tribes both have valid claims because they descended from the same identifiable earlier group and have a shared group identity. A tribe may have been forcibly separated by the United States government, with its members sent to different reservations. In such circumstances, the intent of Congress would not be served by denying repatriation to

either tribe, or by forcing the tribes to compete with each other if both satisfy the cultural affiliation standard and neither wishes to contest the other's claim.

Many of the cultural affiliation determinations published in the Federal Register apparently involve multiple claimants. *See*, Defendants' Brief at 22. However, the propriety of dispositions to coalitions appears to be a question of first impression. The parties have cited, and I have found, no decisions addressing the question whether NAGPRA allows for disposition to coalitions.

^[46] *See also*, DOI 5164 (memo from one of the Secretary's experts requesting clarification regarding scope of cultural affiliation study).

^[47] Defendants treated the claimants as a "coalition" from the earliest days of this case, even before a formal coalition claim was filed. *See*, DOI 01598 (letter from Corps describing early events in this case); COE 4805 AA. *See also*, DOI 1440-49 (letters from Corps requesting clarification regarding nature of claim); DOI 1450 (1996 letter from Umatilla to Corps clarifying that the individual claim was filed "only to preserve" a claim pending the filing of the coalition claim); DOI 1373 (letter from Yakama declining to assert individual claim and confirming that claim is joint); DOI 1498 (1997 letter from Corps to Plaintiffs regarding coalition claim); DOI 3376 (letter from Colville indicating that "the Tribes will request repatriation as a coalition, thus negating the need for tests to clarify affiliation" and also asserting that "an agreement on methods of determining [cultural] affiliation should not need to appease either the Court or any other parties"); DOI 3610 (1998 letter from Umatilla to Dr. McManamon, with multiple references to the "Tribal Coalition").

^[48] Few, if any, of those ancient sites are closer than 40 miles from the discovery site, and most are considerably farther

away. See, DOI 9073-76, 10228. See also, DOI 2117 (while there are many archaeological sites in the "Tri-Cities" area where the Kennewick Man was found, none is older than the Cayuse Phase (250-2500 years BP), and many are no more than 200 years old).

^[49] At oral argument, the government theorized that because the projectile is a "Cascade" point, and the wound is believed to have occurred 20 or 30 years before the Kennewick Man died, he must have resided in this location most of his life. (June 19 Tr. at 63-64). However, the Secretary cannot say where or how that wound was sustained. There also is some question whether it is a "Cascade" point. Defendants withheld from Plaintiffs critical data regarding the projectile point until after the administrative record closed, and then furnished that data only after this court ordered that it be disclosed. (Docket # 397.) Upon reviewing this data, Plaintiffs--who are generally recognized as possessing considerable expertise regarding many of the technical issues in this case--have questioned the Secretary's assumption that the object is a Cascade point. (June 19 Tr. at 114-15, June 20 Tr. at 319, 340-41.) The Secretary's lithic expert, Dr. Dagan, concluded that it was "a possible or probable Cascade point," but was unable to give an unqualified opinion because the x-rays and CT scan images he reviewed lacked sufficient detail, and he was not permitted to remove the point for examination. DOI 10811. See also, DOI 10666 (characteristics observed "are not exclusive to Cascade points").

^[50] Defendants and the Tribal Claimants argue that the agency is entitled "to rely on the reasonable opinions of its own qualified experts even if, as an original matter, a court might find contrary views more persuasive." *Marsh*, 490 U.S. at 378, [109 S.Ct. 1851](#). However, none of the four experts retained by the Secretary purports to identify the specific earlier group of which the Kennewick Man was a member, or

to demonstrate that he was, in fact, part of that group. In any event, such an opinion would not be "reasonable" given how little we know about this person and the era in which he lived. For instance, Dr. Ames was asked to identify an "earlier group" with which the Kennewick Man *could* be associated, which was "defined chronologically .. as the archaeological manifestations contemporary with the skeleton's age." DOI 10107. Ames never claims to have identified the Kennewick Man's actual group. Instead, he summarizes the predominant archaeological phases of that era, and draws some possible inferences regarding the lifestyle of the people who created those artifacts, and then examines the subsequent archaeological record in search of continuities and discontinuities. Though Dr. Hunn concluded that ancestors of the present-day Tribal Claimants have lived in this region for a long time, DOI 10326, that is very different from stating that the Kennewick Man, specifically, was a member of a particular group. Hunn does speculate that the Kennewick Man may have spoken a Proto-Penutian language, but the Secretary properly declined to endorse that theory. DOI 10069-70.

^[51] For simplicity, I refer to each of the four expert reports by the name of the lead author, while recognizing that others made important contributions to those reports.

^[52] See *also*, DOI 10015 ("very little evidence of burial patterns during the 9500-8500 period and significant temporal gaps exist in the mortuary record for other periods"); DOI 10336-38.

^[53] Neither repatriation was pursuant to NAGPRA.

^[54] The term is used broadly here, and includes, among other things, artifact types, styles and manufacturing techniques, regional settlement patterns, economic and subsistence patterns, dwelling styles, and manufacture, trade, and other social networks. DOI 10104-05.

^[55] See *also*, DOI 10131 ("the central Basin appears to have been virtually unused for a few millennia"); DOI 10137 (during the Windust and Cascade periods, "there is little evidence for human use of the central Columbia Basin ... [which] includes the general region in which the Kennewick Man was found"); DOI 10149 (little evidence for use of central Columbia Basin between 9500 BC and 4000 BC); DOI 10137 (it "is not until the beginning of period II (4500-1500 BC) that projectile points and other materials are found away from rivers, and these in only small numbers until c. AD1"). There is also evidence that sites in other parts of the Plateau went unused for long periods of time. See, DOI 6917 ("Following the [Mazama ash fall dated to 6730 BP], there is about a 2,000 year hiatus between dated samples (4250+-300 B.P.) and then another 2,000 year hiatus between dated samples before six additional samples span the period between 1940+-B.P. and 660+-75 B.P.") (citation omitted).

^[56] Several of the claimant tribes were formed in the 19th century by aggregating previously separate groups, even if they spoke different languages. Thus, the "Indians who were subsumed into the Yakima Nation spoke three different languages, Sahaptin, Salish and Chinookan and had many dialects within the two principal language groups." *United States v. Washington*, 384 F.Supp. 312, 381 (W.D.Wash.1974). See *also*, DOI 0708. Many of the groups on the Colville Reservation speak Interior Salish. DOI 0706-08, 5042. "The Sahaptin and Salishan linguistic stocks are mutually unintelligible." DOI 7414-15. The language of the Palus is reportedly very different from either the Nez Perce or the Cayuse (a component of the Umatilla confederation). *Id. But cf.*, DOI 7338 (arguing that their languages were very similar). The language of the Nez Perce is thought to have diverged from Sahaptin 2,000 years ago. DOI 10323. See *also*, <http://www.umatilla.nsn.us/hist1.html> (Umatilla

Reservation web site) ("each tribe [that is part of the present Confederated Tribes of the Umatilla Reservation] spoke a distinct and separate dialect of Sahaptin"); DOI 10323 (at least 15 dialects of Sahaptin language family recognized)

^[57] See *also*, DOI 7041, 7229-30 (critique of Hunn's more controversial assumptions); DOI 812 (questioning method on which Hunn relies in part); DOI 816 (attempting to draw conclusions from the languages spoken during the historic period can be very misleading, because many languages may have come and gone during the preceding thousands of years; what remains are only the survivors); DOI 9002 (affidavit from linguistics professor, submitted by Plaintiffs, stating that "I am not aware of a single instance in which linguistic affiliation has been established with any degree of confidence between a modern population and human remains as old as the Kennewick skeleton"); DOI 10072 ("It is impossible to provide an absolute date for such a people's entrance into or continued occupation of a specific geographic area using these forms of linguistic information.")

^[58] In the context of the Plateau, "historic" refers to events after 1805 AD; "protohistoric" refers to the period between about 1720 AD and 1805 AD, and the "prehistoric past" refers to the time before 1720 AD. DOI 10279-82.

^[59] The court has reviewed the numerous narratives included in the administrative record, and this Opinion refers to a few representative examples.

^[60] In addition to the report by Boxberger, the record contains a number of affidavits and articles on the evaluation of oral narratives. See, e.g., DOI 8147-70, 8985-93.

^[61] Thus, one narrative begins, "In the days of the animal people, the Columbia River used to flow through the Grand Coulee. Coyote had a big steamboat then." DOI 6946. It proceeds to describe how Coyote cut a hole through the

place where Coulee Dam is now, which caused the river to leave its old channel and flow through its present one. Coyote's steamboat was left in the dry channel. Jack Rabbit laughed at Coyote, and was turned into a rock. "You can see him sitting there today, at the left of Steamboat Rock...." (*Id.*) Although this narrative has obviously been adapted, other narratives also speak of a time when the Columbia River flowed down the Grand Coulee instead of its present channel. DOI 10292. That event may have been the subject of the original narrative.

^[62] In one version of the monster story, Coyote carved up the body of the monster and created the tribes, designating where they were to live and what they were to be:

From the body he made the people who live along the shores of the Big River and the streams that flow into it. From the lower part of the body he made the Chinook Indians of the coast. Clark quotes Coyote: "You shall live near the mouth of the Big River and shall be traders. You shall always be short and fat and have weak legs."

From the legs he made the Klickitat Indians. Again Coyote spoke: "You shall live along the rivers that flow down from the big white mountain north of Big River. You shall be swift of foot and keen of wit, famous runners and great horsemen."

From the arms he made the Cayuse Indians, and Coyote said: "You shall live along the Big River. You shall be powerful with bow and arrows and with war clubs."

From the ribs he made the Yakima Indians. Coyote declared: "You shall live near the new Yakima River, east of the mountains. You shall be the helpers and the protectors of all the poor people."

From the head he created the Nez Perce Indians. Coyote decreed: "You shall live in the bellies of the Kookooskia and Wallowa rivers. You shall be men of brains, great in council and in speechmaking. You shall also be skillful horsemen and brave warriors."

Then he gathered up the hair, blood and waste and hurled them far eastward over the big mountains, Coyote decreed: " 'You shall be the Snake River Indians. You shall be people of blood and violence. You shall be buffalo hunters and shall wander far and wide.' " DOI 7660 (citations omitted).

From this narrative, it is not difficult to discern which groups had amicable relations with each other and which were enemies. However, although there are multiple versions of this narrative, the underlying story of Coyote and the Monster is present in all.

^[63] The Secretary's brief also states that his decision was premised, in part, upon a finding "that the tribal claimants' oral traditions often corresponded to known ancient geological events that occurred in the Plateau region." Defendants' Brief at 17-18, n 16. In actuality, the Secretary declined to make such a finding, noting that floods and volcanic eruptions have occurred on many occasions in the region, and we cannot assume a narrative depicts a specific geological event that occurred 10,000 years ago. DOI 10072-76.

^[64] There are indications that the Tribal Claimants were secretly notified that this issue was "back on the table." On August 11, 2000, shortly before the Secretary announced the final decision and shortly after the Tribal Claimants met privately with Defendants to discuss the merits of their claim, the Yakama placed into the administrative record 170

pages of documents regarding the ICC issue. COE 2826-2995.

^[65] Pursuant to statute, the ICC ceased operations in 1978 and transferred its remaining cases to the Court of Claims. *Arizona v. California*, [530 U.S. 392](#), 404 n. 1, [120 S.Ct. 2304](#), 2313 n. 1, 147 L.Ed.2d 374 (2000). The Court of Claims also heard appeals from the ICC. For simplicity, a judgment entered by either entity is referred to herein as an "ICC judgment."

^[66] *Cf.*, *Confederated Tribes of the Umatilla Reservation v. United States*, 8 Ind Cl Comm 513, 530-39 (1960), and 14 Ind Cl Comm 14, 15-103 (1964) reprinted at DOI 178-87, COE (2873-2916) (focusing upon which tribes occupied which areas near the time of the taking, not in the distant past).

^[67] Other authorities confirm that an ICC determination of aboriginal title does not necessarily mean that a tribe has occupied the land, to the exclusion of all others, for thousands of years:

Indian title ... requires use of the area "for a long time." The decisions reflect an unwillingness to find ownership of a specified tract in a nomadic tribe wandering over many areas; some degree of continuous association with an area has been required. However, no example comes to mind of a tribe so nomadic that it was denied having Indian title lands located somewhere. Perhaps 20 to 50 years seems judicially acceptable as "a long time" under appropriate circumstances.

Indian Claims Commission Final Report at 129. COE 9800. *See also*, Cohen, Handbook of Federal Indian Law at 492 (while the claimant must show a "substantial period of exclusive occupancy," the fact "that the occupancy commenced after discovery or after the assertion of

territorial claims by European powers does not defeat the Indian title.")

^[68] The regulations cited are those in effect when the site was covered. The regulations were substantially modified in 1999. 64 Fed Reg 27,071 (May 18, 1999).

^[69] Plaintiffs' counsel began seeking information about plans to cover the site as early as November 1996. *See*, ER 270.

^[70] Here, such a remand would require Defendants to consider Plaintiffs' request to study in light of the court's determination that the Secretary erred in concluding that NAGPRA applies.

^[71] That does not mean that Plaintiffs would have no right to study if the remains were properly determined to be "Native American" for purposes of NAGPRA, but cultural affiliation could not be established. NAGPRA and its implementing regulations are silent on this point, and a reasonable argument could be made that ARPA is applicable under these circumstances. However, that is an issue that need not be addressed, given the court's conclusion that the Secretary erred in finding that the remains are "Native American."

^[72] The ARPA permit issued to Dr. Chatters explicitly required that copies of "all published journal articles ... and other published or unpublished reports and manuscripts resulting from work conducted under this permit" be filed with the Corps.

^[73] For example, an internal Corps e-mail identifies Brace as "a GIANT in the physical anthropology world. He literally writes the books on the subject." COE 7927.

^[74] In earlier proceedings in this action, Defendants argued that Plaintiffs had no right to study because the ARPA permit was issued to Dr. Chatters, not to Plaintiffs, because no agency decision to place the remains in a "collection" had been made, and because there is no absolute obligation to allow study by any particular scientists. These arguments

are not well founded. The record supports only the conclusion that scientists are routinely allowed to study material actually obtained pursuant to permits issued to others, that permission to study does not depend on having been named in a permit to excavate or remove, and that study is generally carried out without issuance of a formal study permit. Under the regulations, it appears that an object does not become part of a "collection" because it is so designated by an agency, but because it is excavated or removed under the authority of ARPA. *See*, 36 CFR § 79.3(a). Though there is not an absolute obligation to allow particular scientists access to study, there is ample reason to believe that Plaintiffs would have been allowed to study under normal circumstances.

Praise for *The Conscience of a Right- Winger*

“This remarkable collection of essays shows keen insight into an impressive variety of fields: Constitutional analysis, race relations, politics, history, and international relations. Mr. Bristow calls his perspective ‘conservative,’ but I am struck more by his relentless willingness to follow facts to their logical conclusions. Mr. Bristow writes as well as he thinks, which makes him a pleasure—and not just an education—to read.”

Jared Taylor
Editor, *American Renaissance*

“Kyle Bristow's analysis is detailed and insightful. He focuses on some of the main fallacies in law and society that have contributed to the decline and fall of Western civilization. It is essays like the ones contained in this compilation that help lead Western Man from the darkness that grips him in every country where he resides.”

William Johnson
Chairman, American Third Position

“Kyle Bristow backs up his conclusions with fact. The data that he has compiled should be useful to both political and legal scholars as well as activists. Kyle speaks for many patriotic and ethnically aware Americans, and they will take pleasure in reading his book. To the right of Attila the Hun, he is not.”

Dr. Virginia Deane Abernethy
Professor Emeritus, Department of
Psychiatry (Anthropology), Vanderbilt
University School of Medicine

“Kyle Bristow is a very learned young man, highly versed in different fields of humanities—a feature quite rare on the American conservative scene, let alone among young white students of humanities. In the present collection of his essays Bristow covers a vast field of different topics, ranging from the legal issues regarding the freedom to bear arms—all the way to political and military intricacies surrounding the civil war in Spain of the mid-thirties in Twentieth Century Europe. Bristow writes eloquently about the meaning of the political in postmodernism and he is completely at ease when narrating about decadence on display in modern American art museums. This book has a distinct academic weight given that Bristow always provides impressive bibliography and citations behind each of his sober yet very scholarly arguments—arguments that are seldom to be heard or delivered by tenured professors in the allegedly free speech graduate programs in America today.

The importance of Bristow’s essays is that they show the reader how to put political issues, surrounding the destiny of the White Man, into wider perspective; both from the historical, legal, linguistic, racial and aesthetic point of view. Bristow must be commended for his courage to dissect the meaning of cultural hegemony. After reading this book of essays and after reading Bristow’s breakthrough novel *White Apocalypse*, hopefully it may be clear by now to many disoriented young conservatives why the Left and its paleo-Marxist semi-intellectual acolytes, both in American and European universities, have been so successful in manipulating and monopolizing cultural discourse. Bristow’s book could tip the balance. His prose is a must read.”

Dr. Tomislav Sunić
Former Professor and Croat Diplomat,
Author, and Director of the American
Third Position

*“The Conscience of a Right-Winger, a pleasurable read with surprisingly clear legal insights, contains fifteen short essays on a diverse field of contemporary topics that were written from Bristow’s thoughtful, paleoconservative perspective. Its essay format provides a terrific glimpse of how Bristow’s keen legal mind works. Methodical and impeccably researched, *The Conscience of a Right-Winger* stands as another reason Bristow has been called the twenty-first century heir to the late Samuel Francis.”*

Craig Bodeker
Producer, *A Conversation About Race*

**The Conscience of a Right-
Winger
Kyle Bristow**

To the real Right.

PREFACE

This short book contains a number of scholarly essays that I wrote over the years. Most of these essays were only seen—until now—by my undergraduate and law school professors who graded them, and I felt that such a copious amount of knowledge was contained in them that it would be a travesty to not share them with the world. Although I have written dozens upon dozens of similar essays, these are by far my favorites.

I have always been a staunch and outspoken conservative, which you should readily deduce once you begin reading my essays. For being as outspoken as I have been, I have been rated by the Phillip's Foundation as one of the country's top 100 conservative activists in 2007 and 2008; the now-defunct *Michigan Conservative Dossier* once decreed me to be Michigan's top conservative collegiate activist; the *Lansing State Journal* has said of me that I am a "die-hard conservative" and that I am "the most vocal voice in East Lansing on issues like illegal immigration, English-only government, and affirmative action"; I have been interviewed by the *Associated Press*, *Detroit Free Press*, *Detroit News*, *Lansing State Journal*, *Washington Post*, CNN, and the *New York Times*; and I even made an appearance on FOX News' *The O'Reilly Factor* and was quoted by Sean Hannity on *The Hannity & Colmes Show*. Articles that have featured me on the front-pages of newspapers have appeared more times than I can recount.

The Left has taken notice of my conservative activism, but I will not delve into the juvenile, vitriolic statements that they have made about me. Suffice to say, they have impugned my character just as they have virtually every freedom-

loving true right-winger who dares to criticize their degenerate worldview.

I hope that you enjoy reading my essays just as much as I enjoyed writing them and subjecting my left-of-center professors to paleoconservative thought.

Kyle Bristow
Toledo, Ohio
October 15, 2011

THE SECOND AMENDMENT: TO KEEP AND BEAR WEAPONS OF CONTEMPORARY MILITARY GRADE

Abstract: This essay attempts to answer the question, “What does the Second Amendment mean when its text —‘to keep and bear arms’—and prefatory clause are taken into consideration?” The thesis offered herein is that the Second Amendment prescribes a constitutional right for American citizens to possess weapons of contemporary military grade, which is supported by textualist, original meaning, and original intent analyses.

I. Introduction

My argument in this essay is that the Second Amendment of the United States Constitution should be interpreted to mean that American citizens are entitled by their citizenship to the right to keep and bear weapons that are contemporaneously in common use by the typical infantryman of the various branches of the U.S. military. At the time of the writing of this essay, such weapons include—and are not limited to—fully-automatic rifles and submachine guns, hand grenades, shoulder-fired rocket and grenade launchers, and antipersonnel mines.[\[3\]](#)

My argument is made through an “originalist” analysis of the Second Amendment, because I believe this form of inquiry to be truest to the spirit of our nation’s Constitution.[\[4\]](#)

The methodology by which the argument is made that American citizens should have the right to own military-grade weapons via the Second Amendment is straightforward through the use of the following axioms: the Second Amendment was adopted by the Founding Fathers to prescribe the right of individual American citizens “to

serve in the military and keep military weaponry for such service”[5]; the prefatory clause of the Second Amendment implies that there is a correlation between bearing arms and the militia; Article 1, Section 8, Clause 15 of the Constitution states that the purpose of the militia is to combat tyranny—namely “Insurrection” and “Invasions”[6]—; and weapons of contemporary military grade—as are defined by that which is in widespread use by the infantry of the modern branches of the U.S. military—would logically be needed for the implicit purpose of the militia: to fight against or to deter the establishment of tyranny. After the argument is made that the Second Amendment prescribes the right to keep and bear weapons of military grade, I will explore how the federal government has distorted this right through laws that are rooted in illegitimacy. Lastly, I will argue that the safety of the public will not be threatened if weapons of military grade proliferate.

This essay demonstrates that the Second Amendment prescribes the right of the people to keep and bear military-grade weaponry through the use of scholarly research that is contained in law review articles, case law, and through an analysis of the original meaning of what it means “to keep and bear arms.”

II. Second Amendment Rights

In recent years, there has been much litigation over the Second Amendment, which states, “A well regulated Militia, being necessary to the security of the free State, the right of the people to keep and bear arms, shall not be infringed.”[7] In 2008, the Supreme Court held in *District of Columbia v. Heller* that the Second Amendment prohibits the federal government from interfering with an American citizen’s right to possess firearms[8], and in 2010, the Supreme Court held in *McDonald v. Chicago* that the Fourteenth Amendment incorporates the Second Amendment against the States.[9]

Much of the arguments of the opinions of these cases are influenced by textualist and originalist judicial philosophies, which is best evidenced by the extent to which the justices use history and dictionaries to defend their positions.

A. The Second Amendment Grants Individual American Citizens the Right to Military-Grade Arms

The Second Amendment arguably prescribes the right of American citizens to personally own and possess firearms, because “the Second Amendment’s text recognizes a ‘right,’ not a ‘power,’ and guarantees that right to ‘the people’ and not ‘the States,’ it necessarily secures an individual right to keep and bear arms.”[\[10\]](#) Also, “the terms ‘keep’ and ‘bear’ are actions that individuals do. States do not bear firearms.”[\[11\]](#)

From a textualist perspective, the Second Amendment prescribes the right for an American citizen to specifically keep weapons of military grade. The prefatory clause of the Second Amendment—“A well regulated Militia, being necessary to the security of the free State”[\[12\]](#)—is vital to the understanding of it, because it stresses that the scope of the right that was codified by the Amendment includes weapons for militia-related purposes.[\[13\]](#) The importance of the prefatory clause must not be disregarded, because all the clauses of the Constitution are intended to carry weight[\[14\]](#) and at the time the Constitution was ratified, to “bear arms” meant for one to carry weapons of military grade.[\[15\]](#)

The original meaning judicial philosophy is influenced by what was widely believed by the layperson at the time a legal code was adopted, and when the Second Amendment was ratified, the contemporaneous Americans widely understood the text to mean that they had a right to keep and bear weapons of military grade.[\[16\]](#)

From a textualist and original meaning judicial perspective, the Second Amendment should be interpreted to mean that the federal government cannot interfere with an American citizen's right to possess military-grade weaponry, and the original intent of the drafters of that amendment and the Founding Fathers further illustrates this belief. Sam Adams[17], Thomas Jefferson[18], James Madison[19], George Mason[20], Patrick Henry[21], Alexander Hamilton[22], and George Washington[23] have all been credited with opining that the Second Amendment prescribes the right to keep and bear military grade weapons to the American citizenry.

B. The Purpose for the Second Amendment

The reason why the Founding Fathers of the United States and the drafters of the Second Amendment were overtly in support of widespread gun ownership by the American people is because they feared “that the federal government would disarm the people in order to impose rule through a standing army or select militia. . . .”[24] As was noted by the justices in the majority opinion in *Heller*, “It was understood across the political spectrum that the right helped to secure the ideal of a citizen militia, which might be necessary to oppose an oppressive military force if the constitutional order broke down.”[25]

To drive the point home that the Second Amendment was originally understood to prescribe the right of the people to keep and bear contemporary military-grade weapons—which would logically be needed to “oppose an oppressive military force”—, David Yassky, a constitutional law scholar, wrote,

Imagine, then, that in 1792 the Second Congress had enacted a statute prohibiting possession of the most commonly used military weapon of the day, except

among members of the army and a small “select militia” – a statute roughly analogous to the machine gun ban of today. It is hard to believe that even the most nationalist of the Federalists would have thought such a statute consistent with the Second Amendment.[\[26\]](#)

Throughout the years, the right of the people to bear certain classes of weapons evolved as weapon technology improved, which further evinces the argument that the Second Amendment prescribes the right for the people to bear weapons of contemporary military grade. When the Second Amendment was ratified, the weapons that were used during that time period included muskets—complete with bayonet—and a small cache of ammunition—“in other words, the standard arms of the battlefield infantryman.”[\[27\]](#) Later, when weapon technology evolved and the rifle was born, it was understood by the American people that ownership of this weapon was a right pursuant to the Second Amendment—Senator Charles Sumner, who was instrumental in the ratification process of the Fourteenth Amendment that eventually incorporated the Second Amendment against the states, once declared with regards to attempts to “disarm ‘Free-Soilers’ in ‘Bloody Kansas’” that “[n]ever was [the rifle] more needed in just self-defense than now in Kansas.”[\[28\]](#)

It was widely understood by the American people and judges as late as towards the end of the nineteenth century that the Second Amendment granted a right to the American citizens to keep weapons of military grade. Yassky observed with regards to the nineteenth century view of gun rights, “Accordingly, nineteenth century judges had no trouble understanding that ‘the phrase “bear arms” . . . has a military sense, and no other A man in the pursuit of deer, elk and buffaloes, might carry his rifle every day, for forty years, and, yet, it would never be said of him, that he had borne arms’”[\[29\]](#) Also, in the infamous Dred Scott case that was decided by the Supreme Court in 1857, the

justices stated in their holding various rights that are reserved by the citizenry and one is pertinent: “Nor can Congress deny to the people the right to keep and bear arms.”[\[30\]](#) Later, when interpreting the meaning of the Second Amendment, the Supreme Court opined in *Presser v. Illinois* in 1886,

It is said that the object of the act of Congress is to provide for organizing, arming, and disciplining all the able-bodied male citizens of the States, respectively, between certain ages, that they may be ready at all times to respond to the call of the nation to enforce its laws, suppress insurrection, and repel invasion, and thereby avoid the necessity for maintaining a large standing army, which liberty can never be safe.[\[31\]](#)

Being that weapons of contemporary military grade would be needed to “suppress insurrection” and “repel invasion,” one can only deduce from this dicta that the Second Amendment protects the right of the American people to keep and bear such weapons. The Framers of the Second Amendment and the Founding Fathers of the nation specifically wanted the American citizenry armed for the purpose of being able to support the government with its police powers and to fight against tyranny, which requires weapons that are of contemporary military grade. John-Peter Lund, a scholar of constitutional law, has even lambasted modern-day originalists for tending to shy away from the reality of the Second Amendment’s true purpose: to protect the American people’s right to possess military-grade weaponry. Said Lund,

In the spirit, and as the ultimate line of defense, of the entire Bill of Rights, the Second Amendment was ratified to preserve the right of the people to possess arms for the purpose of organizing themselves, as needed, into a

fighting force which could preserve order or starve off tyranny and oppression, whether from enemies foreign or domestic. Originalists and conservatives cannot in good conscience simply wash away this fundamental premise behind the foremost of liberties that the Framers saw fit to preserve.[\[32\]](#)

C. Conclusions

The gist of the Second Amendment is quite clear: the prefatory clause specifically states that the purpose of the Amendment is for promoting the institution of the militia, and since the Second Amendment protects the people's right to keep and bear arms for this purpose, "the weapons that were intended to come under the protection of the Amendment would have included (though not necessarily be limited to) those weapons with which the militia would be expected to be armed."[\[33\]](#)

III. What the Feds have done to the Second Amendment

I argued above that the Second Amendment was originally understood to mean that the federal government cannot deprive the American citizenry of their right to keep and bear arms of contemporary military grade; however, the federal government has encroached on this right ever since the early twentieth century. In 1934, Congress passed the National Firearms Act, which subjected fully-automatic firearms to registration by owners and licensing of dealers to sell them; just over three decades later, the Gun Control Act of 1968 was passed by Congress, and this law placed restrictions on the importation of military-grade weapons; and in 1986, the transfer of fully-automatic weapons that were manufactured that year and later to American citizens was outright criminalized with the Firearm Owners Protection [*sic!*] Act.[\[34\]](#) In 1994, President Bill Clinton

signed into law a bill that criminalized the possession of semiautomatic weapons by American citizens.[35]

The 1934 National Firearms Act was at the time it was made law the first and only federal firearms regulation that had been enacted in the 143 years since the Second Amendment was ratified, and it heavily regulated—via requiring registration—weapons such as “shotguns with barrel length less than eighteen inches; all fully-automatic (‘machine guns’); all firearms over .50 caliber; grenades and other explosives; silencers; and other miscellaneous weapons.”[36] In 1991, the federal judge observed in his opinion for *United States v. Rock Island Armory, Inc.*, “Congress has no enumerated power to require registration of firearms. However, since registration of firearms may assist in the collection of revenue, Congress passed the National Firearms Act in 1934 pursuant to its power to tax.”[37] Four years later, Congress further regulated firearm ownership via its commerce power when it passed the Federal Firearms Act of 1938.[38] Since then, Congress has only used its commerce power to infringe upon the Second Amendment’s original purpose.[39]

In *Rock Island Armory*, the federal judge explained how the U.S. government has brought about a *de facto* ban on citizen ownership of military-grade weaponry through the requiring of registration:

As interpreted and administered by the Bureau of Alcohol, Tobacco and Firearms (“BATF”), U.S. Department of the Treasury, § 922(o) prohibits the private possession of any machinegun not made and registered before May 19, 1986. Thus, since May 19, 1986, *BATF has refused to approve any application* to make, transfer, register, and pay the \$200 tax on any machinegun made after that date. [Emphasis added]
[40]

In effect, the United States government is using its powers in a broad and illegitimate fashion to deprive the American people of their constitutional right to keep and bear weapons of contemporary military grade. This is best exemplified with testimony from the congressional record, which was recounted in *Rock Island Armory*:

Attorney General Cummings: “If we made a statute absolutely forbidding any human being to have a machine gun, you might say there is some constitutional question involved. But when you say, ‘we will tax the machine gun,’ . . . you are easily within the law.”

Mr. Lewis: “In other words, it does not amount to prohibition, but allows of regulation.”

Attorney General Cummings: “That is the idea. We have studied that very carefully.”[\[41\]](#)

The requiring of the paying of a tax and registration to own fully-automatic weapons—coupled with the fact that the U.S. government refuses to approve attempts to register such weapons and to collect the associated taxes—has brought about a *de facto* prohibition of a class of weapons in violation of the Second Amendment. One can only imagine the outcry—and rightfully so—if Congress decided to treat the First Amendment as it has the Second by requiring licenses if one wanted to engage in political discourse by speaking on matters of public concern, but then to refrain from granting such licenses to those who applied for them. Lund has derided the way that the federal government outlaws certain classes of weapons.[\[42\]](#)

Even though the Second Amendment specifically states that the purpose of allowing individuals to bear arms is for militia purposes—which would logically require weapons of a contemporary military grade—, the Tenth Circuit Court of

Appeals opined in *United States v. Warner* that “in terms of the common interest of the populace, possession of a machine gun . . . is the functional equivalent of providing defense secrets to a hostile power.”[\[43\]](#) That court also held, “The proscription of the possession of machine guns evinces a congressional purpose to prevent the circulation of military-style weapons in the general population.”[\[44\]](#) One can only wonder how otherwise learned judges could believe that the exercising of a constitutional right is akin to treason and that the militia should not wield weaponry suitable for the militia.

IV. How the Second Amendment should be Applied

The prefatory clause of the Second Amendment states that the right to keep and bear arms is for the purpose of the militia, and Article 1, Section 8, Clause 15 of the Constitution explains the functions of the militia: “to execute the Laws of the Union, suppress Insurrections, and repel Invasions. . . .”[\[45\]](#) As is noted by the National Rifle Association with regards to this, “Thus, the militia has a law enforcement function, a quasi law enforcement/quasi military function, and a military function. As a result, those firearms which are ‘arms’ within the meaning of the Second Amendment are those which could be used to fulfill any of these functions.”[\[46\]](#) This rationale was implicit in *United States v. Miller*:

United States v. Miller, 307 U.S. 174 (1939), suggests . . . namely that private citizens might have a right to possess weapons that are “part of the ordinary military equipment or [whose] use could contribute to the common defense.” *Id.* at 178. This test (which is not *Miller’s* holding) implies that American citizens have a right to possess at least those weapons that an unaided

individual can “bear” and that “could contribute to the common defense.” Today, this would include, at a minimum, the fully automatic rifles that are standard infantry issue, and probably also shoulder-fired rockets and grenades.

When *Miller* was decided, infantry were typically armed with the same sort of bolt-action rifles that civilians kept for use in everyday life, just as founding-era civilians commonly kept the same kind of weapons they would need if called for military duty.[\[47\]](#)

Since *Miller* was decided by the Supreme Court in 1939, the Supreme Court reaffirmed its holding in *Lewis v. United States* in 1980 and never questioned it until 2008.[\[48\]](#) In *Lewis*, the Supreme Court reaffirmed the holding of *Miller* and reiterated its position: “the Second Amendment guarantees no right to keep and bear a firearm that does not have ‘some reasonable relationship to the preservation or efficiency of a well regulated militia.’”[\[49\]](#) The Supreme Court justices did, however, raise the holding of *Miller* in their *Heller* majority opinion, and they did so in order to deconstruct the meaning of “in common use at the time.” Said the justices,

We may as well consider at this point . . . what types of weapons *Miller* permits. Read in isolation, *Miller*’s phrase “part of ordinary military equipment” could mean that only those weapons useful in warfare are protected. That would be a startling reading of the opinion, since it would mean that the National Firearms Act’s restrictions on machineguns (not challenged in *Miller*) might be unconstitutional. . . . The traditional militia was formed from a pool of men bringing arms “in common use at the time” for lawful purposes like self-defense. . . . Indeed, that is precisely the way in which the Second

Amendment's operative clause furthers the purpose announced in its preface. We therefore read *Miller* to say only that the Second Amendment does not protect those weapons not typically possessed by law-abiding citizens for lawful purposes, such as short-barreled shotguns.[\[50\]](#)

In his dissenting opinion in *Heller*, Justice Breyer noted the absurdity of the claim that that which is "in common use at the time" is decided not by what the typical infantryman contemporaneously uses, but rather, by that which is widely used pursuant to the government's laws:

This definition conveniently excludes machineguns. . . . But what sense does this approach make? According to the majority's reasoning, if Congress and the States lift restrictions on the possession and use of machineguns, and people buy machineguns . . . the Court will have to reverse course and find that the Second Amendment does, in fact, protect the individual . . . right to possess a machinegun. . . . In essence, the majority determines what regulations are permissible by looking to see what existing regulations permit.[\[51\]](#)

A. As of Today, What Classes of Weapons Fall within the Proper Scope of Second Amendment Protection?

Being that the Second Amendment would rightfully be understood to prescribe the right of American citizens to possess military-grade weapons that are in common use by the U.S. military, the question is begged, "What is today in common use by the U.S. military, which is determined by what the typical infantryman uses?" This question is echoed by what Justice Kleinfeld eloquently asked in his dissenting opinion in *Silveira v. Lockyer* in 2003: "What private

possession of arms does carry a ‘reasonable relationship to the preservation or efficiency of a well-regulated militia?’”[\[52\]](#) This should be the proper test by which it is determined what “arms” are protected via the Second Amendment.

Justice Kleinfeld observed that the learning of how to use any weapon that would contribute to the proficiency of an individual in using a weapon of contemporary military grade is protected by the Second Amendment.[\[53\]](#) This would mean that less sophisticated weapons—such as bolt-action rifles and revolvers—would be a right of the American people to own, because their use would contribute to the aptitude of one’s use of automatic rifles and semiautomatic pistols, respectively.

To their horror, the First Circuit Court of Appeals observed in 1942 that the Second Amendment, if adhered to through an originalist approach, would prevent Congress—and now the states, too, since *McDonald* incorporated the Second Amendment—“from regulating the possession or use by private persons . . . of distinctly military arms, such as machine guns, trench mortars, [and] anti-tank or anti-aircraft guns. . . .”[\[54\]](#) If this court is correct in alleging that these weapons are “military arms” that are widely used by the typical infantryman of our military, then these types of weapons would be privileged by right for individual American citizens to own via the Second Amendment.

The Sixth Circuit Court of Appeals held in 1976 that “9-millimeter submachine guns have been used by the military forces of the United States . . . [and] are part of the military equipment of the United States military . . . and that firearms of this general type, that is, submachine guns, do bear some relationship, to the preservation or efficiency of the military forces.”[\[55\]](#) If this court is correct in asserting that submachine guns are commonly used by the U.S. military, then this type of weapon should be privileged by

right for individual American citizens to own via the Second Amendment.

In their amicus brief for *Heller*, the Gun Owners of America noted that semi- and fully- automatic rifles should fall within the protective sphere of the Second Amendment due to their widespread use by the U.S. military:

The difference between a semi-automatic rifle and a fully-automatic rifle is a technical matter. . . . Moreover . . . fully-automatic arms of the type currently used by the U.S. military easily could be found within the protective shield of the Second Amendment, either as “ordinary military equipment, or that its use could contribute to the common defense” (*Miller*, 307 U.S. 178), or as “a lineal descendant of . . . founding-era weapon(s) (*Parker*, 478 F.3d at 398).”[\[56\]](#)

Lund observed in his law review article, *Do Federal Firearms Laws Violate the Second Amendment by Disarming the Militia?*, that the average American soldier is trained to use the M203 shoulder-fired grenade launcher, the M67 fragmentation grenade, and the M18A1 antipersonnel mine.[\[57\]](#) If he is correct, then these types of weapons should be a right of the American people to possess. Lund overtly states, “[P]ossession of the grenade, the classic twentieth century infantryman’s weapon, arguably should also be unhampered by NFA restrictions.”[\[58\]](#)

Despite the text, original intent of the Founding Fathers, and the layman’s understanding of the Second Amendment when it was adopted, the Supreme Court has still inappropriately held that ownership contemporary military-grade weapons by American citizens can be banned by the federal government. In *Heller*, the justices wrote in the majority opinion that fully-automatic rifles would be permissible by right to own if the prefatory clause of the

Second Amendment was taken into consideration as *Marbury v. Madison* would require^[59]: “It may be objected that if weapons that are most useful in military service—M-16 rifles and the like—may be banned, then the Second Amendment right is completely detached from the prefatory clause.”^[60] Only through disingenuous posturing—i.e., “the fact that modern developments have limited the degree of fit between the prefatory clause and the protected right” as a basis to assert that automatic weapons can be banned on the pretense that “no amount of small arms could be useful against modern-day bombers and tanks”—were the justices able to deduce after having observed this that military-grade weapons could purportedly be constitutionally outlawed.^[61]

B. Conclusions

For the aforementioned reasons, if the Second Amendment was properly interpreted, then individual American citizens should reserve the right to possess automatic rifles and submachine guns, hand grenades, shoulder-fired rocket and grenade launchers, antipersonnel mines, trench mortars, anti-aircraft and anti-tank guns, and all the precursors to these weapons that would contribute to the proficiency of their use of the contemporary weapons of military grade. This would be true until the next generation of military-grade weapons are developed and become widely used by the U.S. military—then the American citizens would be able to keep and bear those weapons.

V. Public Policy Implications and Conclusion

The most common argument that one could raise—via public policy grounds—to oppose the widespread ownership

of military-grade weapons is that they are dangerous and will lead to gun deaths of pandemic proportions. This, however, is absurd and factually unsupported to think, because military-grade weapons are essentially not much more dangerous than are the fourteen million and twelve million firearms that were purchased by American citizens in 2009 and 2008, respectively.[\[62\]](#) In fact, the number of firearms purchased by American citizens in 2009 is greater than the number of infantrymen in the world's top twenty-one armies *combined*.[\[63\]](#) In 2009, half a million of the weapons sold to American citizens that year were of the AR-15 style, which "is basically the same kind of rifle that U.S. military forces use in the Middle East."[\[64\]](#) Despite the proliferation of weapons—or perhaps because of it—the estimated rate of violent crimes in the United States dropped by 6.1 percent in 2009 when contrasted with 2008, and it is now the third consecutive year the Federal Bureau of Investigations has reported that the number of annual violent crimes has decreased.[\[65\]](#) Justice Kozinski rightfully opined in his dissenting opinion in *Silveira* that it is a "delusion" to believe "that ordinary people are too careless and stupid to own guns. . . ."[\[66\]](#)

In other countries where ownership of contemporary military-grade weapons is common, crime does not flourish. In Switzerland an estimated fourteen percent of households have automatic rifles, which are permitted by Swiss law, and in Israel it is common for teenage conscripts "to walk the streets and frequent nightclubs bearing fully automatic rifles during their military service."[\[67\]](#) Lund questioned the baseless assertion that military-grade weapons are inherently dangerous: "why should the idea of fourteen million American households with an M16 or two in the closet, or American teens taking their AR15s out with them on a camping or hunting trip for the weekend be seen as a safety risk rather than an asset?"[\[68\]](#)

The alternative to interpreting the Second Amendment to prescribe the right of the American people to keep weapons of military grade is arguably more dangerous than an “honest originalist interpretation”[\[69\]](#) of it, because as Justice Kozinski opined,

The Second Amendment is a doomsday provision, one designed for those exceptionally rare circumstances where all other rights have failed—where the government refuses to stand for reelection and silences those who protest; where courts have lost the courage to oppose, or can find no one to enforce their decrees. However improbable these contingencies may seem today, facing them unprepared is a mistake a free people get to make only once.[\[70\]](#)

When the Black Helicopters[\[71\]](#) come in the night to take the American people to FEMA concentration camps[\[72\]](#), how will the American people fight back if they are not armed with contemporary military-grade weapons?

When the Second Amendment’s text and prefatory clause are taken into consideration, it can only be concluded that the Amendment prescribes a right for American citizens to keep and bear weapons of contemporary military grade.

AN AFFRONT TO HISTORY AND TRADITION: WHY THE FOURTEENTH AMENDMENT'S DUE PROCESS CLAUSE SHOULD NOT ENCOMPASS HOMOSEXUAL CONDUCT

Abstract: This essay attempts to demonstrate that the Fourteenth Amendment's Due Process Clause does not grant a constitutional right for American citizens to engage in acts of sodomy. The thesis offered herein is that *Lawrence v. Texas* was wrongly decided since homosexual conduct has been criminalized throughout the Western and American legal traditions.

I. Introduction

My argument in this essay is that the Supreme Court of the United States was incorrect to hold in *Lawrence v. Texas*[\[73\]](#) that the Due Process Clause of the Fourteenth Amendment protects an individual's right to engage in homosexual conduct. The Fourteenth Amendment, as will be demonstrated in this paper, only prescribes due process rights for the American people that are in accord with American history and the legal tradition derived from it. As will also be demonstrated in this paper, since the American legal tradition—as well as the Western legal tradition that has greatly influenced it—has traditionally proscribed same-sex sexual behavior, it was improper for the Supreme Court to hold in *Lawrence* that the Fourteenth Amendment grants people a right to engage in same-sex conduct.

My argument is made through an “originalist” analysis of the Fourteenth Amendment, because I believe this form of inquiry is truest to the purpose of our nation's Constitution.

[\[74\]](#)

The methodology by which the argument is made that American citizens do not have a constitutional right to

commit acts of sodomy is straightforward through the use of the following arguments: the Fourteenth Amendment codifies a right to due process for American citizens; the scope of due process rights are defined by that which is in accord with history; and regimes throughout Western history have overwhelmingly proscribed sodomy.

After the scope of the Due Process Clause of the Fourteenth Amendment is analyzed via an originalist analysis, the recent Supreme Court rulings regarding sodomy will be explored. Lastly, I will delve into both the American and Western legal traditions and show why the Due Process Clause does not grant a right on historical ground to commit acts of sodomy.

This essay demonstrates that the Fourteenth Amendment does not prescribe a right for an American to engage in sodomy through the use of scholarly research that is contained in law review articles, case law, and amicus briefs that have been submitted to the Supreme Court for the *Bowers*[\[75\]](#) and *Lawrence* cases.

II. The *Bowers* and *Lawrence* Decisions

The Supreme Court was incorrect to overturn its *Bowers* decision when it held in *Lawrence* that a state may not criminalize homosexual conduct. Although the prohibition of sodomy is in accordance with natural law, the Constitution, Western history, and the American legal tradition as will be demonstrated in this paper, six justices of the Supreme Court ruled in *Lawrence v. Texas* in 2003 that “the right to privacy protects a right to engage in private consensual homosexual activity.”[\[76\]](#)

In *Lawrence*, John Lawrence was arrested in Houston, Texas, for engaging in acts of sodomy with another man in violation of Texas state law, held in custody overnight, charged with having violated that law, and was convicted before a justice of the peace.[\[77\]](#) After he was convicted,

Lawrence appealed to the Court of Appeals for the Texas Fourteenth District on the grounds that his equal protection and due process rights pursuant to the Fourteenth Amendment were violated by the state law that criminalized sodomy. The appellate court rejected Lawrence's arguments and affirmed the conviction.[\[78\]](#) After that, he petitioned the Supreme Court to review his case, and the justices chose to do so. In the opinion of the court, the justices held that American citizens enjoy a due process right to engage in homosexual conduct within the privacy of their homes.[\[79\]](#) The *Lawrence* holding was as revolutionary as it was legally unjustified. With a majority ruling that asserts that sodomy is a "right," *Lawrence* achieved what legal scholar and originalist theorist Robert Bork considers to be the normalization of homosexuality.[\[80\]](#) Bork observed that *Lawrence* "effectually made homosexual sodomy a constitutional right by means of an argument that owes nothing to law but everything to a subsophomoric moral argument."[\[81\]](#) Conservative activist Phyllis Schlafly has echoed Bork's thinking in her book that chronicles the politicization of the Supreme Court in recent years.[\[82\]](#) For the *Lawrence* decision, the revolutionary nature of it was called out by the three dissenting justices. Justice Antonin Scalia dissented with Justice Clarence Thomas and Chief Justice William Rehnquist, and Justice Scalia opined with regards to the ruling, "It is clear from this that the Court has taken sides in the culture war, departing from its role of assuring, as neutral observer, that the democratic rules of engagement are observed."[\[83\]](#) Justice Scalia also added,

Today's opinion is the product of a Court, which is the product of a law-profession culture, that has largely signed on to the so-called homosexual agenda, by which I mean the agenda promoted by some homosexual activists directed at eliminating the moral opprobrium

that has traditionally attached to homosexual conduct.
[\[84\]](#)

Just seventeen years before *Lawrence* was decided and same-sex sodomy was deemed a constitutionally-protected right, the Supreme Court reviewed a case that was very similar to the facts involved in *Lawrence*, but this time the majority of the justices held that states may criminalize sodomy because it is not a constitutionally-protected right. In his dissenting opinion in *Lawrence*, Justice Scalia lambasted the justices who were “manipulative” rather than “consistent” in applying the law.[\[85\]](#) How could something be a fundamental right when it was not just a mere seventeen years earlier?

The case that was reviewed by the Supreme Court seventeen years before *Lawrence* was *Bowers v. Hardwick*, and in this case,

the Supreme Court held that the right to privacy does not protect a right to engage in private consensual homosexual activity. In a 5-4 decision, the Court upheld a Georgia law that prohibited oral-genital or anal-genital contact. . . . The Court said that such a right did not exist because it was not supported by the Constitution’s text, the framers’ intent, or tradition.[\[86\]](#)

In *Bowers*, Michael Hardwick was charged with breaking a Georgia state law that criminalized sodomy; the crime occurred in the privacy of his home.[\[87\]](#) Justice Byron White authored the majority opinion, and he rejected Hardwick’s request that the Supreme Court recognize sodomy as a constitutionally-protected right on the basis that history does not evidence a due process right for people to engage in acts of sodomy:

Nor are we inclined to take a more expansive view of our authority to discover new fundamental rights imbedded in the Due Process Clause. The Court is most vulnerable and comes nearest to illegitimacy when it deals with judge-made constitutional law having little or no cognizable roots in the language or design of the Constitution.[\[88\]](#)

Chief Justice Warren Burger concurred with the majority opinion in *Bowers*, and he did so in order to stress “that in constitutional terms there is no such thing as a fundamental right to commit homosexual sodomy.”[\[89\]](#)

III. The Fourteenth Amendment’s Due Process Clause

A. Types Of Scrutiny

An understanding of how the Fourteenth Amendment operates is crucial to the argument that *Lawrence* was wrongly decided, because how the Due Process Clause of that amendment puts restraints on what the government can do is at the heart of the subject matter. If it is alleged by a party in a legal controversy that a state or local government is violating their constitutional rights via a purportedly unconstitutional law, then that party may allege that their Fourteenth Amendment rights have been violated. However, it is important to note that liberty is not absolute: government may regulate liberty so long as the regulation conforms to the due process of law.[\[90\]](#) If this were not true, then state governments would be prohibited from criminalizing drugs, prostitution, bigamy, incest, bestiality, pedophilia, necrophilia, and other degenerate vices. When it is alleged that a person’s Fourteenth Amendment rights have been violated by a law, the courts use two different versions of scrutiny to decide whether the law is constitutional: rational basis review and strict scrutiny. If a

citizen's liberties which are being infringed upon by the law are fundamental rights, then the courts use strict scrutiny. As constitutional scholar Erwin Chemerinsky explained, "[T]he government has the burden of proof under strict scrutiny and the law will be upheld only if the government persuades the court that it is necessary to achieve a compelling purpose. Strict scrutiny is usually fatal to the challenged law."[\[91\]](#) Governmental necessity must justify the infringement of liberty.[\[92\]](#)

If, on the other hand, the citizen's liberties which are being infringed upon by the law are not fundamental rights, then the courts use rational basis review and the court will uphold the law so long as it is related to a legitimate government purpose.[\[93\]](#)

In summary, if sodomy is rightfully believed by the judiciary to be a fundamental right, then state laws that criminalize it face strict scrutiny, and state governments must show that they have a compelling purpose for the laws which must be the least restrictive means to achieve that purpose. If sodomy is not considered to be a fundamental right, then state laws that criminalize it face rational basis review, and state governments must show only that there is a legitimate purpose in prohibiting it and that the laws that criminalize it are simply a rational way to achieve that goal.

B. Fundamental Rights Are Rooted In History

Fundamental rights are only rooted in history, and this is relevant in that if something is not rooted in history, then the Fourteenth Amendment does not treat it as a right for due process purposes. This has been observed by the United States Supreme Court in multiple opinions, which will be explored in this paper. Since the analysis of the Fourteenth Amendment is rather abstract, Justice Scalia attempted to clarify it in *Michael H. v. Gerald D.*:

In an attempt to limit and guide interpretation of the Clause, we have insisted not merely that the interest denominated as a “liberty” be “fundamental” (a concept that, in isolation, is hard to objectify), but also that it be an interest traditionally protected by our society. As we have put it, the Due Process Clause affords only those protections “so rooted in the traditions and conscience of our people as to be ranked as fundamental.” *Snyder v. Massachusetts*, 291 U.S. 97, 105 (1934) (Cardozo, J.). Our cases reflect “continual insistence upon respect for the teachings of history [and] solid recognition of the basic values that underlie our society” *Griswold v. Connecticut*, 381 U.S. 479, 501 (1965) (Harlan, J., concurring in judgment).[\[94\]](#)

The reason why the U.S. Supreme Court defers to history when deciding what is and is not a fundamental right is best explained by Justice White in his dissenting opinion in *Moore v. East Cleveland*.[\[95\]](#)

Constitutional law scholars Steven Calabresi and Sarah Agudo explored what rights American citizens enjoyed when the Fourteenth Amendment was ratified in 1868.[\[96\]](#) In their law review article, they observe that “the Fourteenth Amendment protects both enumerated and unenumerated rights so long as those rights are deeply rooted in history and tradition.”[\[97\]](#) The Supreme Court has been sympathetic with this view[\[98\]](#), which is best evidenced by the fact that in *Roe v. Wade*, roughly twenty percent of the Court’s opinion delved into matters of history[\[99\]](#), and—albeit overruled by *Lawrence*—in *Bowers v. Hardwick*, the Court upheld Georgia’s anti-sodomy statute after noting that the states have proscribed homosexual conduct throughout history.[\[100\]](#)

IV. The Western Legal Tradition Has Always Proscribed Sodomy

A fundamental right is that which is rooted in “history and tradition”[\[101\]](#) and so history is important when trying to figure out whether the due process clause affords protection for a person to engage in a certain act. Whether a liberty is a fundamental right “cannot be resolved by perusing the latest public opinion poll. Rather, the question is whether this society recognizes a right . . . which is fundamental in a historical and traditional sense.”[\[102\]](#) Despite this view of what makes a right fundamental, pro-sodomy activists have steered “a wide detour around the subject of history.”[\[103\]](#) In fact, in *Bowers*, the attorney general criticized Hardwick, a homosexual, for asserting in his brief to the Supreme Court that “the State of Georgia's lengthy recitation of instances where homosexuality has been disapproved in western history . . . is beside the point.”[\[104\]](#)

In *Lawrence*, Justice Anthony Kennedy, who authored the majority opinion, brushed “off what he called ‘the sweeping references by Chief Justice Burger [in *Bowers*] to the history of Western Civilization and to Judeo-Christian moral and ethical standards.”[\[105\]](#) To pro-sodomy activists, the definition of what makes a right fundamental is not rooted in history; history is not kind to sexual perversity and would impede the goals of pro-sodomy activists if history were shown any deference.

Chief Justice Burger’s statement that Justice Kennedy criticized as being irrelevant to the discussion at hand goes to the heart of the matter:

[T]he proscriptions against sodomy have very “ancient roots.” Decisions of individuals relating to homosexual conduct have been subject to state intervention throughout the history of Western civilization. Condemnation of those practices is firmly rooted in Judeo-Christian moral and ethical standards. Homosexual sodomy was a capital crime under Roman

law. . . . During the English Reformation when powers of the ecclesiastical courts were transferred to the King's Courts, the first English statute criminalizing sodomy was passed. . . . [Well-respected English judge Sir William] Blackstone described “the infamous *crime against nature*” as an offense of “deeper malignity” than rape, a heinous act “the very mention of which is a disgrace to human nature,” and “a crime not fit to be named.”[\[106\]](#)

Chief Justice Burger’s beliefs are not an anomaly, for in 2002, Chief Justice Roy Moore of the Alabama Supreme Court wrote a concurring opinion for *Ex parte H.H.* in which he observed how homosexual conduct has been criminalized throughout history and in the Old Testament of the Bible, which is from where Western countries derive many legal principles.[\[107\]](#) The Chief Justice also recounted in his concurrence how “In the Middle Ages, St. Thomas Aquinas, a preeminent disciple of natural-law theory, called homosexuality ‘contrary to right reason’ and ‘contrary to the natural order.’”[\[108\]](#) The Christian worldview and opposition to homosexual activity cannot be further addressed in this paper due to space limitations.

Opposition to sodomy is not unique to Christendom and Judaism as recounted by Chief Justice Moore, because the pre-Christian Romans also passed laws that criminalized it. Around 149 B.C., the Roman Republic implemented laws that criminalized immoral activities through what was called the *Lex Scantinia*.[\[109\]](#) By way of this legal code, free-born men who engaged in sodomy faced the death penalty.[\[110\]](#) Although some Greek city-states—such as Athens—had no qualms with sodomy, virtually all other European regimes throughout history have found the practice repugnant. Robert Frakes, a professor of history and author of *Contra Potentium Iniurias: The Defensor Civitatis and Late Roman Justice*, noted,

Romans in the period of the Roman Republic and early empire tended to perceive the Greek acceptance of male homosexuality as less than male and, thus, literally unvirtuous (Vir being the Latin word for man). Indeed, a Roman term for effeminacy was “Graeculus”—“a little Greek!”

The earliest Roman law regarding homosexuality appears to have been the Lex Scantinia that was passed by the Roman assembly at some point in the Roman Republic (perhaps in the second century B.C.). Although the text of this law itself has not survived, later Roman jurists of the second and third century A.D. describe how it outlawed the homosexual rape of young male Roman citizens.[\[111\]](#)

In the 2nd century B.C., the Greek historian Polybius observed that by Roman law, soldiers caught engaging in sodomy were made to run through a gauntlet as they were stoned to death and beaten with clubs:

Then the Tribunes at once hold a court-martial, and the man who is found guilty is punished by the fustuarium; the nature of which is this. The Tribune takes a cudgel and merely touches the condemned man; whereupon all the soldiers fall upon him with cudgels and stones. Generally speaking men thus punished are killed on the spot; but if by any chance, after running the gauntlet, they manage to escape from the camp, they have no hope of ultimately surviving even so. . . . The punishment of the fustuarium is assigned . . . to any one . . . who in full manhood is detected in shameful immorality [i.e. having engaged in homosexual conduct].[\[112\]](#)

After the Roman Republic was transformed into the Roman Empire, and after the Roman Empire embraced Christianity, the Romans reaffirmed through law their commitment to prohibiting sodomy.[\[113\]](#) Also, in 438 A.D., Emperor Theodosius II ordered the death penalty for those who engage in homosexual conduct.[\[114\]](#)

The Romans were not the only Western people to have criminalized sodomy, for during the 1st millennium A.D., the pre-Christian Germanic tribes also criminalized it. The Roman historian Tacitus published in 98 A.D. a text called *Germania* that detailed the Germanic way of life. In the twelfth chapter of his work, he wrote,

In their councils an accusation may be preferred or a capital crime prosecuted. Penalties are distinguished according to the offence. Traitors and deserters are hanged on trees; the coward, the unwarlike, the man stained with abominable vices [i.e., homosexual conduct], is plunged into the mire of the morass, with a hurdle put over him. This distinction in punishment means that crime, they think, ought, in being punished, to be exposed, while infamy ought to be buried out of sight.[\[115\]](#)

Researcher Jim Steakley observed Tacitus' understanding of Germanic law with regards to sodomy when he noted that the ancient Germans considered homosexuality to warrant death by drowning in a swamp. [\[116\]](#) Even when the Germanic peoples were Christianized, they still clung to their practice of drowning sodomites in swamps.[\[117\]](#)

The Germanic and Roman peoples were not the only Europeans who thought poorly of sodomy, for the pre-Christian Norse were also vehemently opposed to it. Steakley said of this society that

In still-pagan Viking society, calling a man a homosexual (*arg*, “effeminate, cowardly”) is a slur that requires the offended individual to challenge his insulter to a duel. Failure to respond to the libel brings not just dishonor but also the legal status of “outlawry,” which allows anyone to stalk and slay the insulted man without penalty.[\[118\]](#)

Opposition to sodomy was not limited to Scandinavia, Germania, and the Roman Empire, for it was also criminalized throughout the Byzantine Empire in the east. In 535 A.D., Byzantine Emperor Justinian’s *Novella* outlawed sodomy and called for the death penalty for those who engage in it.[\[119\]](#)

European peoples throughout the Middle Ages also viewed sodomy as a crime. Around 800 A.D., the Holy Roman Empire enacted laws that punished those who engaged in it.[\[120\]](#) In 1328 A.D.—five hundred years after the Holy Roman Empire first enacted laws that proscribed sodomy—the Germans were still punishing the crime with capital punishment,[\[121\]](#) and in 1530 A.D., the Holy Roman Empire slightly adjusted its anti-sodomy law by prescribing death by being burned alive at the stake for those convicted of that crime.[\[122\]](#)

Throughout the last two thousand years, Western Man most certainly has frowned upon—and has gone so far as to prescribe the death penalty for—sodomy. Although pro-sodomy activists would have us believe that Greek perversion in the city of Athens was the epitome of European values and best exemplifies traditional European ideas regarding sexuality, this is just simply not the case as is evidenced by the aforementioned examples. Opposition to sodomy is the rule—and not the exception—throughout Western history. This is why pro-sodomy activists would

have us not defer to history when deciding which rights are fundamental.

V. The American Legal Tradition Has Always Proscribed Sodomy

For the United States, its anti-sodomy laws throughout its existence have been in accordance with Western history. Not surprisingly, until 1961 A.D., all fifty American states outlawed sodomy.[\[123\]](#)

Justice Kennedy observed in *Lawrence* that “Beginning in colonial times there were prohibitions of sodomy derived from the English criminal laws passed in the first instance by the Reformation Parliament of 1533 A.D.”[\[124\]](#) During the colonial period, records exist which show that twenty people were prosecuted for sodomy—four of whom were executed.[\[125\]](#)

Even some of our nation’s Founding Fathers viewed sodomy to be repugnant and warranting punishment. Thomas Jefferson, for example, wrote a proposed law which called for sodomites to be mutilated.[\[126\]](#) Jefferson’s proposed law was rejected by the committee that was tasked with revising criminal law for Virginia, because the committee decided to instead retain the traditional punishment for sodomy: the death penalty.[\[127\]](#)

As the leader of the Continental Army in 1778, General George Washington dishonorably discharged a soldier who attempted to engage in sodomy. Gen. Washington’s military order stated in part,

His Excellency the Commander in Chief approves the sentence and with abhorrence and detestation of such infamous crimes orders Lieut. Enslin to be drummed out of camp tomorrow morning by all the drummers and fifers in the Army never to return.[\[128\]](#)

For most of America's history, sodomy has been punished severely. One homosexual rights organization lists on their website a number of examples of anti-sodomy governmental actions that have been taken.[\[129\]](#)

In their amicus curiae brief to the Supreme Court for *Bowers*, the Concerned Women for American Education and Legal Defense Foundation observed,

The historical case in favor of state criminal sodomy laws is overwhelming. All of the 13 original states had criminal sodomy laws, most of them punishing sodomy with death. . . .

Every state that entered the union after 1868 passed a criminal sodomy law. For most of American history, all states have had criminal sodomy laws. . . . No state supreme court declared a criminal sodomy statute unconstitutional on a right of privacy basis until 1980, which is almost 200 years after ratification of the Bill of Rights and 112 years after ratification of the 14th Amendment.[\[130\]](#)

In 1921, the Florida Supreme Court reviewed a case—*Ephraim v. State*—in which the petitioners were indicted for and convicted of the “abominable and detestable crime against nature” and were sentenced to five years of imprisonment.[\[131\]](#) The justices agreed only to review the case because “The creatures who are guilty are entitled to a consideration of their case because they are called human beings and are entitled to the protection of the laws.”[\[132\]](#) In their opinion, the justices of the Florida Supreme Court stated that

The punishment at common law for such offence . . . was death, sometimes burning alive. . . . But such punishment has been modified by people of later times,

not that the crime is less repulsive now, but perhaps out of human consideration for the creatures whose law moral and intellectual standard entitles them to a kind of pity.[\[133\]](#)

Even as recently as 2003, a number of American states had anti-sodomy laws on their books that were constitutional in light of the *Bowers* decision.[\[134\]](#)

Chief Justice Moore was correct when he noted in *Ex parte H.H.*, “No matter how much society appears to change, the law on this subject has remained steadfast from the earliest history of the law. . . .”[\[135\]](#) Justice Scalia echoed this belief in his dissenting opinion in *Lawrence* when he stated that the “conclusion that homosexual sodomy is not a fundamental right ‘deeply rooted in this Nation’s history and tradition’ is utterly unassailable.”[\[136\]](#) Western Man abhors sodomy and has never viewed it as a fundamental right; therefore, it was incorrect for six justices of the Supreme Court to claim in *Lawrence* that sodomy is protected by the Due Process Clause of the Fourteenth Amendment.

The Concerned Women for America submitted an amicus curiae brief to the Supreme Court for *Lawrence* to encourage the justices to show deference toward the Constitution and history. In their brief, the organization observed that

The unanimous verdict of American history is that state legislatures have the constitutional power to criminalize sodomy. No historical evidence exists that the Framers of the Bill of Rights or the Fourteenth Amendment or any other portion of the Constitution intended to protect homosexual behavior. The clear understanding and practice of the states for the whole of American history is that state legislatures have the constitutional power to regulate homosexuality as they see fit. No “right to

sodomy” lurks in the texts or penumbras of the Constitution.[\[137\]](#)

VI. Conclusion

Pursuant to an originalist analysis of the Fourteenth Amendment’s Due Process Clause and for all of the aforementioned reasons, the U.S. Supreme Court was incorrect to hold in *Lawrence* that states are constitutionally proscribed from criminalizing homosexual conduct. The Fourteenth Amendment’s Due Process Clause prescribes rights for that which is in accord with history, and both the Western and American legal traditions have deemed homosexual conduct to be criminal—and not fundamental to the Western and American experiences—for centuries. If the Constitution is to be adhered to through an originalist understanding of it, then states should be permitted to criminalize homosexual conduct.

VII. Appendix

Anti-sodomy governmental actions that have been taken throughout American history:

1625 - Richard Cornish is hanged for sodomy with another man in Virginia. This is the first known death sentence for sodomy in the American colonies.

1656 - New Haven Colony (later merged into Connecticut) adopts the first law in what became the United States specifically to outlaw sex between two women. There are no prosecutions under the law, which is a capital offense.

1700 - Pennsylvania’s new sodomy law, limited only to men, sets the penalty for a first offense at life imprisonment, with a flogging possible every three

months during the first year of imprisonment and, if married, he was to be castrated and his wife offered a divorce.

1798 - Rhode Island's new sodomy law eliminates the death penalty for a first offense, but retains it for a second. No other law in the U.S. had this feature.

1801 - Though carried out under Spanish law, the last known U.S. death sentence for sodomy occurs in California. Eighteen-year-old Jose Antonio Rosas is shot by a firing squad.

1807 - An extremely harsh sodomy law [in Indiana], including flogging, is signed by Governor William Henry Harrison, the only sodomy law ever signed by a future U.S. President.

1842 - Florida becomes the first state in 123 years to make the penalty for sodomy death. It is unclear why the penalty was raised, but no death sentences are carried out in the state for it.

1864 - Arkansas eliminates the existing racial discrimination in the penalty for sodomy by raising the penalty to death for everyone. No death sentences are carried out under the law, however.

1898 - In a new criminal code, New Jersey permits any person to kill someone who was "attempting to commit sodomy," whether or not the person doing the killing was the potential victim. Such killer would be "guiltless, and shall be totally acquitted and discharged."

1905 - Delaware becomes the last state in the nation to eliminate time in the pillory for acts of sodomy.

1909 - California is the first state to adopt a sterilization law covering "sexual perverts."

1913 - The Idaho Supreme Court rules that the state's sodomy law that sets a minimum, but no maximum penalty, permits a sentence of life imprisonment. This decision is reaffirmed in 1992 by an appellate court that finds the possibility of life imprisonment for private consensual activity to be reasonable.

1935 - Michigan becomes the first state in the nation to enact what became known as a "psychopathic offender" law. This law, usually limited to sexual offenders, sentenced those convicted of any sexual offense, including private consensual sodomy, to an often nightmare ordeal in state mental institutions, often for many years.

1943 - The Florida Supreme Court finds that, if death were reinstated as the penalty for consensual sodomy, it would be constitutional.

1951 - A California appellate court rules that Gay men are vagrant per se, permitting them to be jailed without committing any criminal act.

1981 - Montana amends its sodomy law to include the possibility of a \$50,000 fine (as well as prison time), the largest fine ever in U.S. history for sodomy.[\[138\]](#)

American states that criminalized sodomy by statute as recently as 2003:

Alabama - Misdemeanor punishable by up to one year of imprisonment and a \$2,000 fine.

Florida - Misdemeanor punishable by up to sixty days of imprisonment and a \$500 fine.

Idaho - Felony punishable by imprisonment of five years to life.

Kansas - Misdemeanor punishable by up to six months of imprisonment and a \$1,000 fine.

Louisiana - Felony punishable by up to five years of imprisonment and a \$2,000 fine.

Michigan - Felony punishable by fifteen years in prison for the first conviction; life imprisonment for the second conviction.

Mississippi - Felony punishable by up to ten years of imprisonment.

Missouri - Misdemeanor punishable by up to one year of imprisonment or a \$1,000 fine.

North Carolina - Felony punishable by up to ten years of imprisonment and a discretionary fine.

Oklahoma - Felony punishable by up to ten years of imprisonment.

South Carolina - Felony punishable by up to five years of imprisonment and a \$500 fine.

Texas - Misdemeanor punishable by up to a \$500 fine.

Utah - Misdemeanor punishable by up to six months of imprisonment and a \$1,000 fine.

Virginia - Felony punishable by one to five years of imprisonment.[\[139\]](#)

THE ABOLITION OF RHODESIA: HOW STATENESS, SOVEREIGNTY, AND INTERNATIONAL SECURITY WERE JEOPARDIZED BY THE OVERTHROW OF THE RHODESIAN GOVERNMENT

Thesis

This paper will analyze how Rhodesia's sovereignty was violated by foreign states, which led directly to the internal security dilemma that eventually transformed Rhodesia into a Third World state controlled by Marxist terrorists. When Rhodesia's stateness declined, the internal security threat became an international security dilemma for neighboring states, because refugees fled the country, which threatened the national security of neighboring countries.

The history of Rhodesia as a post-colonial state began when Rhodesian Prime Minister Ian Smith signed the Unilateral Declaration of Independence (UDI) on November 11, 1965. Until that point, Rhodesia had been a colony of Great Britain. The British government and the United Nations declared Rhodesia's independence to be "illegal," because the British government desired to continue to control Rhodesia as a colony. This did not deter the Rhodesians, who were ethnically and culturally British people who colonized the country, to not desire to be free from British control or to succumb to the demands of the British Empire. Rhodesia existed until 1980, which is the year the Marxist black nationalists seized the government and began calling the country "Zimbabwe." As will be demonstrated later on in this paper, the transition of Rhodesia into Zimbabwe entailed more than just a change in name.

Countries near Rhodesia feared the possibility of the UDI, which had been an idea for a while, because they felt that the domestic politics of Rhodesia could seriously jeopardize

security in the region. England's Prime Minister Harold Wilson said in a radio address on October 12, 1965, which is roughly a month before the UDI was signed by Ian Smith, that "[the UDI] could start a chain reaction in Africa of which no one could see the end."[\[140\]](#) The fear that the colonizing countries which controlled many African states had is that they might lose control of their territories if demand for self-rule and democracy spread throughout Africa.

The international community was concerned greatly with the domestic affairs of Rhodesia. On April 21, 1965, 31 African countries told the United Nations' Security Council that they needed to meet urgently to formulate a plan regarding the upcoming May 7th election in Rhodesia, which was expected to give white Rhodesians control of the government, even though they made up only a minority of the population. The *New York Times* reported that the African countries felt that if whites were to gain control of the Rhodesian government that it would "threaten peace."[\[141\]](#) For the African states, they were opposed mostly to "another racist state on that continent."[\[142\]](#) The Rhodesian's response was that the indigenous Africans would not know how to govern, and therefore, it was critical that the white Rhodesian minority controlled the government.

Contemporary Zimbabwe and the History of the Transition

According to the Central Intelligence Agency, Zimbabwe is slightly larger than the state of Montana. It is a landlocked country that has over 12 million people, of which white people currently makes up less than one percent of the population. Of those 12 million, nearly a quarter of them—24.6 percent—are infected with HIV or AIDS. At the time of Rhodesian independence from Britain, there were only

250,000 whites and nearly 4 million blacks in Rhodesia.
[\[143\]](#)

The state of Zimbabwe was created after Rhodesia was taken over by Marxists. In Zimbabwe, instead of whites discriminating against blacks by denying them representation in government, the blacks discriminated against whites through a systematic program of farm seizures.

Former Rhodesian Prime Minister Ian Smith wrote in his autobiography, *The Great Betrayal*, that “African nationalists used violence in their campaign for power.”[\[144\]](#) That is arguably an understatement, because the Marxists were financed by the Soviet Union, trained by communist Chinese troops, and started a civil war that ended with the death of a prosperous state. Many tactics the Marxists used to gain power involved acts of terrorism, which will be discussed later.

The Marxist terrorists were supported by the Soviet Union, which was a violation of Rhodesia’s sovereignty, because the Soviets financed and aided the insurrection. The Soviet Union was “intent on the imposition of Marxist tyranny and the seizure of natural resources.”[\[145\]](#) Imposition is one way in which sovereignty of a state may be violated. Author Lane Flint writes in *God’s Miracles versus Marxist Terrorists* that:

The U.S.S.R. made its first move in the Rhodesian chess game by sending their President Podgorny to visit East and Central Africa in early 1977, shortly after the Geneva conference. Podgorny toured Zambia, Tanzania, Mozambique, and Botswana and promised to step-up aid to all liberation movements of southern Africa, especially the Rhodesian terrorists.[\[146\]](#)

Flint also notes that the “aid” the Soviets were supplying the terrorists with was modern weaponry from Russia. Flint

writes:

Weapons and ammunition were hard to come by and it was apparent that the Marxist terrorists were being supplied with modern weapons from Russia to launch attacks with and fight a savage war. All the while Rhodesian were making use of the meager supply available to them and nothing could deter their determination... Practically the whole world (except South Africa) [was] against them.[\[147\]](#)

The United States did not provide military or economic support to Rhodesia; however, it did provide diplomatic support. When the Security Council of the United Nations met, upon the request of 31 African states, to intervene in the Rhodesian election that would give Ian Smith control of the government on May 7, 1965, the United States was one of only six states to abstain from the vote. If it were to do anything more than just abstaining, the United States government may have appeared to be seen as supporting a racist regime, which could hurt its image in the international community. According to the *New York Times*:

In United Nations terms, “not participating” [or abstaining from a vote] goes beyond a negative vote. It means that the . . . countries considered the committee not competent to call for the action asked.[\[148\]](#)

The Soviet Union, however, was not the only actor to embrace the Marxist terrorist movement. The World Council of Churches granted \$120,000 from the Special Fund to Combat Racism to the liberation movements in Southern Africa.[\[149\]](#) The duty of the Special Fund to Combat Racism was primarily to reduce racial tension, but by financing revolution, much violence was perpetrated that was along

racial lines. Little did the World Council of Churches know of what kind of “liberation” they financed.

One of the more heinous acts committed by the Marxists during their war with Rhodesia was when they used Soviet-supplied heat-seeking missiles to shoot down civilian aircraft flying from Kariba to Salisbury (now called “Harare” by the Marxists) in 1978 and 1979. The second plane crashed and everyone died instantaneously. The first crash-landed and some of the passengers and crew survived. Unfortunately, Ian Smith recounts that “Before our security forces could arrive, the terrorists were on the scene and murdered everyone they could find, including women and children.”[\[150\]](#)

This kind of vile activity was not an anomaly to Marxist revolution; it was central to it. One night in July of 1977, Marxist “freedom fighters” kidnapped and burned 22 people alive. There was no justification for this attack, other than that the terrorists desired to instill fear in the populace to gain power over them. When Rhodesian forces arrived, they discovered a message that had been left by the Marxists:

Zimbabwe will come through the barrel of a gun. Forward with ZANLA. Smith’s soldiers are pigs, dogs and baboons. Don’t think you are going to win this war. Forget it. On this day you are going to see how bad we are going to be![\[151\]](#)

ZANLA is the acronym for the Zimbabwe African National Liberation Army. That was the muscle behind Robert Mugabe’s Zanu-PF political party (Zimbabwe African National Union – Patriotic Front).[\[152\]](#) What Sinn Féin is to the Irish Republican Army, Zanu-PF is to ZANLA. ZANLA was based in nearby Mozambique and was largely instructed by communist Chinese troops.[\[153\]](#) Since it was based in a foreign state, it is evident that Mozambique violated Rhodesia’s sovereignty by allowing Marxists terrorists to use

the state as a staging point for terrorist operations. The conflict was arguably ideological, because people of all races were victimized by the Marxists.

Smith recollects in his autobiography:

They called themselves “freedom fighters.” We referred to them as “terrorists” because they deliberately used terror to intimidate people. The record shows, without any shadow of doubt, that our terminology was correct.

[\[154\]](#)

The Marxist terrorists targeted all rural Rhodesians—both white farmers and black tribal people alike.[\[155\]](#) They terrorized the farming communities, because the theory was that the Marxists could disrupt the flow of food from the farms to the cities. The reasoning was that by assaulting and attacking the farming community, “raping some, maiming and murdering many, then they could easily achieve victory over the larger towns and cities.”[\[156\]](#) The majority of child casualties were black. They died with their parents in massacres, were burned to death in their huts as they slept, or were killed by landmines that were planted indiscriminately throughout the countryside.[\[157\]](#) This was not liberation; this was terrorism.

Not only were landmines placed haphazardly throughout the country, civilian planes shot down, and people burned alive, but also “mass abductions and the indiscriminate murders of defenseless children” were common as well.[\[158\]](#)

Children, teenagers, and the elderly were often forced to join the ranks of the Marxist terrorists.

The “freedom” that the Marxists fought for was a perversion of the true meaning of the word. Rhodesians of all races, classes, and creeds shared the bewilderment of a daughter of an elderly woman who was “kicked, beaten, and tortured by terrorists who accused her of working against the ‘liberation forces.’” The daughter was quoted by a

newspaper as asking, “Is this the freedom they are fighting for... the bestial and barbaric killings perpetuated in the name of freedom and justice? Heaven help us, we don’t need such freedom.”[\[159\]](#)

Since atheism is central to Marxist thought (the state is to be worshipped instead of God), the Marxist terrorists had to purge religion from the country if they were to succeed. During the war, Marxist terrorists “cleverly disguised atheism with propaganda such as ‘Jesus, the God of the white man!’ followed with ‘Down with Jesus!’ and for this reason they prohibited any prayers and banned the Bible on the grounds that it was ‘the book of the white man’ brought into the country by white missionaries.”[\[160\]](#) An estimated 50 percent of the people are syncretic (Christianity combined with elements of indigenous beliefs), 25 percent Christian, 24 percent have indigenous beliefs, and Muslims make up less than one percent of the population.[\[161\]](#) In fact, when the terrorists burned down churches, they often left behind posters that proclaimed “God is dead! God does not exist!”[\[162\]](#) Because the war was based on spiritual and philosophical disagreement, the Marxist terrorists largely ignored the nationality or race of the people they killed. “Color and nationality was of no significance to [the Marxist terrorists], and this explains why the terrorists not only destroyed churches, but also schools, hospitals, farms, government buildings, and institutions.”[\[163\]](#)

Not only were buildings destroyed and people terrorized, but people were forced to go through Marxist reeducation programs. Zanu-PF, Robert Mugabe’s political party, started a political indoctrination system which was known as *pugwe*. People were forced to attend nightlong Marxist bush meetings.[\[164\]](#)

Under the onslaught of Marxism, Rhodesia fell. The Jewel of Africa was lost forever.

The Leadership of Ian Smith

Before the analysis of Dictator Robert Mugabe's regime of Zimbabwe is undertaken, a contrast with Prime Minister Ian Smith of Rhodesia is necessary. The transition of Smith's Rhodesia to Mugabe's Zimbabwe arguably caused a domestic problem to become so severe that it affected neighboring states. By the time Mugabe took the country over, there were 200,000 whites and 7 million blacks in Rhodesia.[165] Racial discrimination did exist in Rhodesia; however, it was not near as violent or deadly as compared to the racial discrimination that exists in Mugabe's Zimbabwe. Schools, hospitals, and housing were racially segregated, but this does not mean that Smith had a desire to oppress black people.[166] Smith articulates his view of the indigenous Africans in his autobiography:

I had never had any problem living with and getting along with our black people. There was a cultural gap associated with our respective history, tradition, and ways of life, but provided things could be done in our own time, maintaining standards of Western civilization, there was no reason why we could not all live together to our mutual benefit, gradually bringing our black people in, as and when they were prepared to accept change.[167]

The Smith regime was not innocent of political persecution, however. According to the *New York Times*, Joshua Nkomo, the leader of the banned Zimbabwean African People's Party of Rhodesia, was jailed for his political beliefs.[168]

The Rhodesian Front, the political party of which Ian Smith belonged, was arguably racist, because it had in the party platform an eloquently concealed point of racial segregation:

The party opposes compulsory [racial] integration and believes that the peaceful co-existence of people can only be achieved when communities have the right and opportunity to preserve their own identities, traditions, and customs.[\[169\]](#)

Despite the race-based segregation that existed in Rhodesia, efforts had been made by Smith to raise the living and farming standards of the rural areas where many black people lived.[\[170\]](#) Smith was originally a farmer and wanted to do what was best for his country and his country's people, regardless of their skin color. The same cannot be said of Mugabe.

When Mugabe led the movement to "liberate" Rhodesia—"liberation" involved kidnappings, rapes, murders, and even the shooting down of two civilian airliners—Smith authorized several bids to assassinate him. Smith even described Mugabe as "Satan's apostle," and Mugabe responded to the "compliment by promising to shoot Smith the moment he came to power."[\[171\]](#) When Mugabe did take power, he did not shoot Smith. After Rhodesia fell, on March 3, 1980, Mugabe and Smith met each other face to face. Mugabe said to Smith, "You have given me the jewel of Africa."[\[172\]](#) What Mugabe did with "the jewel of Africa" is rather disturbing.

Prime Minister Ian Smith did his very best to prevent Rhodesia from succumbing to Marxism. Smith was awarded a miniature lighthouse by the America-Rhodesia Association in New York in the late 1970's "for so many years [of serving] as a warning beacon to the free world of the dangers of international communism."[\[173\]](#) Said Smith in his autobiography:

One must always be on guard against subversion and terrorism. Terrorists are adept at using freedom inherent in our philosophy and constitution in order to subvert

freedom. Intimidation is a dreadful instrument, and it is used most expertly by those who are disciples of the philosophy of communism, or fascism, or Nazism—there is no difference between them. They are all dictatorships which believe in the “one-party state” philosophy: once power is seized, it is held forever, and anyone who dissents receives a clear message: change your mind, or else![\[174\]](#)

Smith’s dedication to opposing Marxism did not wane even in the later part of his life. In 2000, he returned to Zimbabwe from Britain, ignoring threats from Mugabe that he would be arrested for demanding that Mugabe resign. At Harare’s international airport, Smith told reporters that “[Mugabe] must heed calls from his own people because he has destroyed this country. We cannot afford him anymore.”[\[175\]](#) Mugabe’s bluff was called; Smith was not arrested.

Mugabe may not have killed Smith when he took power, but he killed the Rhodesian economy, did away with legitimate political systems, eradicated democracy, and set loose anarchy on a once civilized society. In fact, all of the black Marxist terrorists were granted amnesty for their crimes—rapes, murders, kidnappings, arsons, and terrorism—in March of 1979.[\[176\]](#)

The Dictatorship of Robert Mugabe

When President Julius Nyerere of Tanzania arrived in Harare for the Zimbabwean independence celebration on April 18, 1980, he told Robert Mugabe, “You have inherited a jewel. Keep it that way.”[\[177\]](#) Mugabe did not follow that advice. Within three years of his rule, Mugabe “successfully achieved destroying and ruining almost everything that the people of Rhodesia had built up over many years prior to him taking over.”[\[178\]](#) Not only did Mugabe kill the

Rhodesian economy—which was once one of the strongest economies in all of Africa—but Mugabe also did away with religion as well. Atheism was enforced by his tyrannical government.[\[179\]](#) The intrastate turmoil in Rhodesia during Ian Smith’s regime paled in comparison to the domestic chaos of the Mugabe regime.

Mugabe is extremely racist and discriminates against white people more so than apartheid-era South Africa ever discriminated against black people. According to the treasurer of the Zimbabwean Diaspora Forum, “There was a serial trait of hatred for white people by [President Mugabe]. It was a hatred that was rooted and that defied logic.”[\[180\]](#) Mugabe’s hatred of white people is evidenced by his land redistribution programs.

In 1976 Mugabe declared that “In Zimbabwe, none of the white exploiters will be allowed to keep an acre of their land!”[\[181\]](#) Over time, Mugabe had the state seize the land of white farmers and redistribute it to the Marxist terrorists who fought in the war. According to the CIA, “[Mugabe’s chaotic land redistribution campaign... caused an exodus of white farmers, crippled the economy, and ushered in widespread shortages of basic commodities.”[\[182\]](#) The whites who decided to flee from Mugabe’s wrath were only allowed to leave with the approval of the despot, and, if they were permitted to leave, were only allowed to take a mere R1000 (US\$1,600 at the time) with them.[\[183\]](#) Blacks also fled the country in droves; Botswana built an electric fence on their border with Zimbabwe and South Africa deployed troops on their border to try to “stem the flow of thousands of Zimbabweans fleeing to find work and political persecution.”[\[184\]](#) An estimated 1.2 million people were displaced, 250,000 refugees were in nearby African states, 100,000 people were homeless, 1 million people were living in protected villages, and 500,000 fled their homes due to intimidation and violence.[\[185\]](#) Since Zimbabwe only had a population of 12 million people at the time, these numbers

are staggering. As intrastate turmoil such as corruption in the totalitarian government and economic depression ravaged Zimbabwe, the exodus of refugees from Zimbabwe affected the neighboring countries.

Parade Magazine rated Robert Mugabe the 4th worst dictator in the world in 2006 and the 7th worst dictator in the world in 2007. From the 2007 issue:

Robert Mugabe once was hailed as a symbol of the new Africa, but under his rule the health and well-being of his people have dropped dramatically, which is as much an abuse of human rights as arbitrary arrest and torture. According to the World Health Organization, Zimbabwe has the world's shortest life expectancy—37 years for men and 34 for women. It also has the greatest percentage of orphans (about 25%, says UNICEF) and the worst annual inflation rate (1,281% as of last month). He last allowed an election in 2002 but “won” only after having his leading opponent arrested for treason.[\[186\]](#)

From the 2006 issue:

Life in Zimbabwe has gone from bad to worse: It has the world's highest inflation rate, 80% unemployment and an HIV/AIDS rate of more than 20%. Life expectancy has declined since 1988 from 62 to 38 years. Farming has collapsed since 2000, when Mugabe began seizing white-owned farms, giving most of them to political allies with no background in agriculture. In 2005, Mugabe launched Operation Murambatsvina (Clean the Filth), the forcible eviction of some 700,000 people from their homes or businesses—“to restore order and sanity,” says the government. But locals say the reason

was to forestall demonstrations as the economy deteriorates.[\[187\]](#)

Mugabe's regime in Zimbabwe is very similar to Nazi Germany, fascist Italy, or Soviet Russia in that all of these cases a "socialist top down [governmental] structure" was established.[\[188\]](#) Some of the reports that have come out of Zimbabwe are vile:

Thousands of men and women, children and elderly, were rounded up into interrogation camps where they were held for weeks. People died in these torture camps... Digging graves was a daily routine for the captives. Some of the dead were loaded into trucks to be dumped in local mine shafts. At [one] police camp...people were held in open cages spattered with blood and human waste from previous detainees. They were exposed to the wind, rain, and sun while in adjacent interrogation cells the screams and groans of those being tortured could be heard, day and night. It was a replication of the colonial regimes, but perpetrated at a level much worse, by a black government headed by Robert Mugabe.[\[189\]](#)

Replace "Mugabe" with "Stalin" and "black government" with "Soviet government" and the aforementioned report could have come from Soviet Russia. Robert Mugabe turned the jewel of Africa into hell on earth. The fear that neighboring states had was that the hell that was established in Zimbabwe would spread to other countries. Democracy was thwarted in Zimbabwe by Mugabe. As the executive president of the country, he was given the ability to "dissolve parliament and declare martial law and to control all senior appointments in the civil service, defense and police... giving him an absolute stranglehold on

government, which degenerated into a sort of patronage of praise singers.”[\[190\]](#)

Ian Smith best described Zimbabwe’s political system in his autobiography:

Instead of entrenching multi-party Western-style democracy, as was the intention of the settlement, our ruler and his collaborators brought in a dictatorship, characterized by high-living for Mugabe’s Zanu-PF hierarchy and creeping impoverishment for the nation. Bureaucracy is rampant—there is double the number of cabinet ministers necessary, four times the number of civil servants, and a bloated army.”[\[191\]](#)

When elections are held in the country, Robert Mugabe’s political party, Zanu-PF, intimidates voters with violence to dissuade people from voting for his political opponents or to coerce them to vote for him. Democracy, however, is still desired by the people of Zimbabwe. In 2000, a constitutional amendment that would have increased Mugabe’s executive powers failed by a 55-45 margin vote. [\[192\]](#) In June of 2000, the Zanu-PF opposition party, the Movement for Democratic Change (MDC), won 57 out of the 120 contested seats in parliament. According to the International Crisis Group, “This represents a significant democratic advance in a country which, since independence in 1980, has been essentially a one party state.”[\[193\]](#)

How Leftists Destroyed a Prosperous Country

The Marxist terrorists succeeded in eliminating democracy in Rhodesia, and Robert Mugabe’s tyrannical government succeeded in destroying the Zimbabwean economy. Smith notes that “International investors, industrialists, and bankers have made it clear that the present rates of taxation are a disincentive.”[\[194\]](#) Zimbabwe faces increases

in inflation, unemployment, and interests rates, and the World Bank and IMF have both suspended all programs in Zimbabwe.[\[195\]](#) The economy is in a freefall and the International Crisis Group “[lays] the blame for [Zimbabwe’s] economic debacle almost entirely on President Mugabe.”[\[196\]](#) In Smith’s Rhodesia, an “abundance of everything” existed; in Mugabe’s Zimbabwe, an estimated one million people go hungry.[\[197\]](#) The “communistic rule of [Zimbabwe] through the Marxist regime of Mugabe destroyed religion and faith and brought much suffering for many Christians.”[\[198\]](#) To deal with political unrest, Mugabe’s army has been trained by communist North Korean army officers to suppress dissidents.[\[199\]](#) The state also controls the media.[\[200\]](#) Ian Smith writes that “It is difficult to find a black Zimbabwean these days who will not tell you that his standard of living has deteriorated since the advent of ‘freedom’ [yesteryear].”[\[201\]](#)

What Rhodesia has Become

Robert Mugabe stole the jewel of Africa from the Rhodesian people. Until 1974 the Rhodesian economy prospered. Now, the GDP growth rate is -4.1 percent, 68 percent of the population is below the poverty line, the Industrial Production Growth Rate is -1.8 percent, and the “official annual inflation rate rose from 32 percent in 1998, to 133 percent in 2004, 585 percent in 2005, and approached 1000 percent in 2006, although private sector estimates put the figure much higher.” According to CNN, as of February 15, 2008, the estimated rate of inflation of the Zimbabwean currency is approximately 66,000 percent.[\[202\]](#) The telephone line system was “once one of the best in Africa,” but now suffers from poor maintenance.[\[203\]](#) Before the Marxist invasion of Rhodesia, the estimated population growth of the country was 4 percent, which was “perhaps the highest in the world.”[\[204\]](#)

Luke Zunga, the treasurer of the Zimbabwean Diaspora Forum, writes:

The country descended into abject decay, reducing the electorate to poor, starving, desperate people; easily to manipulate and overwhelm. The desperate population was mobilized into hate and destruction. Freedom was no more. Democracy was trodden under the feet of people... who were armed, resourced, and directed to inflict crude justice, kidnapping, beating, killing, torture, harassment of civilians of anybody who did not support and shout praises for Robert Mugabe and his Zanu-PF. There was extreme poverty, a destroyed economy, and a bleak, bleak, bleak future, which drove many out of the country, including doctors, nurses, and professionals in all fields.[\[205\]](#)

Ian Smith notes the hypocrisy of those who criticize Rhodesia prior to the Marxist invasion:

Terrorists destroyed [everything that was] associated with the white man. Everything associated with the white man and his civilization had to be eliminated. Many thousands of children [of all races] were thus denied the opportunity they had previously enjoyed—hardly the fault of the “previous white racists.”[\[206\]](#)

Rhodesia’s economy has been ruined, democracy has been overthrown, fear has become commonplace, and liberty has been eradicated. The intrastate turmoil has affected neighboring countries, because transborder movements from Zimbabwe have not been adequately controlled. The refugees who fled Zimbabwe for neighboring countries have brought extreme poverty and diseases with them, which is evidenced by the actions the neighboring countries have taken to rectify the problem, such as better border

enforcement. African journalist Jared Odera writes on his blog that:

The Zimbabwean crisis affects neighboring countries in various ways. During my visit to Johannesburg last week, a taxi driver regretted that so many Zimbabwean 'exiles' are suffering in South Africa because they have no jobs and resort to crime among other things, to survive.[\[207\]](#)

The President of South Africa, Thebo Mbeki, has said in interviews that he worries about the effect that Zimbabwean intrastate turmoil could do to his state. According to the World Bank website:

The *Montreal Gazette* also reports that delivering rare words of censure to his Zimbabwean counterpart, Mbeki urged Mugabe to 'understand' that his actions had 'an impact' on his neighbors. Mbeki said that the economic collapse in Zimbabwe affects the whole region. Zimbabwe's crisis has caused millions of its citizens to flee to neighboring countries. Official figures issued in Harare suggest about 3.4 million people fled, with almost half having gone to South Africa. Mbeki fears if the collapse continues the numbers of migrants will climb faster.[\[208\]](#)

The "economic collapse" of Zimbabwe is not the only thing that is causing the people to flee Zimbabwe. The IMF declares on its website that "weak governance, corruption, and the lack of respect for the rule of law have undermined confidence and led to capital flight and emigration, with negative spillover effects on neighboring countries."[\[209\]](#)

The negative effects that the Zimbabwean debacle has on neighboring countries was arguably caused by states like the Soviet Union which violated Rhodesia's sovereignty by

financing the Marxist terrorists or by states such as Mozambique which allowed Marxist terrorists to use the country as a safe haven. The violation of sovereignty caused Mugabe to take power, but it may very well also lead to his downfall. According to former Rhodesian citizen Jan Lamprecht,

Black opposition in Zimbabwe claims to be hunting for arms to fight the dictatorship of Robert Mugabe. It is easy for people to obtain weapons in Africa. Black Zimbabweans can even get them from people of neighboring states—especially Mozambique, and even in South Africa where millions of AK47's are floating around. If the Blacks in Zimbabwe could make a few small scale successful stands against Mugabe's military, you might see the flame of revolution sweeping across that country very quickly. A raging inferno may explode across that country in a matter of days and weeks.[\[210\]](#)

The Zimbabwe situation demonstrates that violations of state sovereignty can allow intrastate turmoil to take root, which quickly become interstate security threats. The problem of illegal immigration and the crime, disease, and poverty the immigrants bring with them, the problem of economic chaos, and the issue of the possibility of the spread of communism to other states while Mugabe was in power were reasons for neighboring states to be concerned.

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THE CONSEQUENCES OF NAFTA ON THE AMERICAN ECONOMY

Abstract: This treatise attempts to answer the question, “Why have wages been reduced and manufacturing jobs been lost in the United States following the implementation of the North American Free Trade Agreement in 1994?” The proposed hypothesis is that American manufacturing companies have outsourced jobs to Mexico in order to take advantage of cheap labor without having to pay punitive tariffs for doing so, and by doing this, downward pressure has been placed on the domestic American economy. Empirical evidence supports the hypothesis.

Introduction

The North American Free Trade Agreement (NAFTA) is a trade bloc involving the United States, Canada, and Mexico that came into effect on January 1, 1994. The president of Mexico, Carlos Salinas de Gortari, the prime minister of Canada, Brian Mulroney, and the president of the U.S., George H. W. Bush, signed NAFTA in 1992, which then required the legislatures of the three countries to approve it before it went into effect. On November 17, 1993, the U.S. House of Representatives passed NAFTA by a vote of 234-200 (132 Republicans and 102 Democrats voted in favor of NAFTA, while 43 Republicans, 156 Democrats, and 1 Independent voted against it).[\[211\]](#) On November 20, 1993—the last day it was in session for that year—the U.S. Senate voted 61-38 in favor of passing NAFTA (34 Republicans and 27 Democrats voted in favor of NAFTA, while 10 Republicans and 28 Democrats voted against it).[\[212\]](#) After both houses of the American bicameral

legislature voted in favor of implementing NAFTA, President Clinton signed it into law in November of 1993.

NAFTA was not supported in a partisan fashion, because many Republicans and Democrats supported it, while many Republicans and Democrats opposed it. To show how non-partisan the NAFTA issue was, the four most outspoken opponents of NAFTA were Ross Perot, a very wealthy entrepreneur from Texas; Ralph Nader, an activist of the Green Party; Jesse Jackson, a civil rights activist; and Pat Buchanan, a right-wing politician. The *Wall Street Journal* even began referring to these four opponents of NAFTA as the “Halloween Coalition,” because of how diverse their backgrounds were.[\[213\]](#) The “Halloween Coalition” was able to unite, because they all opposed NAFTA, but for different reasons. While Buchanan and Perot believed that the trade agreement would deindustrialize the American economy by encouraging the outsourcing of industry to Mexico, Jackson and Nader instead advocated the belief that the trade agreement would exploit workers in Third World countries by using them as cheap labor in textile and apparel industries. What Nader and Jackson led, in effect, was the “anti-corporate movement,” which believes that multinational corporations utilize cheap labor in unregulated economies and that this poses as a detriment to all people.[\[214\]](#)

While the so-called “Halloween Coalition” and workers’ unions like the AFL-CIO attempted to motivate the American people at the grassroots level to oppose NAFTA, the proponents of NAFTA included the Council on Foreign Relations, the U.S. Chambers of Commerce, the *Wall Street Journal*, the *Washington Post*, the conservative think-tank Heritage Foundation, and the liberal-leaning think-tank Brookings Institutions, among many other organizations.[\[215\]](#) The Mexican government also promoted the passage of NAFTA by the U.S. government. To influence the constituents of the policymakers of the U.S., Mexico City spent between \$30-50 million to promote NAFTA by “hiring

an army of U.S. mercenaries—lobbyists, lawyers, ex-trade officials, consultants, [and] public relations specialists.”[\[216\]](#)

The NAFTA debate was highly contentious in the early 1990s, and today, people seem to be unable to agree on whether or not NAFTA has been a benefit or detriment to the U.S. According to the Center for American Progress:

In the June 2005 Program on International Policy Attitudes poll, 46 percent said NAFTA has been good for the United States, 40 percent said it has been bad for the United States, and another 12 percent said it has been neither good nor bad. And feelings about NAFTA are downright negative when it comes to effects on American workers and jobs. In the 2004 Chicago Council on Foreign Relations poll, the public, by a 60 percent to 25 percent margin, said that NAFTA has had a bad effect on the job security of American workers. By 56 percent to 31 percent, respondents to the same poll said NAFTA has had a bad effect on U.S. job creation.[\[217\]](#)

In mid-September of 1992, before NAFTA was approved by either the U.S. House of Representatives or Senate, a poll in the *Wall Street Journal* showed that 36 percent of Americans opposed NAFTA while 25 percent were in favor of it.[\[218\]](#)

The points of contention that opponents of NAFTA had is that the free-trade agreement would usurp the political sovereignty of the states that join it by preventing them from levying barriers to trade such as tariffs and quotas on imported goods; that it would hurt the environment by allowing businesses to move their manufacturing plants to Mexico, which regulates business practice to a lesser degree than do Canada and the U.S.; and that it would weaken the American economy by affecting negatively the balance of trade. Advocates of NAFTA believed that these allegations were baseless, and that NAFTA would do nothing more than

better the economies of all three member countries—Mexico, Canada, and the U.S.—by contributing to economic efficiency through the realization of trade based on David Ricardo's theory of comparative advantage.

The purpose of this research paper is to investigate the effect that NAFTA has had on the American economy. In particular, this paper will attempt to answer the question: Why have wages been reduced and manufacturing jobs lost in the U.S. following the passage of NAFTA? The hypothesis of the author is that NAFTA, for reasons which will be explained, caused a trade deficit and directly encouraged manufacturing industries to leave the U.S. in search of cheap labor—mainly in Mexico. The loss of manufacturing industry in the U.S. led to a decrease in better-paying jobs for the American people. In effect, NAFTA put downward pressure on the American economy.

The question posed—and the research which will be presented in attempt to answer that question—is arguably both important and interesting, because the issue of implementing free-trade agreements is controversial and because the effects that free-trade agreements have on national economies is oftentimes debated extensively. Economic liberals believe that free-trade is inherently a benefit for all people who are subjected to it, because they believe that trade is not a zero-sum game in that people (at the micro level) and countries (at the macro level) are able to gain more through comparative advantage and trading than they otherwise could by producing a good or service on their own. Economic nationalists, on the other hand, believe that trade is a zero-sum game, because if one country has a trade surplus, another must have a trade deficit. To the economic nationalist, a trade surplus is good, because a surplus in trade means that goods are being exported from the country at a faster rate than goods are being imported, which means that wealth is flowing into the country rather than out. Although there are anecdotal examples of

economic nationalists who support NAFTA, just as there are anecdotal examples of economic liberals who oppose NAFTA, for the paper, the two views toward economic policy will be simplified by taking into consideration the overwhelming number of economic nationalists who oppose NAFTA and the overwhelming number of economic liberals who support NAFTA—either in practice or in theory.

The research is also significant in that, as MIT-educated Mexican economist Jesus Reyes-Heroles said, “NAFTA represents the historically single most important institutional development in the relationship among Canada, Mexico, and the United States.”[\[219\]](#) NAFTA is a major “institutional development,” because it is the policy that has most affected the economies of member states.

The issue of NAFTA is also worthy of investigating, because it remains a campaign theme even a decade after it went into effect. One scholar who has studied NAFTA writes:

The mantra of ‘No More NAFTAs’ of Pat Buchanan and Ross Perot was revived in 2004, complemented by attacks from anti-globalization polemicists. During the Democratic presidential primaries in early 2004, the 10-year-old trade agreement again became a campaign theme. Strong anti-NAFTA rhetoric played particularly well in Midwestern manufacturing states and southern textile-producing areas.[\[220\]](#)

It is my hope to present a scholarly argument against NAFTA, to shed light on this controversial subject, and to articulate the damage that NAFTA has done to American industry. The thesis of this paper is that NAFTA has caused American manufacturing businesses to leave the country in search of cheap labor to maximize profit, which NAFTA allows them to do uninhibited, and therefore puts downward pressure on the American economy in that manufacturing jobs are lost and are replaced with less-profitable jobs in the

service sector. The negative impacts that the free-trade agreement posed to the American economy will be explored, as will be the reasons why the free-trade agreement impacted the American economy in negative ways.

Literature Review

The two warring perspectives of the NAFTA debate when it comes to the effect of free-trade and the economy that will be analyzed in this essay are the philosophy of economic nationalism and the ideology of free-trade. The former oppose NAFTA, while the latter support it.

Economic liberalism is arguably an ideology, because it focuses on the means (free-trade) as an end in and of itself. Economic nationalism is a philosophy, because it treats economic policy as a means to the end, which is the betterment of the state. In this way, a free-trader will always support free-trade, while an economic nationalist will support any policy—even free-trade—if it is perceived to serve the interests of the state.

In 1998, anti-NAFTA activist Patrick Buchanan published a book entitled *The Great Betrayal: How American Sovereignty and Social Justice Are Being Sacrificed to the Gods of the Global Economy*, and in this book, Buchanan advocates a “new economic nationalism,” which can only be attained through the abandonment of supranational government institutions and free-trade agreements—like NAFTA.

The strength of Buchanan’s book is that he presents a scholarly critique of not just NAFTA, but also the trade policies of the U.S. since the country was founded in the late eighteenth century. He traces the origin of the ideology of free-trade—Adam Smith and his book, *An Inquiry into the Nature and Causes of the Wealth of Nations*—to how it became incorporated into policies pursued by American

politicians. Buchanan analyzes what the Founding Fathers of America believed regarding trade policy, what economic nationalists like Friedrich List and Alexander Hamilton believed should be ideal national economic policies, and how the American economy and people of recent times have been affected by the economic policies advocated by the American government. Buchanan advocated economic nationalism over economic liberalism in this book, because he is a realist in that he believes that policy government pursues should serve the interests of that state, and in his opinion, NAFTA does not do that. The limitation of this book is that it was only published a mere four years after NAFTA went into effect, so arguably, not enough time was allotted to see if the NAFTA experiment would succeed or fail.

The Great Betrayal, however, was not the only book that Buchanan published that included his thoughts on NAFTA. In 2005, more than a decade after NAFTA was put into effect, Buchanan published a book that criticizes the modern Republican Party: *Where the Right Went Wrong: How Neoconservatives Subverted the Reagan Revolution and Hijacked the Bush Presidency*. One chapter in this book, entitled “Economic Treason,” is dedicated to analyzing the trade policies of the American government, and this chapter offers a scathing review of NAFTA. In this book, Buchanan shows the changes that the American economy has undergone due to NAFTA.

Pat Buchanan subscribes to the school of thought—articulated by Friedrich List in his book, *The National System of Political Economy*, and by Alexander Hamilton in his magnum opus, *The Report on Manufacturers*—that believes that a nation’s trade policies should not be based on free- or fair-trade, but rather, a nation-first trade scheme. Adherents of this economic philosophy believe that a nation attains prosperity when it exports more manufactured goods than it imports, because wealth flows into the nation rather than out. Economic nationalists, as the people of this school of

thought are properly referred, are oftentimes slandered by supporters of free-trade as “protectionists” or “isolationists” for their support of barriers to trade—such as tariffs and import quotas. An economic nationalist would only support a free-trade agreement if they believed that it would serve the interests of their state, so in this way, the goals of economic nationalists and realists could be similar to the goals of economic liberals. Economic liberals are different from economic nationalists in that the former is teleological, because they pursue free-trade as an end, rather than a possible means to the end as economic nationalists would if free-trade was in the interest of their state.

In Patricia Goff’s book, *Limits to Liberalization: Local Culture in a Global Marketplace*, she analyzes why some people subscribe to economic nationalism. She quotes one economist, who subscribes to free-trade ideology, as having said,

[T]rade protection can, under certain conditions, improve welfare. Broadly speaking, trade measures can be beneficial when they are used to improve the terms of trade, to promote industries with positive externalities, or to capture rents in international markets.[\[221\]](#)

Those who support free-trade agreements, such as NAFTA, oppose restrictions to trade, because they believe that free-trade maximizes the collective economic interests of all people. When it comes to the theory of free-trade, Adam Smith believes that efficiency through the self-regulating market’s “invisible hand” fosters economic prosperity. Smith argued that government intervention through barriers to trade hinders economic growth. Goff writes in her book:

Smith drew an analogy between nations and households. He suggested that a tailor might provide his

household with clothing that he can produce efficiently. But he then turns to the shoemaker for shoes for the household. He does not make something at home that can be purchased more cheaply. Smith reasoned that the same thing would be true for nations. "If a foreign country can supply us with a commodity cheaper than we ourselves can make it, better buy it of them with some part of the produce of our own industry, employed in a way in which we have some advantage." Just as individuals or households have certain strengths, so can nations identify commodities that they can produce more efficiently than other nations. Concentration on these activities, contended Smith, would contribute to the overall wealth of each nation.[\[222\]](#)

To those who adhere to the ideology of free-trade and oppose economic nationalism, barriers to international trade cause unjustified inefficiency, which poses as a detriment to all parties involved in a trade. Goff writes:

[P]rotectionist policies . . . distort prices and therefore economic incentives. This distortion leads to wasted resources, known as deadweight loss. As import restrictions push the domestic price of a good above the world price, domestic firms produce more, while consumers reduce their overall purchases and suffer a real income loss as a result of higher prices. . . . [T]his redistribution of income to the produce is inefficient and results in a net loss for the world economy.[\[223\]](#)

The strength of the free-trade school of thought is that it is a just and efficient economic system in theory. Friedrich List even supported free-trade in principle, however, "he believed that it was generally beneficial under certain circumstances that did not exist for Germany [the country of which he advocated pursuing economic nationalist trade

policies] in the nineteenth century.”[\[224\]](#) List felt that only countries with similar economies should pursue free-trade agreements with one another (which the U.S. and Canada had with one another before Mexico was allowed to join the free-trade area vis-à-vis NAFTA), and List believed that only an industrialized state could benefit from free-trade with another industrialized state. For this reason, he supported “targeted tariffs and regulations to promote German industrialization, while at the same time opposing protectionism in other sectors, like agriculture.”[\[225\]](#)

Though free-trade is acknowledged as being an economically efficient economic system by economic nationalists, efficiency in and of itself is rejected by adherents of economic nationalism, and one story illustrates this clearly. During World War II, Ludwig von Mises, an economist who subscribes to the Austrian School of free-trade, and Wilhelm Röpke, a Third Way economist, were walking through Geneva, where the two of them happened upon garden plots where private citizens were encouraged by the city to grow their own food. Von Mises, upon seeing the gardens, stated, “A very inefficient way to produce foodstuffs,” to which

Röpke replied, “But perhaps a very efficient way of producing human happiness.”[\[226\]](#) Arguably, to those who adhere to the ideology of free-trade, when it comes to the economy, economic efficiency should take priority over non-economic influences that trade has on society.

A criticism that Friedrich List had of Adam Smith was that Smith “does not make the economy of the separate nation, but the economy of society generally . . . the object of its investigations.” Such a cosmopolitan worldview ignores the fact that:

Between each individual and entire humanity, however, stands THE NATION, with its special language and literature, with its particular origin and history, with its

special manners and customs, laws and institutions, with the claims of all these for existence, independence, perfection, and continuance for the future, and with its separate territory; a society which, united by a thousand ties of mind and of interests, combines itself into one independent whole, which recognizes the law of right for and within itself, and in its united character is still opposed to other societies of a similar kind in their national liberty, and consequently can only under the existing conditions of the whole maintain self-existence and independence by its own power and resources. (Emphasis in original)[[227](#)]

To economic nationalists, the strength of the nation should take priority over the formulation of an economic policy in which efficiency is the only goal. This is a point of contention between economic nationalists and free-trade ideologues which is irresolvable. In fact, List once wrote that “The power of producing wealth [through manufacturing] is infinitely more important than the wealth itself.”[[228](#)] Political thinkers from Thucydides to Aristotle, from Niccolò Machiavelli to Thomas Hobbes, from the American Founding Fathers to Karl Marx, have all “explained power in terms of resources,” because they believed that “the greater one’s resources, the greater one’s power.”[[229](#)] Economic nationalists simply believe that it is in the interest of their nation to implement policies that promote the growth of their manufacturing industry, and they believed—and rightly so—that NAFTA would hurt the manufacturing sector of their nation’s economy, and therefore, the trade agreement was not in the interest of their country.

Efficiency, to the free-trade advocate, means that the products produced are made by the manufacturers in the countries where they can be made at the cheapest possible cost. Economic nationalists believe that efficiency should not be sought if it were to mean the reduction of industry in the nation to which they owe their loyalty. This is best

exemplified with what Ross Perot said at the third presidential debate of 1992:

To those of you in the audience who are business people, pretty simple: If you're paying \$12, \$13, \$14 an hour for factory workers and you can move your factory south of the border, pay a dollar an hour for labor, hire young—let's assume you've been in business for a long time and you've got a mature work force—pay a dollar an hour for your labor, have no health care—that's the most expensive single element in making a car—have no environmental controls, no pollution controls and no retirement, and you don't care about anything but making money, there will be a giant sucking sound going south.[\[230\]](#)

Perot, like those who are against free-trade, believes that a “race to the bottom” will occur if free-trade policies are pursued. The “race to the bottom” connotes the belief that economic efficiency will cause businesses to pursue policies that will maximize their profits, which could very well not be in the interest of a country if these businesses decide to move their manufacturing plants to countries that have fewer regulations and whose citizenry demand a smaller wage. Since the interests of businesses and the interests of states are not one and the same, the “race to the bottom” is a possible outcome of pursuing a trade policy, such as NAFTA.

Arguably, economic nationalism is the more compelling school of thought when it comes to economic theory, because it takes into consideration factors that free-trade ideology does not, such as countries regulating their economies in different ways. Free-trade could only work in theory if all people on earth had a similar standard of living, so that businesses could not move abroad to seek cheap labor in unregulated economies to maximize their profits.

For this paper, data will be collected from various sources, including scholarly journals, books, government websites, and reports released by non-profit organizations in attempt to show how NAFTA has affected American industry.

Friedrich List believed so strongly in economic nationalism that when he returned to his homeland of Germany to convince his countrymen to embrace his economic theory, he committed suicide in 1846 out of despair because the German people refused to embrace his nation-first trade philosophy.[\[231\]](#) If the advocacy of economic nationalism and the condemnation of free-trade are important enough to die for, then a study on the merits of NAFTA is most definitely worthy of undertaking.

The late columnist Sam Francis, who once worked as a Republican congressional staffer, is purported to have told a delegation of Russian legislators that “In America, we have a two-party system. There is the stupid party. And there is the evil party. I am proud to be a member of the stupid party.” He added: “Periodically, the two parties get together and do something that is both stupid and evil. This is called ‘bipartisanship.’”[\[232\]](#)

In my opinion, that is precisely what the bipartisan trade agreement of NAFTA is: stupid and evil.

Evidence: U.S. Trade Balance

NAFTA has had a detrimental effect on the American trade balance with Canada and Mexico, for even though American exports increased following the implementation of the free-trade agreement, imports to the U.S. arrived at a much fast rate. Economic liberals argue that it is incorrect to evaluate the success of NAFTA by looking at the issue from the economic nationalistic perspective of “exports good, imports bad,” because this “distracts from the true source of gains from trade—more efficient production on both side.”[\[233\]](#) The suggestion to not analyze NAFTA in this way

is asinine, according to economic nationalists, because the putting of national economic interests first, rather than caring about economic efficiency in general, should be the goal of economic policy.

NAFTA supporters and free-trade advocates oftentimes defend the free-trade agreement by noting the contribution NAFTA has made to economic efficiency by using the increase in U.S. exports to Mexico and Canada as evidence as it being a benefit to the American economy; however, they oftentimes fail to mention the much larger increase in imports to the U.S. As one opponent of NAFTA wryly responds to the failure of economic liberals to see the big picture, “Yet, we all know what happens if you only count the deposits but not the withdrawals to your checking account!”[\[234\]](#)

It is not ridiculous—as the NAFTA proponents would have us believe—to think that a trade deficit is a detriment to the economy, for prior to the passage of the free-trade agreement, economic liberals and NAFTA supporters themselves said that NAFTA would better the American economy by producing a trade surplus. In fact, the Institute for International Economics, which is a free-trade think tank, declared in a study released in 1992 that “NAFTA will generate a \$7 to \$9 billion surplus that would ensure the net creation of 170,000 jobs in the U.S. economy the first year.”[\[235\]](#)

NAFTA supporters—now that empirical evidence has discredited their claim that NAFTA would produce a trade surplus—have taken to changing how they defend the free-trade agreement by outright denying that a cause and effect relationship exists between having a trade surplus and job creation. As one scholar notes regarding the error of prediction the NAFTA supporters made,

In 1993, pro-NAFTA economists confidently predicted that implementation of NAFTA would result in a \$9

billion U.S. trade surplus with Mexico within two years. Two years later, the U.S. had a \$15 billion trade deficit with Mexico. The annual deficit has only grown through the decade—with the U.S. exporting \$37 billion less to Mexico than it imported from there in 2002.[\[236\]](#)

Certainly American exports to Mexico and Canada have increased since NAFTA went into effect, but imports to the U.S. have increased at a much faster rate. For example,

In 1996, exports were 36.3% higher to Mexico and 33.4% higher to Canada than in 1993. Growth in U.S. imports from Mexico and Canada, however, was much larger—82.7% and 41.1%, respectively, over the same period. As a result, a U.S. surplus with Mexico of \$1.7 billion in 1993 became a deficit of \$16.2 billion in 1996. America's overall deficit with the NAFTA countries hit \$39 billion in 1996, an increase of 332% from 1993.[\[237\]](#)

One year prior to the implementation of NAFTA, the combined annual U.S. trade balance with Canada and Mexico was a deficit of \$9.6 billion. In 2007, that number grew to a massive trade deficit of \$142.79 billion, which means that the trade deficit grew by 1,387.40 percent between 1993 and 2007.[\[238\]](#) This number is worse than it appears, because it arguably does not tell the full story. Experts estimate that 60 percent of the goods exported to Mexico by the U.S. are not finished products that stay in Mexico, but rather, are just parts and components that are shipped to Mexico for assembly, where they are finished and reshipped back to the U.S.[\[239\]](#) Also, nearly 30 percent of what America exports to Mexico are factory components which are used by Mexican industrialists to produce goods that can be reshipped back to the U.S., and thereby continue to increase the U.S. trade deficit with Mexico. Only

about 15 percent of what the U.S. exports to Mexico are consumer goods that stay in Mexico upon arrival. In effect, approximately 85 percent of what is counted as American exports to Mexico are not really exports at all, for these products either never enter the domestic Mexican economy or are used by Mexican factory workers to produce goods for export.[\[240\]](#)

The term for the Mexican factories, many of which are located near the U.S.-Mexican border, that take in imported raw materials and use them to produce goods for export are called *maquiladora* factories. According to Buchanan,

Two years after NAFTA, the predictions of its opponents had all come true. The U.S. trade surplus with Mexico had vanished, a trade deficit of \$15 billion had opened up. Trucks heading north out of Mexico were hauling more and more manufactured goods, while those coming south carried machinery and equipment for the new factories going up, pointing to endless and deepening U.S. trade deficits. By 1997, 3,300 *maquiladora* factories were operating, employing 800,000 Mexican workers in jobs that not long ago would have gone to Americans.[\[241\]](#)

In 1993, a year before NAFTA went into effect, 39 percent of what Mexico imported from the U.S. went to *maquiladora* factories for processing and reshipment back to the U.S., and by 2002, this number had increased to 61 percent.[\[242\]](#)

The reason why the *maquiladora* factories are having such success is because, as Ross Perot accurately predicted two years before NAFTA came into effect, “[NAFTA] would generate a loud ‘sucking sound’ of jobs from the United States to Mexico as American firms faced increased import competition domestically and as U.S. firms relocated south to take advantage of low wages and lax regulations.”[\[243\]](#)

NAFTA allows “U.S. firms” to “take advantage of low wages

and lax regulations” in Mexico, because the free-trade “agreement eliminated, not just reduced, tariffs on all industrial goods in periods of less than 15 years.”[\[244\]](#) About 60 percent of the tariffs were eliminated immediately; by 2004, 90 percent of all tariffs were eliminated; and by 2008, all tariffs between the U.S., Mexico, and Canada were eliminated.[\[245\]](#) Directly because of NAFTA, American businesses were no longer punished through tariffs for seeking cheap labor outside of the U.S., and this caused America’s trade surplus with Mexico to become a massive trade deficit. In fact, ten years after NAFTA passed, Mexico’s exports have increased by more than 200 percent and now more than 80 percent of Mexico’s exports come to the U.S. [\[246\]](#) By 2000, more than one million Mexicans worked at *maquiladora* factories, and in 2002, slightly over 21 percent of Mexico’s entire gross domestic product was created through the exporting of goods to the U.S.[\[247\]](#) NAFTA did not foster trade in the traditional sense, because it really amounted to not an exchange of goods between states, but “the transfer from the United States to Mexico of a large slice of U.S. production in pursuit of cheaper wages and tax avoidance.”[\[248\]](#) Between the years of 1994 and 2007, the combined U.S. trade balance with Mexico and Canada adds up to a net loss of over \$1 trillion.[\[249\]](#) If a surplus in trade causes job growth to occur, as NAFTA supporters claimed prior to the realization that NAFTA caused a trade deficit for the U.S. with Mexico, then economic growth vis-à-vis job creation is most certainly not taking place in the U.S. because of NAFTA.

Evidence: U.S. Industry Affected by NAFTA

NAFTA ended American tariffs on Mexican manufactured goods, and this allowed for more economic efficiency and integration throughout all of North America. By eliminating

trade barriers such as tariffs on imported goods, NAFTA allowed businesses—especially businesses involved in manufacturing goods—to maximize their profit by cutting costs in any way possible, which inadvertently led to businesses seeking cheap labor in relatively-unregulated Mexico. Buchanan observes,

From San Diego to Brownsville, the Mexican side of the border is littered with signs of Fortune 500 corporations. Xerox, Zenith, Chrysler, GM, Ford, IBM, Rockwell, Samsonite, and GE have all sited plants south of the Rio Grande. By moving to Mexico, they evade U.S. laws on child labor, worker safety, minimum wages, and health and pollution standards, as well as U.S. taxes; their products come back to undercut those made in factories that stayed in America and obeyed laws of the United States.[\[250\]](#)

Economists agree that the key factor in deciding whether a foreign-made good is cheaper than a domestic-made good is decided oftentimes by the cost of labor in the countries. [\[251\]](#) John Monarch, who served as the president of the General Electric supplier Smith West, admitted that “You can only cut costs so much with new machinery” and that “Pretty soon you need to lower labor costs, too.”[\[252\]](#) If a business wants to stay competitive, they cut costs in any way that they can in order to beat the prices of their competitors or to increase their profit margin. This goes for all industry—labor-intensive and capital-intensive industry alike.

During the early 1990s, at the height of the NAFTA debate, advocates of NAFTA claimed that if the free-trade agreement were passed, that through economic integration, Mexico would export to the U.S. primarily cheap, low-end, basic goods, such as apparel, while the U.S. would export to Mexico goods that require technology to produce, such as

computers and automobiles. Unfortunately, the proponents of NAFTA predicted incorrectly, because

[T]he new NAFTA trade deficit has been driven by rapid increases in Mexican exports of high tech and high quality manufactured goods from foreign-owned factories—particularly computer equipment (1077 percent), automotive parts and vehicles (294 percent), and chemicals and allied products (154 percent). Most of the U.S. NAFTA deficit with Canada also is attributable to increased imports of high-end manufactured goods ranging from transportation equipment, motor vehicle equipment and parts, to electrical and electronic machinery, equipment and supplies.[\[253\]](#)

The America capital-intensive industry has been in shambles following the passage of NAFTA, because these businesses are incentivized by the lure of cheap labor to relocate abroad. As of 2005, 11 years after NAFTA went into effect, America is dependent on foreign suppliers for the following goods:

- Medicines and pharmaceuticals - 72 percent
- Metalworking machinery - 51 percent
- Engines and power equipment - 56 percent
- Computer equipment - 70 percent
- Communications equipment - 67 percent
- Semiconductors and electronics - 64 percent[\[254\]](#)

The automotive industry constitutes, as of 1998, 40 percent of all intra-North American trade, and is therefore, a superb indicator to measure the health of the economies of Mexico, Canada, and the U.S.[\[255\]](#) According to economist Sidney Weintraub, “The auto industry is at the heart of NAFTA. Motor vehicles and their parts are the most traded items between the United States and Canada, between the United

States and Mexico, and between Mexico and Canada. If any single sector can provide a measure of NAFTA's performance, it is the auto industry."[\[256\]](#) If Weintraub's assertion is correct, then NAFTA arguably served as a detriment to the American economy, because the American auto industry has been decimated by NAFTA.

As of 2005, Mexico exported 90 percent more cars to the U.S. than the U.S. does to the entire world. In 2003, the aggregate trade deficit that the U.S. had in automobiles, trucks, and automotive parts was \$122 billion.[\[257\]](#) In 1996, just two years after NAFTA went into effect, the U.S. exported only 46,652 cars to Mexico, while Mexico exported 550,622 cars to the U.S. As Buchanan notes, "For every truck we export to Mexico, Mexico exports six to the U.S."[\[258\]](#) According to economist Gary Hufbauer, "Mexican auto trade in 2003 was five times greater than in 1993."[\[259\]](#)

There is a reason why the American automotive industry has collapsed, and it is because NAFTA opened a backdoor that foreign firms can use in order to gain access to the American market. Since NAFTA created a free-trade area, rather than a customs union (the difference is that the former is not an agreement which requires that all member states set the same tariff rate for imports from states which are not members of the free-trade agreement, while the latter does just that), East Asian businesses are able to site factories in Mexico or build goods at the *maquiladora* plants and ship them to the U.S. tariff-free. In fact, in order to qualify for the duty-free clause of NAFTA, a product just needs to contain parts that are at least 62.5 percent North American-made.[\[260\]](#) This means that one-third of the components of a good could be made through slave labor in a Southeast Asian country like Laos or Cambodia, shipped to a *maquiladora* factory in Mexico where it is assembled with the other two-thirds of the components that are North American-made, and the product could then be shipped to

the U.S. where tariffs would play no role in the final price of the exported good.

During the NAFTA negotiations in 1991, Ford, General Motors, and Chrysler—the “Big Three”—were worried that Japanese companies could use Canada or Mexico “as a platform to enter the U.S. market under the [free-trade area] preferential treatment.”[\[261\]](#) Their fears were not unfounded, because in June of 1991, the *New York Times* reported that the U.S. Customs Service discovered that Honda was exploiting the Canada-U.S. free-trade agreement, which existed prior to NAFTA, and was avoiding millions of dollars in tariffs by exporting cars to the U.S. from its factory in Alliston, Ontario.[\[262\]](#)

The nightmare of the Big Three became a reality after NAFTA passed. As Hufbauer notes,

Volkswagen produces the new Beetle in Mexico for the world market and is investing \$100 million to begin producing the Golf there in 2005; Nissan produces the Sentra in Mexico to supply the Western Hemisphere. Toyota invested \$140 million to open its first Mexican assembly plant in Tijuana in 2004.[\[263\]](#)

A well-known American idiom is, “If you can't beat 'em, join 'em,” and that is precisely what the Big Three did, for there is no way that the American automotive companies could compete with cheaper products made with cheap labor by not outsourcing jobs. One scholar of NAFTA observes that as of 2000, “General Motors, Ford, DaimlerChrysler, Delphi Automotive Systems, and other leading automakers and parts suppliers have major operations in Mexico.”[\[264\]](#)

The American auto industry is over 100 years old, and American auto companies dominated that niche ever since the very beginning. In fact, the first U.S. company to build and sell automobiles was the Duryea Motor Wagon Company of Springfield, Massachusetts, which sold four

vehicles in 1895. Ford was established in 1903, General Motors in 1908, and Chrysler in the 1920s. These companies were the heart and soul of the American manufacturing economy, and by 1929, the U.S. had manufactured over five million cars, trucks and buses.[\[265\]](#) By ruining the auto industry through unfettered free-trade, NAFTA represents the trashing of American history.

The automotive industry, however, is not the only sector of the American economy that has been outsourced to northern Mexico. According to Buchanan,

Realizing NAFTA has made Mexico a perfect launching pad into the United States, Japanese and Korean companies began siting plants south of the border. Along a seven-hundred-mile stretch from Tijuana to Ciudad Juárez, dozens swooped in to exploit Mexico's special trade relationship with the United States. Consumer-electronic giants Matsushita Electric Industrial, Mitsubishi Electric, Daewoo, and Sony have all built assembly plants there, transforming the region into a Silicon Valley of TV manufacturing. In 1997 more than 10 million sets will have been produced in northern Mexico.[\[266\]](#)

Aerospace, which has been dubbed "the crown jewel of American manufacturing," is also heading to northern Mexico. Joel Millman of the *Wall Street Journal* writes,

Like the automakers that turned the cities of Toluca, Hermosillo, and Sautillo into Little Detroit in the 1990s, Boeing Corp., General Dynamics Co., Honeywell International Inc., and General Electric Co.'s GE Aircraft Engines are beginning to make Mexico a base for both parts manufacturing and assembly.[\[267\]](#)

To show how decrepit the American manufacturing sector has become, Pentagon officials said in 2003 that the F-35 Joint Strike Fighter would be imperiled if 65 percent of its components were required to be American-made.[\[268\]](#)

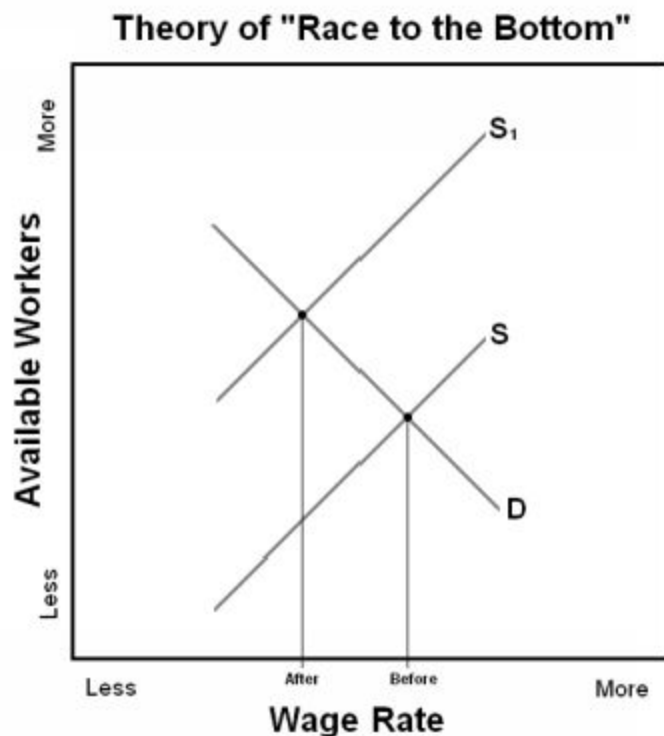
The loss of American manufacturing businesses translates into lost manufacturing jobs. Between 1993 and 2000, the U.S. manufacturing sector lost an estimated 544,750 jobs, which amounts to 72 percent of all jobs lost in those years. Many jobs that involved the production of home audio goods, video equipment (i.e., camcorders and TVs), communications equipment (i.e., cell phones and telephones), appliances (i.e., refrigerators and washing machines), textiles and apparel, and lumber products were outsourced.[\[269\]](#)

Through the NAFTA Trade Adjustment Assistance program (NAFTA-TAA), the U.S. government has certified that a total of 525,094 workers had lost their manufacturing jobs due to NAFTA, as evidenced by the number of people accepted into that program. According to one report, “A detailed analysis of earlier NAFTA-TAA data showed that about half of the job losses were due to production shifts to Mexico. The apparel industry produced the greatest number of NAFTA-TAA certified job losers (28 percent of those in the program), followed by electronics (13 percent), automobiles and parts (7 percent), and fabricated metals (6 percent).”[\[270\]](#)

NAFTA yielded unfettered free-trade in North America, which caused American manufacturing businesses to relocate their factories to Mexico, and in doing so, hundreds of thousands of American manufacturing jobs were lost. As will be shown in the next section, this has put downward pressure on the American economy in that the American worker faces reduced wages as American industry is relocated to Mexico through the “race to the bottom.”

Evidence: U.S. Job Loss and Wage Reduction Caused by NAFTA

The Economic Policy Institute has noted that “NAFTA and the policy of unregulated trade that it represents have harmed many more Americans than they have helped.”[\[271\]](#) This assertion, based on empirical evidence, is accurate, because NAFTA assisted in bringing about the so-called “race to the bottom” by integrating the economies of the three North American countries. As seen below, when the supply of workers (represented by the change of “S” to “S1”) increases, and if demand (represented by “D”) for what they produce does not increase at a similar rate, the wage rate of workers declines.



The theoretical chart accurately represents what happened to the wage rate of American workers following the implementation of NAFTA, because through economic integration and efficiency—traits of free-trade that the advocates of NAFTA adore—American firms were able to gain access to Mexican workers. Through the elimination of the nation-based economy and the embracement of a regional market, through mass immigration, and through an

expanding population, the supply of workers that American firms have access to has most certainly increased.

A year after NAFTA went into effect, the Mexican government devalued their nation's currency, the peso, which caused Mexican's export-industries to be more competitive. When NAFTA was passed, American manufacturing workers were paid, on average, seven times what the average Mexican worker was paid. By 1997, after three years of unfettered North American free-trade, that disparity in wages had increased to the point where American workers were paid eleven times more than their counterparts in Mexico.[\[272\]](#) The wage disparity between American and Mexican workers has not fluctuated too much since then, because as recently as 2004, Mexican workers were paid only 11 percent of what American workers were paid for doing the same job.[\[273\]](#) Since there is no way that American workers can be made to be ten times as productive as Mexican workers, the American manufacturing companies have relocated their factories to Mexico to cut costs by employing cheap labor.

Still to this day, supporters of NAFTA cite America's low unemployment rate as evidence that the free-trade agreement has not been a detriment to the American economy; however, the unemployment rate does not take into consideration underemployment. Of the new jobs that are being created, the great majority of them are in low paying sectors of the economy. For example, the Labor Department's Bureau of Labor Statistics reports that the top four occupations gaining the greatest numerical increases in workers in the U.S. are cashiers, janitors, retail sale clerks, and waiters and waitresses. One think tank that is opposed to NAFTA points out in one of their published reports that "the chances are 2 to 1 that a laid off U.S. worker will not find an equal or higher paying job."[\[274\]](#)

Advocates of NAFTA claimed that "dead-end jobs" in apparel and textile industry would be outsourced to Mexico, due to

NAFTA and the incentives for companies to seek cheap labor. However, one anti-NAFTA scholar notes that apparel jobs paid 23 percent more, and textile jobs paid 59 percent more, than the retail sales jobs that these workers tend to take up after being laid off, as evidenced by the growth in that sector of the economy.[\[275\]](#)

The American automotive industry has been decimated by NAFTA, and U.S. autoworkers are among the highest-paid factory workers on earth.[\[276\]](#) Through outsourcing, caused by NAFTA, these high-paying jobs were sent to Mexico, where businesses can employ cheap labor to cut costs. The autoworkers were not the only factory workers to have lost their relatively high-paying jobs, for the Economic Policy Institute reports that of all jobs lost due to NAFTA, approximately 78 percent of them were “relatively high-paying manufacturing jobs.”[\[277\]](#) Between the signing of NAFTA by President Clinton in 1993 and 2002, the American trade deficit with Mexico and Canada that came about through the free-trade agreement is responsible for the displacement of production that supported 879,280 of these “high-wage positions in manufacturing industries.”[\[278\]](#)

The wages that American manufacturing workers were able to demand in the past were three and four times greater than what the workers could demand in Europe and Japan, respectively. As of 1998, the wages of American manufacturing workers are below those of Japan’s workers and are only 60 percent of those of Germany.[\[279\]](#) NAFTA, however, does not just reduce the wages of American manufacturing workers who are in competition with cheap labor, for when these workers are laid off and are forced to seek jobs in the service sector of the American economy, the supply of workers in that sector increases, which inevitably causes the wages that they demand to decrease (as evidenced by the chart of the theory of the “race to the bottom” provided earlier in this section). In fact, of all the displaced workers due to NAFTA, researchers have found

that 98 percent of the net newly created jobs were in the service industry, in which the average wage is only 81 percent of that of the manufacturing sector's average wage. [\[280\]](#) The growth of the supply of workers in the service sector of the economy reduces the wage rate that these workers can demand. Economist Robert Scott explains this well:

[T]he effects of growing U.S. trade and trade deficits on wages goes beyond just those workers exposed directly to foreign competition. As the trade deficit limits jobs in the manufacturing sector, the new supply of workers to the service sector (from displaced workers plus young workers not able to find manufacturing jobs) depresses the wages of those already holding service jobs. The growth in import competition and capital mobility under NAFTA has . . . contributed to stagnant and falling wages in the United States. [\[281\]](#)

In a report released by various non-governmental organizations (NGOs), they found that “The decline of U.S. manufacturing employment, and of manufacturing wages, puts severe downward pressure on blue-collar wages in the services sector, which accounts for the great majority of output and employment in the United States.” [\[282\]](#)

Even if manufacturing companies do not relocate to Mexico to take advantage of cheap labor, these businesses are able to coerce concessions from manufacturing workers—such as reductions in pay and benefits—by threatening to send their jobs to Mexico. In fact, a survey done by the *Wall Street Journal* in 1992 revealed that nearly 25 percent “of almost 500 American corporate executives polled admitted that they were ‘very likely’ or ‘somewhat likely’ to use NAFTA as a bargaining chip to hold down wages.” Between 1993 and 1995, more than half “of all employers made threats to close all or parts of their plants” when workers attempted to

form unions.[283] Professor Kate Bronfenbrenner of Cornell University observed that when an American manufacturing company is forced to bargain with a union, in 1997 there was a 15 percent chance that the firm closed part or all of its plants and outsourced the jobs to Mexico. During the 1980s, prior to NAFTA, there was only a five percent chance of this occurring.[284]

Since NAFTA allows businesses to utilize cheap labor that is available in Mexico without having to pay punitive tariffs, the American people have lost jobs and high-paying wages so that companies can maximize their profit and remain competitive.

Conclusion: NAFTA is Stupid and Evil

As seen in the diagram below, the argument of this paper is that NAFTA caused the outsourcing of manufacturing jobs from the U.S. to Mexico which led to the massive trade deficit that the U.S. has with Mexico, and that through the outsourcing of manufacturing jobs, wages have been reduced for the American citizenry.



Despite what the advocates of NAFTA claimed prior to the implementation of the free-trade agreement, rather than produce U.S. trade surpluses with Canada and Mexico,

NAFTA has caused years of massive U.S. trade deficits. The trade deficits that the free-trade agreement produced have depressed the wages of U.S. workers, because through economic efficiency and regional integration, workers are unable to compete with the cheap labor of Mexico and have lost bargaining power with their employers who are incentified by NAFTA to seek cheap labor to make their companies more competitive.

Gus Stelzer, a former General Motors executive, has said that roughly half of the sticker price of cars goes to pay taxes, such as “Social Security, Medicare, state and federal income taxes withheld from the wages and salaries of GM workers and executives, GM’s corporate tax, the property taxes on factories, offices, and dealerships, and state sales taxes.”[\[285\]](#) Taking this into consideration, Buchanan notes that,

When we buy cars made in the USA, we contribute to Social Security, Medicare, and the national defense. When we buy an American-made car, we help pay for our roads, schools, teachers, and cops. When foreigners buy goods made in the USA, they, too, underwrite the cost of government in America. But when we buy foreign goods, we pay taxes to the governments of the nations where those goods are produced.[\[286\]](#)

As fewer American goods are manufactured for export, if the American citizenry would like to continue with the aforementioned societal benefits—roads, schools, teachers, cops, Social Security, Medicare, and the national defense—then they will have to pay more in taxes, for foreigners will not indirectly pay for these services if they do not buy American-made goods. Either taxes levied on the American people will need to be raised or these societal benefits must be reduced or ended. Regardless of which choice is made, the standard of living of Americans will decline. Buchanan

believes that NAFTA has caused the following blights on society to occur, which reduce the standard of living of Americans:

- The deindustrialization of America: Factories and plants everywhere are closing as America becomes a service economy.
- An end to national self-sufficiency and growing dependence upon foreign sources for the necessities of our national life and the weapons of our national defense.
- A loss of national sovereignty . . . bureaucrats force U.S. laws to be rewritten to conform to global trade rules.
- A falling dollar that robs Americans of their wealth.
- A crisis in Social Security and Medicare as Americans move out of high-paying manufacturing jobs into lower-paying service jobs, and thus contribute less in payroll taxes.
- Growing public pressure for federalized health insurance as manufacturing jobs are replaced by service ones that carry no health insurance. [\[287\]](#)

The advocates of NAFTA, who still believe that regional free-trade agreements are a benefit for countries through better economic integration and efficiency, have taken to outright denying factual information to promote their ideology of free-trade. In fact, in 2004, President Bush and his top

economists attempted to inflate the true number of manufacturing jobs in the U.S. by redefining fast food jobs as being manufacturing jobs. Their logic was thus:

[W]hen you insert that meat patty, lettuce, cheese, and ketchup into a sliced bun, you are engaged in the combining of inputs to “manufacture” a product, no less so than those who assemble electronic parts to manufacture, say, a computer.[\[288\]](#)

The advocates of NAFTA were incorrect in predicting that a trade surplus would come about as a result of the free-trade agreement, and in spite of their skewing of empirical evidence to support their ideology—as evidenced by President Bush’s “burger-flipping jobs are manufacturing jobs” stunt and their focusing not on the trade balance, but solely on increases in exports—the American people have come to believe that NAFTA has been a detriment, rather than a benefit, to the country. In fact, when former Labor Secretary Robert Reich, who served as an architect of NAFTA, was interviewed by Chris Mathews on MSNBC’s *Hardball*, he admitted that “[Free-trade] is becoming—there are fewer and fewer of us. It’s a very unpopular position.” He went on in that interview to admit that he is “sure of . . . that most Americans are shifting toward the Pat Buchanan view of trade.”[\[289\]](#)

The question posed was “Why have wages been reduced and manufacturing jobs lost in the U.S. following the passage of NAFTA?” and I believe that the tested hypothesis provides strong evidence that the free-trade agreement itself caused the wages to have been reduced and manufacturing jobs to have been lost. The hypothesis of this paper was that “NAFTA . . . caused a trade deficit and indirectly encouraged manufacturing industries to leave the U.S. in search of cheap labor—mainly in Mexico. The loss of manufacturing industry in the U.S. led to a decrease in

better-paying jobs for the American people. In effect, NAFTA put downward pressure on the American economy.”

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INTERCOLLEGIATE STUDIES INSTITUTE'S 2007 NATIONWIDE WILHELM RÖPKE ESSAY CONTEST - THIRD PLACE

Economist Wilhelm Röpke lived during the 20th century in Europe, so he saw the horrors of state-enforced collectivism, but also understood the dangers of radical individualism. He recognized the errors of capitalism and the immorality of socialism, and would eventually develop an economic theory that strove to cure both the scourge of socialism and the plague of capitalism. To some people, the economic theory Röpke devised was known as “neoliberal,” “social market,” or “humane economy,” but it became best-known as the “Third Way.”[\[290\]](#)

Röpke felt that social and economic order were achieved only through tradition and religious faith, so he promoted the idea of a “market-friendly, socially responsible economic policy—one that aims at encouraging the widespread ownership of property, capital, real estate, and small businesses throughout the population.”[\[291\]](#) Individual economic freedom would serve “prosperity and justice, freedom and progress” so long as it was done *within* “the limits of social order and the common good.”[\[292\]](#) Röpke believed that for the economy to prosper, liberties would be permitted so long as they did not conflict with the necessary constraints of societal order.

Röpke thought that a third economic theory was needed, because the other two—capitalism and socialism—had failed. Socialism was futile, because it is a system that erodes freedom to achieve a morally reprehensible “equality.” When government takes from one to bestow on another, it diminishes the incentive of the first, the integrity of the second, and the moral autonomy of both. Socialism, collectivism, and communism are nothing more than economic systems which advocate state-sanctioned theft.

Röpke understood the failures of capitalism as well: the formation of monopolies, the rise of unemployment, the tendency to centralize private and governmental wealth, the eroding of culture by the elimination and degradation of institutions, and a barbaric individualism that naturally ensues. To temper the negative effects of laissez-faire capitalism, Röpke thought that limited government is sometimes needed to intervene. To Röpke, “the economic power of colossal corporations [is] almost as dangerous as the political might of collectivist governments” and needed to be dealt with. [\[293\]](#)

The erosion of traditional values and culture is naturally encouraged through unfettered capitalism, because nihilism, Machiavellianism, and what Röpke called “Proletarianisation” are palpable. Machiavellianism naturally exists within the free-market economy, because competition is at the crux of it. Unlike the laissez-fairies, Röpke understood human nature: man works to live, not lives to work. When “vulgar Machiavellianism” occurs, solidarity between citizens dissipates and without a strong moral code from religion, business ethics and culture decline. [\[294\]](#) Also, the extreme faith in the individual is an affront to religious observance to God, because self-idolatry is established. Nihilism, the disbelief in a moral or religious code, takes root like a weed. This is the cyanide pill of culture.

“Proletarianisation” occurs when people become consumers of mass-produced products, which readily infects culture with poison; “mass-produced ‘popular’ music on the radio and expensively produced films replace folk and classical music, regional theater and even reading—leveling out and homogenizing cultural life, reducing the average man to a consumer of prepackaged, frequently nihilistic entertainment products.” [\[295\]](#)

When people are unanchored from a unique culture, religion, family and other nongovernmental institutions, they turn to the only institution left to fix perceived societal

problems—government and mass political movements. When this travesty happens, people no longer know what liberty means, why it is important, or how to defend it.[\[296\]](#) This is why Röpke believes that economic freedom cannot exist without tradition and religious faith. The health of these institutions determines the future of liberty in that land.

Because liberty is only safe if culture is secure, Röpke felt that limited government is needed to preserve the social and political framework that makes freedom possible. Röpke’s “Third Way” economic theory avoids collectivism extremes on one hand and laissez-faire capitalism on the other.[\[297\]](#) “The essence of the market economy,” according to Röpke, “lay not in the absolute independence of business from government intervention—as laissez-faire advocates insisted—but in the free functioning of the price system.”[\[298\]](#) The role of the government is to maintain that integrity, whether it is by preventing inflation or preventing the formation of cartels and monopolies. Röpke strongly believed that inflation must be dealt with by government, because it undermines thrift by “devaluing savings and diluting debts.”[\[299\]](#)

The implementation of “Third Way” brings about success. When Ludwig Erhard introduced the Deutsche Mark in Germany after World War II to create a functioning price system, productivity leapt by roughly thirty percent in the following three months—six times its increase a year before.[\[300\]](#) Within a year of its introduction, unemployment in Germany was diminishing.[\[301\]](#)

Röpke understood the importance of culture, and how it allowed for societal order and economic progress. Above all else, Röpke knew that civilization was at stake when institutions—economic and noneconomic—began to collapse.

Röpke’s understanding of human nature, the value of noneconomic institutions, the importance of culture, and the

need for morals dictated by religion, allowed him to devise an economic theory that brings success to fruition when it is utilized. Röpke's "Third Way" shows how "the market can be harnessed and guided—with a light hand, with the most gentle, paternal touch—to promote [the common good]." [\[302\]](#)

IN DEFENSE OF PAN-EUROPEAN INTERESTS

The importance of race is oftentimes understated in contemporary Western countries by those who disseminate what is considered to be the orthodox opinion: university professors, television news reporters, newspaper journalists, public school teachers, and clergy. Despite what these people would have us believe, race is everything, for all that which emanates from a people—whether it be technological advancements, scientific discoveries, or economic achievements—is a product of a specific race and the genetic qualities of which that race is endowed. In essence, a people's accomplishments—oftentimes attributed to the "civilization" of which they are a part—are achieved not in spite of race, but because of it. Race is simply not a mere "social construct" as those opposed to European civilization would wrongly have us believe, but is a genetic reality that must be defended unless one wishes the civilization to die. Civilizations are collectives of peoples of a specific race in a given territory who share a common cultural and religious ethos. A homogenous race of people living in a defined territory is most certainly a requirement for civilization to be born, grow, and prosper when one considers what happens when the race that is the basis of a civilization is debased. James Burnham, a former communist who wrote *The Suicide of the West: An Essay on the Meaning and Destiny of Liberalism*, opined that Western civilization will cease to exist unless three dire problems are solved in some way. These problems are: "first, the jungle now spreading within our own society, in particular in our great cities; second, the explosive population growth and political activation within the world's backward areas, principally the equatorial and sub-equatorial latitudes occupied by non-white masses; [and] third, the drive of the communist enterprise for a monopoly of world power."[\[303\]](#) Burnham did not say it, but

these three mortal problems which threaten the Occident are tied to the single threat of the racial stock of the West becoming debased, for the “jungle” that is “spreading within our own society” is caused by racial debasement; the “explosive population growth” of “non-white masses” contributes to the racial ignominy of Western nations when immigration from non-white countries is tolerated, if not encouraged; and the contemporary “communist enterprise” has the creation of multicultural, multiracial societies as a top priority.

The late Dr. Samuel Francis—an expert on racial issues—once observed that people do not dispute that Japanese civilization would cease to exist if there were no more Japanese people left on Earth to maintain it, but people tend to shy away from believing that Western civilization would die if the European race ceased to populate the planet.[\[304\]](#) Dr. Francis once noted,

The civilization that we as whites created in Europe and America could not have developed apart from the genetic endowments of the creating people, nor is there any reason to believe that the civilization can be successfully transmitted to a different people. If the people or race that created and sustained the civilization of the West should die, then that civilization also will die.[\[305\]](#)

Dr. Francis rightly understood that race is central to civilizational development, as did the late British statesman, Enoch Powell, who lambasted his government in his infamous “Rivers of Blood” speech for allowing foreigners of an alien race to immigrate in droves to his country. Said Powell:

We must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000

dependents, who are for the most part the material of the future growth of the immigrant-descended population. It is like watching a nation busily engaged in heaping up its own funeral pyre. So insane are we that we actually permit unmarried persons to immigrate for the purpose of founding a family with spouses and fiancés whom they have never seen.[\[306\]](#)

Powell also noted that when the racial majority of a nation becomes a minority by way of unrestricted immigration, it is not the immigrants who are forced to assimilate:

To be integrated into a population means to become for all practical purposes indistinguishable from its other members. Now, at all times, where there are marked physical differences, especially of colour, integration is difficult though, over a period, not impossible. There are among the Commonwealth immigrants have come to live here in the last fifteen years or so, many thousands whose wish and purpose is to be integrated and whose every thought and endeavour is bent in that direction. But to imagine that such a thing enters the heads of a great and growing majority of immigrants and their descendants is a ludicrous misconception, and a dangerous one to boot.[\[307\]](#)

Former Jewish prime minister of Great Britain Benjamin Disraeli once observed that “All is race; there is no other truth, and every race must fall which carelessly suffers its blood to become mixed.”[\[308\]](#)

Without a doubt the security of the European race in being a majority in Western societies is paramount to Western civilization, and since there are those who abhor the Occident, there are those who hate that which forged the West: the White race. Burnham observes that those who hate the West are called “liberals”:

Liberalism is the ideology of Western suicide. When once this initial and final sentence is understood, everything about liberalism—the beliefs, emotions and values associated with it, the nature of its enchantment, its practical record, its future—falls into place.[\[309\]](#)

Liberals, in short, hate the White race and everything associated with it. Patrick Buchanan even observed that leftists invented a tool called “Critical Theory” to attack Western civilization. According to Buchanan, one proponent of Critical Theory described it as being “essentially destructive criticism of all the main elements of Western culture, including . . . patriotism, nationalism, heredity, [and] ethnocentrism...”[\[310\]](#) Through repetitious attacks on the West, Europeans are taught to hate their civilization. This self-hate, which is caused by the instigation of liberalism and Critical Theory, is commonly referred to as “White guilt.” The advocating of multiculturalism, racial diversity, immigration—both illegal and legal—, and cultural relativism is done by those who hate the Occident as a means to ruin the West by debasing the White race. Rat-like, the enemies of our civilization gnaw at the foundation of our culture by attacking that which makes it so.

Liberals, Dr. Francis, Burnham, Powell, Disraeli, and Buchanan are right to believe that Western civilization would be imperiled if the White race were to be desecrated, for civilizations have fallen in the past directly due to the racial stock of their civilizations having been ruined. At the height of the Egyptian civilization thousands of years ago, the Egyptians had drained swamps, built vast farming communities, created a writing system, developed a formal religion, and organized an orderly government. The early and relatively sophisticated Egyptians understood that their civilization would be threatened if they bred with the Negroes to their south, so pharaohs went so far as “to

prevent the mongrelization of the Egyptian race” by making it a death penalty-eligible offense to bring blacks into Egypt. The ancient Egyptians even constructed a fort on the Nile in central Egypt to prevent blacks from immigrating to their lands.[311] In spite of the efforts by the Egyptian government to defend their civilization, blacks still came to Egypt as soldiers, slaves, and captives from other nations. By 1,500 B.C., half of the population of southern Egypt was of mixed blood, and by 688 B.C., societal progress had ended in Egypt when Taharka became the first mulatto pharaoh.[312] By 332 B.C., Egypt had fallen when Alexander the Great conquered the region.

The Viking civilization also was ruined when the Viking race became debased outside of Scandinavia. When sailboat technology reached the Vikings in 600 A.D., the Vikings utilized it to explore uncharted places such as Iceland, Greenland, and even North America. The ability to travel farther than ever before made it possible for the Vikings to trade with foreign peoples. Trading and exploration eventually paved the way for pirating and raiding.

After years of pirating and having to return home during the winter months, the Vikings decided to establish settlements on the targeted coasts so that they could begin raiding earlier in the springtime. In these settlements, the Vikings intermarried and became assimilated into local populations. Eventually the Viking language, religion, culture, and race disappeared outside of Scandinavia. Not even 400 years after the sailboat technology had reached Scandinavia, the Viking civilization was in rapid decline.

The best and saddest example of contemporary civilizational decline through racial debasement is the case of Rhodesia. Rhodesia, once a colony of Great Britain, declared its independence on November 11, 1965. Before blacks took control of the country, Rhodesia was considered to be “the breadbasket of Africa,” for it was an exporter of vast quantities of food. Until 1974 the Rhodesian economy

prospered, which earned the country the nickname “the jewel of Africa.” If one does a quick search for “Rhodesia” on YouTube.com, one can find video footage of what Rhodesia once looked like: the cities—including the capitol city of Salisbury—appear no different than many American cities of the Midwest (excluding Detroit of course). The telephone line system of Rhodesia was “once one of the best in Africa,” and before the Negro takeover of Rhodesia, the estimated population growth of the country was 4 percent, which was “perhaps the highest in the world,” said Lane Flint in his book *God’s Miracles Versus Marxist Terrorists*.[\[313\]](#)

Since Negroes have seized the reins of power in Rhodesia—and renamed the country “Zimbabwe”—, European civilization there has fallen apart. According to the Central Intelligence Agency’s *World Factbook*, of Zimbabwe’s population of 11.3 million, 15.3 percent are infected with HIV or AIDS. The economy is in shambles: the inflation rate there is, as of August 20, 2008, at 11 million percent; the unemployment rate is approximately 80 percent; the GDP growth rate is estimated as being at negative 12.6 percent; and Zimbabweans are down to eating rodents for sustenance. In 2007, the people of Zimbabwe had the world’s shortest life expectance—37 years for men and 34 for women.[\[314\]](#) The “jewel of Africa” was turned into hell on Earth.

Much like the leftists who use Critical Theory to attack all that which emanates from the West, Rhodesian Prime Minister Ian Smith observed in his autobiography that

Terrorists destroyed [everything that was] associated with the white man. Everything associated with the white man and his civilization had to be eliminated. Many thousands of children [of all races] were thus denied the opportunity they had previously enjoyed—hardly the fault of the “previous white racists.”[\[315\]](#)

What has happened to Egypt, Viking civilization, and Rhodesia is happening to the United States today. Burnham observed that

History has a remarkable way of providing striking visual symbols of what is really going on, that tell us much more than the pretentious statistics of the sociologists. In the parks of our great cities, exactly as in all jungles, honest men may no longer move at night; when the sun goes down they must stay near the fire, while the beasts prowl.[\[316\]](#)

Are “honest men” preyed upon in our jungle-cities by beast-men? When one analyzes crime statistics, one can only come to the conclusion that Burnham’s assessment is true. According to the United States Department of Justice in a report entitled “Criminal Victimization in the United States, 2005 Statistical Tables,” the American government reported that of 111,490 white women who were raped in the country that year, 33.6 percent of them were raped by black men (37,460 black-on-white rapes). Of the black women who were raped by white men that year, the number is so low that the U.S. government just labels it 0.0 percent. The Justice Department even put an asterisk next to the 0.0 percent to notify the reader that the total number of white-on-black rapes was less than ten that entire year. In contrast to that, on average, 103 white women were raped in the U.S. every single day that year. And those are just the reported rapes.[\[317\]](#)

In another report released by the U.S. Department of Justice, the government noted that blacks kill twice as many whites as whites kill blacks; that black-on-white robberies and gang attacks occur 21 times as often as do white-on-black; and that when it comes to gang robbery, blacks attack whites 52 times more often than whites do black.[\[318\]](#)

In a *U.S. News and World Report* article, the author notes that whites choose black victims only 2.4 percent of the time, while blacks choose white victims more than half of the time.[\[319\]](#)

Only a self-hating leftist would ever propose that African immigration to Western countries is beneficial to those countries. Racial diversity is a fraud; it enriches Western culture no more than Indian savagery enriched the culture of the first American settlers.

In Jean Raspail's novel, *The Camp of the Saints*, he described the subversives who are opposed to Western civilization very well:

You know . . . there's a very old word that describes the kind of men [they] are. It's "traitor." That's all, [they're] nothing new. There have been all kinds. We've had bishop traitors, knight traitors, general traitors, statesmen traitors, scholar traitors, and just plain traitors. It's a species the West abounds in, and it seems to get richer and richer the smaller it grows. Funny, you would think that it should be the other way around.[\[320\]](#)

Treason to Western civilization is endemic, but there is a reason as to why the promotion of multiracialism, multiculturalism, mass immigration, and cultural relativism are not seen as being treasonous beliefs to hold. As Sir John Harrington noted in the late 16th century,

Treason doth never prosper, what's the reason?
For if it prosper, none dare call it treason.[\[321\]](#)

Although the West "abounds in" traitors, there is still hope for a Western civilizational renaissance. As evidenced by the popularity of movies that have white nationalistic undertones, nationalism runs through the veins of

Westerners. For example, in the well-liked movie *300*, a racially homogenous white Greek city-state that practices eugenics is glorified when their soldiers take a stand to protect their *volk* from a multiracial, multicultural horde of foreigners. One who watches the movie cannot help but think that the Persian warriors, who have invaded Greece, are presented as sub-human monsters.

Was the invading Persian army multicultural and racially diverse? Consider: when Diēnékēs, a Spartan officer who was hailed by Herodotus as the “bravest of all,” hacked off the arm of a Persian emissary, the Persian threatened the Spartans with total annihilation by declaring, “A thousand nations of the Persian Empire descends upon you!” The Spartans, being of only one nation, refused to surrender their sovereignty, culture, or freedom to the invaders, who were waging nothing short of total war against the Spartan people.

When I saw the movie in the theater, I, along with virtually all the other Westerners in attendance, was not rooting for the multicultural, multiracial mob that represented a globalist empire, but we were rooting for the Spartans, who fought for their sovereignty, culture, and kin. There is still hope for the West, because even though the West has grown sick from the plague of liberalism, Westerners are still able to recognize what is considered to be honorable and good: the defense of one’s nation, which includes sovereignty, culture, and—most importantly—race.

300 is not the only movie with nationalistic overtones that Hollywood has produced, for both *Red Dawn* and *Lord of the Rings* come to mind. In *Red Dawn*, communists from Russia and Mexico invade the United States, and a group of teenagers wage guerrilla war on the occupying enemy forces. Before one freedom fighter—named Jed—blows a captured communist soldier away with a Dirty Harry-style revolver, another American freedom fighter asks him, “What’s the difference Jed, huh? What’s the difference

between us and them?” to which Jed replies, “Because we live here!” A leftist would likely suggest that Jed suffers from “nativism” or “xenophobia” by the comment he made to justify his killing the communist, but most Americans would arguably think that Jed’s comment suggests that he is patriotic and nationalistic, which are commendable—not condemnable—feelings one can have.

Another movie with nationalist overtones, as mentioned before, is *Lord of the Rings*, which was thought of as so overtly nationalistic that the left-wing Southern Poverty Law Center (SPLC) condemned it on their website. The SPLC claimed that the *Lord of the Rings* should have instead been entitled “The Return of Patriarchy” and sarcastically observed that

Almost all of the heroes of the series are manly men who are whiter than white [who] exude a heavenly aura of all that is Eurocentric and good. Who but these courageous Anglo-Saxon souls can save Middle Earth from the dark and evil forces of the world?[[322](#)]

The SPLC does not care much for the movie, because it is a story of how Westerners battle the enemies of their civilization. Even at one point during the trilogy, a white warrior, who leads a group of soldiers about to battle a more numerous horde of dark-skinned monsters, defiantly encourages his army before the engagement by yelling, “Men of the West, stand and fight!”[[323](#)]

According to www.The-Numbers.com, which tracks the sales of movies, *Red Dawn* grossed about \$50 million between DVD sales and theatrical performances; all three *Lord of the Rings* movies together brought in nearly \$3 billion worldwide between DVD sales and theatrical performances; and *300* grossed nearly three-quarters of a billion dollars worldwide between DVD sales and theatrical performances. Hollywood has even announced that a remake of *Red Dawn*

is in the works.[\[324\]](#) If movies with nationalist overtones did not sell well, liberal Hollywood would more than likely not produce them.[\[325\]](#)

Westerners are still prone to accept racially nationalistic ideals in spite of decades of liberal ideas being shoved down their throats. It was Dr. Francis who observed that

And, in marriages, the most vital relationship of all for the survival of a race, the overwhelming fact, despite constant acclamation by racial liberals of increases in interracial unions, is that whites continue to marry outside of their own race less than any other race, and they do so in negligible numbers. The 2000 Census reports that only 3.5 percent of whites marry non-whites. Given the ending of legal barriers to interracial marriages nearly forty years ago and the immense increase of the nation's non-white population since that time, this persistent preference of whites for marriage partners of their own race is strong evidence of their enduring racial identity as whites.[\[326\]](#)

The decision to retake the Occident lies in the hands of those of the White race. As said best by Richard McCulloch, "Like Dorothy in *The Wizard of Oz*, who was informed that she always had the power to return to Kansas whenever she chose to do so, we also have the power to awake from our collective nightmare if we wish."[\[327\]](#)

As is evidenced by the eagerness of whites to marry within their race, and as is evidenced by the popularity among whites of movies with nationalistic overtones, a move towards more racially nationalistic politics would be acceptable by Westerners. Arguably, Westerners are racially subconscious, but their beliefs have not yet been successfully politically mobilized—outside of Europe that is. All across Europe nationalistic political parties have risen in power in recent years. The most recent major political

victory for nationalists was in Austria on September 28, 2008, when Austria held elections in which two nationalistic political parties won a total 29 percent of the popular vote. The left-wing British newspaper *Guardian*—absolutely horrified by the news—published an article the very next day in which they described the “neo-fascist” political parties as having “emerged from a general election as a contender to be the strongest political force in the country for the first time.”[\[328\]](#)

Nationalist political victories are not limited to Austria, for Belgians have a record of preferring nationalistic parties over those that promote the liberal policies that ruin nations. According to the BBC about the Vlaams Blok political party:

A quarter of voters in Flanders, the Dutch-speaking northern half of Belgium, support its policies— independence from Belgium and repatriation of immigrants, especially Muslims. Its popularity has surged relentlessly—from 10.4 percent in 1991, to 12.3 percent in 1995, 15.4 percent in 1999, and 18 percent in 2003.[\[329\]](#)

Vlaams Blok received 24.1 percent of the vote in 2004. At this time, the traitors of Western civilization were so concerned about the popularity of the nationalistic political party that the government decided to ban it for being “racist.”

In France, the leader of the Front National political party, Jean-Marie Le Pen, placed second in France’s first polling of the 2002 presidential election.[\[330\]](#)

In the United Kingdom, the British National Party (BNP) has been called a “bigger threat than they have been before” by the deputy leader of the Labour Party.[\[331\]](#) Prime Minister Gordon Brown was told by advisors that the BNP could win seats in the European Parliament in the upcoming election,

[\[332\]](#) and this did occur when both Nick Griffin and Andrew Brons were elected in the June 2009 elections.[\[333\]](#)

As evidenced by the growing popularity of explicitly nationalistic parties in Europe, a political solution is possible in order to solve the West's racial diversity nightmare. Secession amounts to, in my opinion, as a retreat or surrender, because there is no reason as to why whites should simply give up on the land that has historically been theirs. Instead of seceding it would be better to reconquer what is traditionally viewed as being European territory. In order to do this, "Whites must," as Dr. Francis once suggested, "reassert [their] identity and [their] solidarity, and [they] must do so in explicitly racial terms through the articulation of a racial consciousness as whites."[\[334\]](#) We need to find a way to make racially subconscious Westerners fully conscious of their race, and then mobilize their feelings by offering a political alternative to the status quo.

Burnham also proposed a solution to the crisis of Western civilization:

There would have to be a rejection, in particular, of the quantitative reduction of human beings to Common Man; and a reassertion of qualitative distinctions. Quite specifically, there would have to be reasserted the pre-liberal conviction that Western civilization, thus Western man, is both different from and superior in quality to other civilizations and non-civilizations. . . . And there would have to be a renewed willingness, legitimized by that conviction, to use superior power and the threat of power to defend the West against all challenges and challengers. Unless Western civilization is superior to other civilizations and societies, it is not worth defending; unless Westerners are willing to use their power, the West cannot be defended. But by its own principles, liberalism is not allowed to entertain that

conviction or to make frank, unashamed and therefore effective use of that power.[\[335\]](#)

We can either go the way of Rhodesia, Egypt, and the Vikings or we can fight back and reconquer what is rightfully ours. Culturally, white nationalism is palatable for Westerners, as is evidenced by the popularity of movies with nationalistic overtones, and politically, white nationalism is feasible, as is evidenced by the growing popularity of nationalistic parties in Europe. Burnham argued that “At some point the guardians of a civilization must be prepared to draw the line,”[\[336\]](#) and I believe that, once whites, who are already racially subconscious, organize politically in Western countries, they will achieve political victories in time that will allow them to reconquer their lands. More can be achieved through nationalism than can be achieved through mere secession, which really only amounts to whites sanctioning the occupation of their lands by foreigners. Additionally, there is nothing to stop the scourge of liberalism from infecting a new white nation that is formed by way of secession. At best, secession is a temporary solution for a problem that requires more drastic and enduring action.

Racial debasement of a population is the disease, and nationalism, not secession, is the cure. Whether or not the infection of liberalism and its symptoms—multiracialism, multiculturalism, and cultural relativism—kills our civilization is up to us. The racially subconscious Westerners are plagued with a political problem—liberalism—that threatens to ruin their civilization. The problem is, at the crux, a political problem, so a political answer must be utilized. As for me, I say, “Men of the West, stand and fight!”

THE SPANISH CRUSADE AGAINST COMMUNISM

Communist movements throughout Europe in the early twentieth century posed a dire threat to the West. As Bolsheviks came to power in Russia and aided radical revolutionaries in their desire to overthrow conservative governments, a choice was forced upon the men of the West: Fight the Red menace or let freedom die. In the country of Spain, which has a proud history of civilizing the acolytes of Satan in Mexico, combating the hordes of Muslims in the Levant, and expelling the Islamic savages from the Iberian Peninsula, the men chose to fight.

As of 1931 Spain had an acute case of communist infestation. According to Dr. Warren Carroll, the founder and first president of Christendom College in Front Royal, Virginia, in his 1996 book entitled *The Last Crusade: Spain 1936*:

National unions of Socialists and even anarchists burgeoned to memberships of hundreds of thousands; no country in all history has had nearly so many organized anarchists as Spain had by 1931. In proportion to the total population of the country, the Communist Party in Spain at the beginning of 1936 was larger than the Bolshevik Party in Russia at the beginning of 1917, the year in which it took power.[\[337\]](#)

With such a large percentage of its population active in left-wing movements, it was only a matter of time before leftists came to political power. In 1931 the enemies of freedom were democratically elected, and their first order of business was to create a new constitution for the country. The new constitution prohibited “any financial support of the Church by public funds; authorization for the government to expel religious orders (so phrased as to require the

expulsion of the Jesuits); a requirement for government approval of every 'public manifestation of religion,' including even the ancient traditional processions on great fiesta days; and an end to all religious education in any school."[\[338\]](#)

While the government denounced the Catholic faith and enacted legislation to discriminate against the Church, mobs of leftists hunted down and killed Catholic priests and nuns and destroyed churches. In fact, 4,184 diocesan clergy, 2,365 male regular clergy, and 283 nuns were murdered during the Spanish Civil War by left-wing mobs. This amounted to "'the greatest clerical bloodletting in the entire history of the Christian Church,' exceeding by a substantial margin the clerical victims of the French Revolution and of the Communist Revolution in Russia. This amounted to 12 percent of the total number of clergy in Spain. . . ."[\[339\]](#) In a single week of the Spanish Civil War six Spanish bishops were martyred, which is greater than the number of bishops ever killed in a single week by the pagan Roman Emperor Diocletian.[\[340\]](#) For all the crimes committed against Catholics in Spain, Pope Pius XI declared that "'a truly Satanic hatred of God' has been displayed in the Spanish Republic."[\[341\]](#)

Catholics who attempted to go to Mass on Sunday in communist-controlled Spain faced vile persecution. For example, "In Toledo a seller of frogs, who called himself Ranero, made a habit for months before the outbreak of war of appearing at the doors of churches at the times of Sunday Mass with strings of skinned frogs, which 'dangled like miniature human beings,' pushing them in the faces of women coming to Mass and saying: 'This is what you and your daughters will look like after we have raped and killed you!'"[\[342\]](#)

By the mid-1930s the Catholics had had enough. At the Cortes (the Spanish parliament), José Calvo Sotelo proclaimed prior to the election in 1936 that put

[communist] Francisco Largo Caballero in power, “The possibility must be admitted that on the day after [the elections] Spain will awaken to the red glare of a stormy Marxist triumph, which will cast down our foundations, our history, our spirituality, our economy, our morality, and all we are. But this will never be, because God does not wish it and we will not permit it!”[\[343\]](#)

After the communists—through democracy—gained control of the Cortes in 1936, they dismissed General Francisco Franco as chief of staff of the army and transferred him to the Canary Islands. Franco was a devout Catholic, a hero of the war in Morocco, and was revered by the Spanish military. By moving Franco to the Canary Islands the communists were hoping to keep Franco out of their hair, but as history shows, moving him to the Canary Islands was not enough. Before Franco left for the Canary Islands, he told the president of Spain: “I can guarantee that, whatever circumstances may arise, wherever I am, there will be no communism.”[\[344\]](#)

On March 8, 1936, a mob of communists burned five churches, a convent, a seminary, and a Catholic school. “When General Franco . . . saw what had happened there, and learned that the military governor of the city had watched a convent burn within sight of his barracks, he exploded in a rare outburst of anger: ‘Is it possible that the troops of a barracks saw a sacrilegious crime being committed and that you just stood by with your arms folded?’ When the governor replied that the new government in Madrid had forbidden him to intervene in such matters, Franco was unappeased. ‘Such orders,’ he snapped, ‘since they are unworthy, should never be obeyed by an officer of our Army.’”[\[345\]](#)

On July 17, 1936, the Spanish Civil War began when the Nationalist forces were signaled by radio to begin combat operations against the communist government.

To quell the rebellion the Spanish communists relied on military aid from foreign communist movements. On December 21, 1936, Joseph Stalin sent a letter to the prime minister of Spain to affirm that the Soviet Union would send military instructors to train the leftist mobs how to wage war.[\[346\]](#) One of these military instructors was Vladimir Antonov-Ovseenko, who commanded the Red Guard in Petrograd during the communist takeover of Russia in 1917. General Jan Pavlovich Berzin, the former chief of Soviet military intelligence, was also sent to Spain. General Walter Krivitsky was ordered to covertly buy weapons for the Spanish communists.[\[347\]](#)

In Prague on July 26, 1936, international communist leaders held a meeting at which they organized massive aid for the Spanish communist war effort. There, it was decided that one billion francs would be raised to fund the spread of the disease of communism in Spain. Most of the funds came from the Soviet Union, but left-wing fundraising in Europe and America also contributed to the aid.[\[348\]](#)

Thankfully, for the cause of freedom, foreign governments did help the anti-communist crusade. Germany sent Junkers 52s to assist in the transportation of General Franco's troops from Morocco to Spain. Italy sent nine Savoia bombers.[\[349\]](#)

By November 6, 1936, after many months of fighting, the German Condor Legion arrived, which consisted of four bomber squadrons and four fighter squadrons. This amounted to about 100 aircraft and more than 3,000 support troops.[\[350\]](#)

While communists from across Europe came to Spain to fight on behalf of Satan, Catholic volunteers from foreign countries arrived to aid the Nationalists.[\[351\]](#) These Catholic fighters were committed to eradicating the communist menace from Spain, which is evidenced with what was scrawled on the wall of their fort at Codo before it was overrun by communist forces during the summer of 1937:

“When you kill a Red, you will have a year less in purgatory.”[\[352\]](#)

While the cowardly communist forces attacked unarmed priests and nuns, the Catholic warriors fought with honor. At the Alcázar, which was a fort in Toledo that was captured by Nationalist forces on July 21, 1936, the Spanish heroes were besieged for months while communist mobs used artillery, tanks, tear gas, and snipers in attempt to retake the fort. The leader of the Nationalists at the Alcázar, Colonel José Moscardó, even sacrificed the life of his own son rather than surrender the fort to the leftists.

Luis Moscardó was captured by communists and was taken to a “checa,” which is “the Spanish spelling of the name Lenin had given to the first Soviet secret police, CHEKA. Col. Moscardó was told to surrender the fort or his son would die. When Col. Moscardó spoke to his kidnapped son by phone, he told him to shout ‘Viva España’ and die like a hero.”[\[353\]](#)

The sacrifice of Luis Moscardó would not be the first time a Spanish hero sacrificed the life of his own son for a just cause. According to Carroll:

Six hundred and forty-two years before, in the year 1294, an army of Moors was besieging the walled city of Tarifa on the Straits of Gibraltar, whose garrison was commanded by Alfonso Pérez de Guzmán, called ‘the Good.’ A renegade Spanish prince with the Moorish army had captured Pérez de Guzmán’s son, and demanded the surrender of Tarifa as the price of the boy’s life. Guzmán the Good refused, answering the renegade prince’s message by flinging a sword over the ramparts. Tarifa held out until it was relieved with the aid of a fleet from Aragon, but not before Guzmán’s son was killed as the prince had threatened.[\[354\]](#)

After a month of fighting at the Alcázar, on August 22:

A Nationalist plane came roaring past, less than a hundred feet above the spires on the four great towers of the Alcázar, and dropped four aluminum containers for them, before going on to drop bombs on positions of the besiegers in the city. The defenders wildly cheered the friendly plane, and cheered even more when in one of the aluminum containers, along with food, was found a letter from General Franco wrapped in the old gold and red flag of Spain just adopted by the Nationalists as their banner. He told them: “We are approaching; we shall relieve you, our columns are advancing, destroying resistance. Viva España! Long live the heroic defenders of the Alcázar!”[\[355\]](#)

Before Gen. Franco’s forces arrived, the leftists had managed to dig two tunnels under the Alcázar, and filled them each with two and a half tons of TNT. On September 17, 1936:

The mine on the southwest side of the Alcázar exploded with a thunderous roar heard in Madrid, forty miles away. The southwest tower, a hundred feet high, rose up toward the sky like a rocket, then crashed to earth in a gigantic stone avalanche. A nearby truck was hurled five hundred feet into the air. . . . The whole city of Toledo disappeared from view in an enormous roiling cloud of black smoke.[\[356\]](#)

When 600 leftists attacked what remained of the Alcázar, they heard what they least expected—the call to arms being sounded by a fifteen-year-old Nationalist trumpeter. The defenders of the Alcázar were able to successfully drive the communist forces away until Gen. Franco’s forces arrived on September 27, 1936. Moscardó purportedly told Franco, upon his arrival, that he “will find the Alcázar destroyed but its honor intact.” “Franco embraced him; pinned on his

chest the Cross of San Fernando, Spain's highest decoration for valor; promoted him on the spot to General; and declared him worthy to stand among the greatest heroes of Spanish history."[\[357\]](#)

The Nationalists were well underway in eradicating communism from Spain by the time Gen. Franco arrived in Toledo. According to historian Stanley Payne:

By the autumn of 1936 the Nationalist zone not only had a new government but was undergoing a cultural revolution of unprecedented proportions for any Western country in the twentieth century. Religious revivalism was in full swing, at least on the public level, and nationalism was held to require the restoration of traditional values and attitudes on a remarkable scale. Schools and libraries were purged not only of radical but of nearly all liberal influences, and Spanish tradition was upheld as the indispensable guide to a nation that had lost its path by following the principles of the French Revolution and liberalism.[\[358\]](#)

On December 29, 1936, Gen. Franco pledged full freedom for the Catholic Church in Spain and promised to bring Spanish laws into conformity with Church doctrines. "Thus did Francisco Franco confirm his commitment to . . . victory. . ."[\[359\]](#)

Communism was defeated in Spain in 1939. At that time, "An enormous exodus followed, nearly 400,000 people flooding across the border into France. Many had good reason to fear Franco's justice, in view of the enormous number of savage crimes committed. . ."[\[360\]](#)

Gen. Franco pledged repeatedly during the war to bring justice to all persons who aided the leftists in the criminal horrors of 1936. He never granted amnesty to such villains, and continued unremittingly to hunt them until the late

1950s.[\[361\]](#) Between 1936 and 1950, the Nationalists under Gen. Franco executed a total of 57,662 leftists.[\[362\]](#)

Due to the Spanish heroes, the foreign Catholics who volunteered to fight, and foreign states like Germany and Italy which offered aid, and through the leadership of Gen. Franco, the communist menace was defeated in Spain. Had the men of Spain not taken a stand, Spain would have suffered a fate similar to that of Eastern Europe.

Viva Generalissimo Francisco Franco! Arriba España!

GLOBALIZATION AND MATERIALISM: MORTAL DANGERS TO THE SOUL OF WESTERN MAN

Introduction

The thesis of this short treatise is that the recent phenomenon of globalization is a product of the millennia-old ideology of materialism and that all creeds rooted in materialism are destined to destroy that which forges communities: culture. In short, character and communities cannot survive an Age of Globalization.

By community, I refer to a people living in a territory who are united by a common culture. By culture, I mean a worldview, a religious ethos, a historical consciousness, or a *Weltanschauung* which is central to the communal spirit of a people. The concept of community has been analyzed throughout the years by Men of the West, including, but not limited to, Aristotle, Hilaire Belloc, and Samuel Huntington. These men, along with twentieth century lawyer Francis Parker Yockey, German economist Wilhelm Röpke, mathematician Oswald Spengler, and German economist Friedrich List, among many others, have addressed the issue of what materialism does to culture.

In the first book of Aristotle's *Politics*, the Greek sage explains his understanding of human nature when it comes to the creation of communities. To Aristotle, man constitutes a "political animal" which has an innate desire to form communities—this, in effect, is a realization that man has a higher purpose in life than does a mere animal. Says the Greek philosopher, "Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good." [\[363\]](#)

Catholic theologian and historian Hilaire Belloc also tackled the concept of community in his book, *The Crisis of*

Civilization. Says the prolific twentieth century writer,

The prime factor of unity in any society, large or small, is for all the members of that society to hold the same philosophy, to put human affairs in the same order of importance, and to be agreed on the prime matters of right and wrong and of public worship.[\[364\]](#)

The late Harvard professor and international relations scholar Samuel Huntington observed in his book, *Who Are We?*, that a society

is specifically a remembered community, a community with an imagined history, and it is defined by its historical memory of itself. No nation exists in the absence of a national history, enshrining in the minds of its people common memories of their travails and triumphs, heroes and villains, enemies and wars, defeats and victories.[\[365\]](#)

The best community that can be created is one that instills virtue in the citizenry by directing them towards that which is morally good, establishes law and order to promote justice, and governs by a system in which power is wielded in such a way that the community does not degenerate into a repressive regime that loses the original purpose of what the founders of the community established at the very beginning. When these elements of the best community are achieved, an environment is fostered in which the citizens are not plagued with crime, are able to live in peace, and through a balance of societal order and personal liberty, spiritual and economic prosperity are realized. Freedom is the goal and prosperity is one of the many rewards for those who succeed in establishing the good community. As evidenced by the overwhelming advancements made by Westerners—in science, art, economics, and politics—,

Western culture most certainly is an example of that which is good.

Culture and Its Discontents: Materialists who Advocate Globalization

By materialism, I mean an ideology which posits that man is not driven to seek that which is truly “the good”—as Aristotle would argue—but rather, exists solely for economic interests. In essence, Aristotle’s “political animal” is viewed as an animal in and of itself if Francis Parker Yockey is correct in observing that “All animals have a purely economic-reproductive existence: their whole individual lives consist in the process of nourishing and reproducing themselves, their lives have no spiritual superstructure above this plane.”[\[366\]](#) Arguably, the belief that man is a creature of economics is a mortal threat to the community. Says Yockey,

Down beneath the Culture, the idea awakens in the minds of intellectuals that this Culture is a thing that must be done away with, that man is an animal and is corrupted by development of his soul. Philosophies appear, denying the existence of anything but matter; life is defined as a physico-chemical process; its twin-urges are economic and reproductive; anything above this level is sinful. Both from the economic leaders and from the class-warriors comes the doctrine that all life is nothing but economics. From self-styled “psychologists” comes the doctrine that life is nothing but reproduction.
[\[367\]](#)

To Yockey, the economic beast of materialists and Aristotle’s political animal are easily distinguishable:

The animal is solely concerned with economics, primitive man sees hidden meanings in the world—but Culture-man regards his high symbols as the content of Life. A High Culture re-shapes entirely the economic practice of the populations upon whom it sets its grip; it reduces economics to the bottom of the pyramid of life. To a High Culture, economics has the same significance that the function of eating has to an individual. Above economics are all the manifestations of the High Culture's life: architecture, religion, philosophy, art, science, technics, education, politics, erotic, city-building, imperialism, society. The significance an individual has is the reflex of his personal connection with the symbols of the Culture. This valuation itself is produced by the Culture—to an anti-cultural outlook such as the curious “materialistic interpretation of history,” any proletaire is worth more than Calderon, for Calderon was not a manual laborer, and therefore accomplished nothing in a world whose entire significance is economic.[\[368\]](#)

Yockey also observed that “Culture-man is a different world spiritually from all animals, and is not to be understood by referring him to any artificial materialistic scheme.”[\[369\]](#)

Oswald Spengler, who observed that civilizational history is cyclical and not linear in his 1918 A.D. book *Decline of the West*, opined that people who live as animals—that is, they refrain from seeking the good by establishing the good community—have a zoological existence in that they eat, sleep, reproduce, seek momentary pleasure, and otherwise lack a higher purpose in life. These people are what Spengler termed “ahistorical” in that they are not a part of world-history: they lack a historical consciousness or worldview that unites them with similar people into a culture, which is a prerequisite for the community.[\[370\]](#)

Spengler's “zoological man” is a materialist at heart who

lacks a historical consciousness that precludes the possibility of participation in a community rooted in culture. Globalization is the most recent obsession of materialists, and it is arguably the process by which communities, cultures, nations, and civilizations are destroyed in the pursuit of the establishment of a culturally-nihilistic, one-world economic utopia. Societal security—the factors which define a community—must be annihilated in order for the materialist-driven nightmare of complete globalization to come to fruition. Says Dr. Huntington of societal security,

[T]he ability of a society to persist in its essential character under changing conditions and possible or actual threats [can be termed societal security]. It is about the sustainability, within acceptable conditions for evolution, of traditional patterns of language, culture, association, and religious and national identity and custom. Thus, while national security is concerned, above all, with sovereignty, societal security is concerned above all with identity, the ability of a people to maintain their culture, institutions, and way of life.

[\[371\]](#)

Friedrich List, a German economist who studied America's early economy that was inspired by the economic theories of Alexander Hamilton, criticized the process of globalization and Adam Smith—arguably the best-known advocate of economic globalism—in particular. Said List of the ideology of globalism, “[Globalism] does not make the economy of the separate nation, but the economy of society generally . . . the object of its investigations.”[\[372\]](#) The reason why the conceptualization of economics generally is faulty is because

Between each individual and entire humanity, however, stands THE NATION, with its special language and

literature, with its particular origin and history, with its special manners and customs, laws and institutions, with the claims of all these for existence, independence, perfection, and continuance for the future, and with its separate territory; a society which, united by a thousand ties of mind and of interests, combines itself into one independent whole, which recognizes the law of right for and within itself, and in its united character is still opposed to other societies of a similar kind in their national liberty, and consequently can only under the existing conditions of the whole maintain self-existence and independence by its own power and resources. (Emphasis in original)[[373](#)]

List, however, was not the only German economist to be critical of globalism; Wilhelm Röpke was also hostile to the creed that promotes globalization. Röpke felt that social and economic order are achieved only through tradition and religious faith, so he promoted the idea of a “market-friendly, socially responsible economic policy—one that aims at encouraging the widespread ownership of property, capital, real estate, and small businesses throughout the population.”[[374](#)]

The erosion of traditional values and culture is encouraged through materialism, because nihilism, Machiavellianism, and what Röpke called “Proletarianisation” are palpable. Machiavellianism naturally exists within the free-market economy, because competition is at the crux of it. Unlike the materialists, Röpke understood human nature: man works to live, not lives to work. When “vulgar Machiavellianism” occurs, solidarity between citizens dissipates and without a strong moral code from religion, business ethics and culture decline.[[375](#)] Also, the extreme faith in the individual is an affront to religious observance to God, because self-idolatry is established; nihilism—the

disbelief of a moral or religious code—takes root like a weed, which decimates culture and community.

“Proletarianisation” occurs when people become consumers of mass-produced products, which readily infects culture with poison; “mass-produced ‘popular’ music on the radio and expensively produced films replace folk and classical music, regional theater and even reading—leveling out and homogenizing cultural life, reducing the average man to a consumer of prepackaged, frequently nihilistic entertainment products.”[\[376\]](#)

For the reasons espoused by Francis Parker Yockey, Wilhelm Röpke, Oswald Spengler, and Friedrich List, it can only be concluded that materialism is an attack upon community by assaulting that which forges it: culture.

What Materialism does to Culture

When people are unanchored from a unique culture, religion, family and other nongovernmental institutions, they turn to the only institution left to fix perceived societal problems: government and mass political movements. When this travesty happens, people no longer know what liberty means, why it is important, or how to defend it.[\[377\]](#)

When the culture and other attributes which forge a community are usurped by the dogma of materialism, community and liberty are imperiled. Both the demise of the Roman Empire and Norse civilization are examples of materialism utterly obliterating community.

The people of Scandinavia were isolated from other cultures for a very long time, because they were in the region of Europe that is farthest away from where societal advancement occurred in ancient times. For example, Mesopotamia, which is commonly referred to as the "Fertile Crescent," was where agriculture was developed, which did not reach Scandinavia until around 2500 B.C. Also, unlike the rest of Europe, Scandinavia was isolated during the time

of the Roman Empire, so it was safe from Roman imperialism.

The seeds of materialism only reached the Norse in 600 A.D. when sailboat technology was introduced to them from the Mediterranean. The sailboat technology allowed the Vikings to explore uncharted places such as Iceland, Greenland, and even North America; the ability to travel farther than ever before made it possible for the Vikings to trade with foreign peoples. Trading and exploration eventually paved the way for pirating and raiding.

Within a few centuries of acquiring sailboat technology, the Norse became materialists. The Norse, who had grown tired of having to return home to Scandinavia after raiding prior to the winter months, established settlements on the targeted coasts so that they could begin raiding earlier in the spring. In these settlements, the Norse intermarried and became assimilated into the local populations. Eventually the Norse language, religion, and culture disappeared outside of Scandinavia

Not even 400 years after the sailboat technology reached Scandinavia, the Norse civilization was in rapid decline. The fate of their traditional culture was sentenced to death when King Harold Bluetooth established Christianity as Scandinavia's official religion. If a religious ethos is the basis of culture, as conservative philosopher Russell Kirk believed, then the change in religion outright ended Norse culture; it was the final nail in the coffin.

What was the reason for the Vikings to embrace materialism? It was arguably the opportunity for wealth to be made through raiding, trading, pirating, and colonizing; they sacrificed their culture on the Altar of Materialism for wealth. Instead of worshipping pagan gods like Odin and Thor, they began to worship a false and very demanding god materialists still worship today: profit.

The Roman Empire also arguably was destroyed vis-à-vis materialism. In 410 A.D., the Visigoths successfully captured

Rome; Rome fell simply because Roman culture had died over 200 years prior to the Germanic invasion, and the Romans lacked the willpower to defend their legacy and destiny from mortal dangers. In short, the Romans abandoned their culture when they became decadent, cosmopolitan materialists who lived—and eventually died—for wealth.

Aelius Aristides, who lived between 117-181 A.D., wrote the *Panegyric on Rome*, which was delivered as a speech to extol the Roman government. In his work, the Roman speechwriter praised the materialist, anti-cultural creed that had become the orthodox worldview of the Roman government:

Neither sea nor intervening continents are bars to citizenship, or are Asia and Europe divided in their treatment here. In [Rome's] empire all paths are open to all. No one worthy of rule or trust remains an alien, but a civil community of the world has been established, as a democracy under one man, the best man, ruler and teacher of order; and all are come together as into a common civic center, in order each man receive his due.

[\[378\]](#)

The stage was set for the Visigoth sacking of Rome when the Roman people lost their cultural identity: they were no longer part of an exclusive community that was to be defended, but rather, had become what contemporary globalists dub “citizens of the world.” A materialist is only interested in economic gain and views a person’s sacrifice in the defense of their community to be irrational; for this reason, the cultural subversion of materialism ruined the pride that Romans had in their unique culture, and in becoming inclusive of all, Roman culture was abandoned and could not be defended—it was nonexistent. Ironically, the wealth the materialistic Romans had acquired through

imperialism was taken from them by the Visigoths during their extensive sacking of the Roman capitol. In the end, materialism always destroys community and spiritual and economic prosperity.

The Romans and Norse threw their cultures into the proverbial melting pot, where they both drowned in a sea of anti-cultural ideology. Culture is necessarily exclusive, and by trading their cultures—which were rooted in blood, history, and philosophy—for the creed of materialism, the Romans and Norse committed cultural suicide.

Conclusion

Historical empirical evidence and Western philosophy clearly show that materialism destroys culture, which brings about the ruin of communities. Materialism and its progeny—capitalism, globalism, secularism, Marxism, imperialism, colonialism, Darwinianism, determinism, and postmodernity—serve as mortal dangers to character and communities, because they reject the very nature of man by turning Aristotle’s political animal who seeks the good into a soulless beast. All of the materialist creeds have as a common denominator a rejection of the soul, a rejection of culture, and a rejection of community as their primary tenets. Materialism is “the animalization of man through economics,”[\[379\]](#) because through materialism, a person’s “gifts, his life task, his Destiny, his soul, are put to naught. It is one example of the great philosophic tendency of materialism: *the animalization of Culture-man.*” (Emphasis in original).[\[380\]](#)

To answer the question “Can character and communities survive in an Age of Globalization?” I emphatically answer a resounding no.

THE GOOD REGIME

From Aristotle to Plato, Aquinas to Machiavelli, Hobbes to Marx, and the American Founding Fathers to Nietzsche, philosophers over the ages have attempted to identify what constitutes the good political regime. Since philosophy attempts to understand that which is true, it is possible to answer the question, “How does political philosophy identify the good regime?” Because philosophers over the ages have debated this question, it is possible to analyze their arguments in order to try to ascertain what the good regime is.

The political regime—the style of government that a people adhere to—is the means to the end, not the end in and of itself. The function of politics is to make one a member of a community—that is the end. Aristotle spoke and wrote extensively of the purpose of politics in his book—aptly named—*Politics*.

In the first book of Aristotle’s *Politics*, the Greek philosopher attempts to explain to the reader his understanding of human nature when it comes to the creation of communities. Aristotle writes:

Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims, and in a greater degree than any other, at the highest good (Aristotle 1252a).

To Aristotle, man is a political animal, and in political communities, there are both rulers and subjugated individuals. To Aristotle, a state is defined:

When several villages are united in a single community, perfect and large enough to be nearly or quite self-sufficing, the state comes into existence, originating in the bare needs of life, and continuing in existence for the sake of a good life. And therefore, if the earlier forms of society are natural, so is the state, for it is the end of them, and the [complicated] nature is the end (Aristotle 1252b8).

Keeping in mind that when Aristotle lived there were no nation-states as there are in contemporary times (the Treaty of Westphalia of 1648 defined sovereignty and recognized the individuality of nation-states nearly 2,000 years after Aristotle's time), Aristotle was a visionary in that he was able to foresee the coming together of tribes to create large states.

In his book on the *Federalist Papers*, Professor Allen notes that the Federalists were “a party of nationalists,” because they put an emphasis on “continental policy” and because “they were not interested in separating the different parts of the United States, but in pulling them together into a coherent, more perfect, nation” (Allen 4). This is important to note, because the Federalists were determined to bring into existence a nation-state, and through the creation of a federal government, they did just that. The goal of the Federalists, according to Professor Allen, was “to found and build a nation” (Allen 128). In this way, the Founding Fathers realized that the purpose of politics is to build a community. Through the establishment of a political system, political power can be wielded, and so, one must define political power and why it is important in order to answer the question, “How does political philosophy identify the good regime?”

Aristotle believed that man is a political animal, because by nature, man's actions are guided by reason and free-will

rather than through instinct like other animals. Being a political animal, man forms communities in which he and his kind live. Because men are not equal—which is evidenced by Aristotle’s condemnation of equality in the fifth book of *Politics* when he writes, “That a state should be ordered, simply and wholly, according to . . . equality, is not a good thing” (Aristotle 1302a)—in these political communities, men must either be rulers or ruled. Asserting that the relationship between rulers and ruled can only be achieved through politics of some kind, an analysis of the link between rulers and ruled must be done in order to answer the question “What is political power?”

As suggested earlier, what constitutes the “political” of “political power” is the relationship that exists in man’s communities between the two classes: ruled and rulers. The “power” of “political power” is arguably the ability that a ruler has in either persuading or dissuading his subjects into doing or not doing something. In classical literature, political power is sometimes a theme, which is best exemplified in Montesquieu’s *Temple de Gnide*, *Lysimachus*, and *Sulla and Eucrates* and Niccolò Machiavelli’s *The Prince*. What is considered the good use of political power is explored by Aristotle in his *Politics*.

In the *Temple de Gnide*, Everyman is in pursuit of lust when he and beautiful Themira are alone in the woods. Montesquieu writes:

Unhappy me! Themira listened to my urgings, and she was not softened. She heard my prayers, and she became more severe. Finally, I was bold. She became indignant; I trembled. She seemed angry, and I cried. She pushed me away, and I fell. I felt that my sighs were going to be my last sighs, had not Themira placed a hand on my heart and resuscitated me (Allen 60).

Political power is used by Themira in that scene in order to rule Everyman. If Everyman's pursuit of self-interest were not kept in check by political power, anarchy would be set loose on the world. Societal order is established through political power in order for society to function.

In Montesquieu's *Lysimachus*, Alexander the Great throws a philosopher by the name of Callisthenes in a cage—after cutting off his feet, nose, and ears—for refusing to worship him. Alexander, who likened himself to a deity, demanded that those he ruled worship him. Those who did not obey him or his decrees faced Alexander's wrath.

The narrator of *Lysimachus* thought highly of Callisthenes, so he would often visit the enslaved philosopher. Evidence of the narrator's opinion of Callisthenes is best summed up with what the narrator told the philosopher during one of his visits:

Illustrious and unhappy one whom I see imprisoned like some wild beast in an iron cage, *for having been the only man in the army* [Emphasis Added] (Allen 76).

As the story progresses, Alexander discovers that the narrator had been visiting the philosopher, so the narrator is sentenced to be thrown to the lions. During his attempted execution, he faced imminent death when a lion approached him, however, he stuck out his arm, and before the lion could seize him, he “seized the lion by the tongue, tore it from his mouth, and threw him at [his] feet” (Allen 80). Alexander thought the act so courageous that he spared the narrator's life. When Alexander died, the narrator inherited part of his kingdom.

Power—and who gets to wield it—is a theme in *Lysimachus*. Courage and ambition are needed to acquire political power (the ability to become ruler), however, the power that one has over others is mitigated by others who also have ambition to acquire political power. According to the story,

when Alexander died, “Alexander’s captains cast their eyes upon the throne, but the ambition of each was checked by the ambition of all” (Allen 80). In an ideal society, no one individual would wield political power, and not everyone—the masses—would have the ability to exercise political power. The political animal needs to live in societies of rulers and ruled.

In Montesquieu’s *Sulla and Eucrates*, Sulla—a former dictator of Rome—has a discussion with Eucrates—a philosopher. While serving as the emperor, Sulla committed many atrocities in defense of the republic—which is what he perceived to be “the good.” By the end of the dialogue, Eucrates, who at first thought of Sulla as nothing more than an evil tyrant who committed evil, began to view the former emperor as a noble individual, because though he did evil while serving as the emperor, he did evil in order to seek “the good”—being the good of the community, the defense of the republic, and policies which furthered Rome’s interests.

In the story, when Eucrates interrogates Sulla on his acquiring of the highest political office of Rome, Sulla declares:

I thought that, being on the earth, it was necessary that I should be free there. Had I been born among barbarians, I would have sought to usurp the throne less for the sake of commanding than for the sake of not being commanded. Born in a republic, I’ve acquired the glory of a conqueror while seeking only that of free men (Allen 104).

Sulla’s dialogue with the philosopher shows that in a civilized community the political animal recognizes the use of political power to maintain order in a free society, but in a savage community the use of political power is used to subjugate people in an unfree society.

Through fear, Sulla was able to forge a community in which “fear has checked the jealousies, and Rome has never been so calm” (Allen 104). As mentioned earlier in the paper, political power’s primary function is to maintain order in a society by mitigating man’s sinful nature. In Sulla’s case, his use of fear caused order to be established.

In Machiavelli’s *The Prince*, he writes in the seventeenth chapter of it that it is better for one who wields political power to be feared, rather than loved, however, the fear that a ruler instills in his people must not turn into hate, for that could lead to an uprising. Machiavelli writes that “with regard to being feared and loved, the men love at their own free will, but fear at the will of the prince, and . . . a wise prince must rely on what is in his power and not on what is in the power of others. . . .” (Machiavelli 63).

By instilling fear in their subjects, Machiavelli believes that a ruler is really only causing their subjects to respect their authority. If a community does not recognize the will of the ruler as being law, anarchy can be set loose on society.

So far in this essay, I have attempted to show that political power is wielded by a ruler—in a community of rulers and ruled—so that order can be maintained to mitigate the effects of man’s evil nature. Since men are not equal, only the courageous and ambitious are fit to be rulers, and the ambition that a man has is kept in check by the ambition of other men. Aristotle, however, attempted to explain how political power is best used.

In his *Politics*, Aristotle condemns democracy as mob rule, condemns equality as being unrealistic, and explains that the establishment of a just political system is the best man can aspire to do:

Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good. But, if all communities aim at some good,

the state or political community, which is the highest of all, and which embraces all the rest, aims, and in a greater degree than any other, at the highest good (Aristotle 1252a).

Since the political community—“the highest good”—can only come about through order, which is achieved through political power, political power is arguably the tool by which man is able to create societies. Political power must be wielded in order for politics to function, which allows man to seek a higher purpose.

Political philosophy grows out of one question: What am I to do? Since all activities have an end, humans are governed in the choices they make by what is good, and since purpose governs and master purpose governs all, the good is what all things aim. The means to the end is the political regime, and the end is the good that humans seek. The polis makes it possible for good to be realized, because that which is good is the aim of the state.

The good that humans seek is defined by Aristotle as being virtue. In the second book of Aristotle's *Nicomachean Ethics*, he defines what he believes are virtues that Greek citizens should have. They are: courage, temperance, liberality, magnificence, pride, gentleness, agreeableness, truthfulness, and wit. To Aristotle, the various virtues can be placed into one of two groups: intellectual and moral. Aristotle believed that intellectual virtues can be taught to people so that they become more virtuous; however, moral virtues are acquired only through habit. Through Aristotle's writings, we come to discover that he believes that at least some virtues can be taught (and therefore possibly promoted through the polis).

Moral excellence can be instilled through habit. Aristotle writes:

For moral excellence is concerned with pleasures and pains; it is on account of the pleasure that we do bad things, and on account of the pain that we abstain from noble ones. Hence we ought to have been brought up in a particular way from our very youth, as Plato says, so as both to delight in and to be pained by the things that we ought; for this is the right education (Aristotle Book 3).

Virtue is most certainly able to be instilled in the citizenry of a good regime. When the good regime is able to direct its citizens to believe that certain actions are evil, citizens are dissuaded from committing evil acts by fear of shame. When people attack that which is good, righteous indignation is oftentimes shown towards them.

Training—or conditioning—is needed for a person to become virtuous. A person can only be virtuous through proper direction, just as a soldier cannot be courageous without training his body and mind for war.

What is important to note is that Aristotle believes that his virtues are only good if they are exercised in non-extreme ways. For example, when it comes to the virtue of courage, he writes that “For the man who flies from and fears everything and does not stand his ground against anything becomes a coward, and the man who fears nothing at all but goes to meet every danger becomes rash” (Aristotle Book 2). When it comes to avoiding either extreme of the virtue of temperance, Aristotle writes that “the man who indulges in every pleasure and abstains from none becomes self-indulgent, while the man who shuns every pleasure, as boors do, become in a way insensible” (Aristotle Book 2). Acting virtuously and being a virtuous person is an exact science.

Aristotle believed that the end goal for man is to create a virtuous society, which can be attained through the vehicle of political regime. In the first book of *Nicomachean Ethics*,

Aristotle argues that virtue is the end of what humans strive for, because of human nature; in the second book, Aristotle argues that virtue is not relative, that virtue is exact and not extremes, that virtue is obtainable if virtuous actions are done by habit, and loosely defines virtue as the mean between excess and deficiency; and in the fifth book, Aristotle again condemns relativism when he notes that fire burns the same in all cities.

Since the political regime is the means to the end, rather than an end in and of itself, a regime—any regime for that matter—that makes one a member of the community and realizes virtue, can be considered the good regime. But a regime can only be good if its citizens are also good.

In the third book of *Politics*, Aristotle attempts to define what makes a good citizen. To be a citizen, one must have parents who are also citizens (Aristotle 1275b). Aristotle rhetorically asks “Whether the virtue of a good man and a good citizen is the same or not” (Aristotle 1276b). Since the citizen is a member of a community, “The virtue of the citizen must therefore be relative to the constitution of which he is a member” (Aristotle 1276b). What Aristotle argues is that when a people are oppressed and are unable to make decisions on their own, they are unable to act virtuously, because to act virtuously requires one to make a decision on their own. If the regime makes the decision for them, the individual has no moral culpability, and therefore, is unable to act virtuously. Free-will is denied to the citizenry when a regime based on royalty becomes a tyranny, when a regime based on aristocracy becomes an oligarchy, or when constitutional government degenerates into democracy (which is described by Aristotle as “mob rule”) (Aristotle 1279b). Only voluntary actions and feelings—those done through free-will—deserve praise or blame, because an individual is not culpable for involuntary actions or feelings. Aristotle writes that a tyranny “is a kind of monarchy” that “has in view the interest of the monarch only”; “oligarchy

has in view the interest of the wealthy” and “democracy, of the needy” (Aristotle 1279b). Of all these regimes that have degenerated into a style of government that does not allow for virtue to become instilled in their citizenry, not a single one of them takes an interest in what can be called the “common good of all,” which is what the good regime is supposed to seek (Aristotle 1279b).

When a regime fails to seek the good, there is a tendency for the masses to revolt. In the fifth book of *Politics*, Aristotle discusses how revolution can alter society if threats to the status quo are not kept in check. Among the causes of revolution Aristotle mentions, he cites: inequality, inferiority, greed, fear, insolence, contempt, and disunity.

According to Aristotle, “Inferiors revolt in order that they be may be equal, and equals that they may be superior” (Aristotle 1302a). This example of revolution has the acquisition of political power as its goal.

Another case of revolution is when a people are motivated to desire economic gains or the achievement of honor, or are motivated by fear, so wage revolution in order to avoid economic loss or dishonor. In these cases, a struggle is waged not to gain political power, but to acquire, through political power, economic objectives.

Fear for the future can also be the cause of revolution. In this case, according to Aristotle, “Either men have committed wrong, and are afraid of punishment, or they are expecting to suffer wrong and are desirous of anticipating their enemy” (Aristotle 1302b).

Contempt for the status quo can also be a cause for a people to revolt. According to Aristotle, “Contempt is also a cause of insurrection and revolution; for example, in oligarchies—when those who have no share in the state are the majority, they revolt, because they think that they are stronger” (Aristotle 1302b).

If the regime fails to make one a member of the community, a group of these ostracized individuals may launch a

revolution. Aristotle writes, “Another cause of revolution is differences of races which do not at once acquire a common spirit. . . . Hence the reception of strangers in colonies, either at the time of their foundation or afterwards, has generally produced revolution. . . .” (Aristotle 1303a).

A good regime is able to mitigate the factors that cause revolution by balancing them with their counterpart: poor balanced by rich, competing factions balanced by one another, etc.

In conclusion, the best regime is the one that makes a person a member of the community, instills virtue in the citizenry by directing them towards that which is good, allows the citizenry to choose their own course by giving them moral culpability for their actions, promotes justice, and governs in a system where power is shared so that the regime does not degenerate into a repressive entity that loses its purpose.

The good regime can be identified, because it fosters an environment where its citizens live in peace, which oftentimes yields economic prosperity, and also through prudence, societal order is maintained.

WESTERN CULTURE ON DISPLAY

I recently had the pleasure of visiting the Cleveland Museum of Art, and my experience was thoroughly enjoyable. I saw Egyptian artifacts that were approximately 5,000 years old, I viewed Parthian relics approximately 2,000 years old, I visited an African “art” exhibit that featured works approximately 100 years old, and I saw a plethora of European works from the time of the ancient Romans and Greeks to the Middle Ages, from pre-Christian England and Germany to the Modern Age.

What struck me most about my time there is how much the grandiose Western works stirred the souls of the people who chose to spend part of their Sunday afternoon at the art museum. Whereas the postmodern, Egyptian, and African exhibits were virtually void of museumgoers, the exhibits of paintings by European artists were quite busy as White people pondered their heritage and the magnificence—even at a subliminal level—of their culture.

Art is a medium by which civilizations manifest themselves; it is the mark of an advanced people. Through art, the technics of a unique civilization are palpable. I could not help but notice that Western Man’s “Faustian Dynamism”—to use Oswald Spengler’s term—was on full display in that building in Cleveland, Ohio, on that Sunday afternoon. Between the landscape paintings by Frederic Edwin Church and Albert Bierstadt, the copious number of European weapons and armor that were between 500 and 1,000 years old, and the paintings of common people enjoying life by Christian artists during the Middle Ages, one cannot help but note the rich cultural legacy of the West.

In Church’s *Twilight in the Wilderness* (1860), museumgoers saw a painting of a blazing sunset over untouched wilderness in Maine; the shading of the lighting in the picture was so perfect that one wonders whether the artist

managed to somehow actually capture real sunbeams and incorporate them into his masterpiece. In Bierstadt's *Yosemite Valley* (1866), the painting of the lake, trees, clouds, and mountains that the artist saw in California are painted so masterfully that one cannot help but exclaim, "My God, this man was gifted!" In these paintings of landscapes, the viewer peers into the deepest depths of the Cosmos, frozen in time, in all their natural glory. Only Western Man could appreciate the universe and express his love for it via the medium of canvas, a brush, and paint.



Frederic Edwin Church's *Twilight in the Wilderness* (1860)

The Cleveland Museum of Art also had an exhibit of European weaponry—most of it originated from Germany circa 1400-1600 A.D., which is in and of itself testament to the technical prowess of the Germanic people and their will to power. Between the crossbows, swords, halberds, shields, armor, and firearms, one cannot help but note that European Man invented the means by which to conquer the world. *If only he had the will to do it.*

Not only did the West have a desire for conquest, but through the art, it is evident that Europeans have an appreciation for beauty. A number of paintings featured

pictures of pale-skinned, blonde-haired, blue-eyed nude women who frolicked without a care in the world in a paradise that included fields of green grass and crystal blue streams and lakes that were warmed by the brilliant glow of the radiant sun.

Western Man truly has an appreciation for that which is qualitatively superior, and this was contrasted with the filth in the Egyptian and African exhibits.

In the Egyptian exhibit, museumgoers saw works of art that featured lifeless, humanoid forms that lacked facial expressions of any kind. One could not help but observe that the ancient Egyptians must have conceptualized themselves as lacking souls, beauty, or even a higher purpose in life, for the art that is a shadow of their dead civilization is dull. If one sees one work of Egyptian art, one has seen it all; one pharaoh looks like any other.

The African "art," in contrast with the Egyptian and European art, was downright vulgar and offensive. Such "art" included works made out of wood that depicted heads that had huge lips, frizzled and matted hair, faces that had asymmetrical and rather lopsided eyes, and mouths with teeth that revealed hideous smiles. At one point, I wondered whether these works depicted African tribesmen or evil trolls that harbored a deep-seated loathing of all that is good and right in the world.

The way the Africans presented their women via art was despicable. One statuette was of a kangaroo-like being with a very pronounced mouth, lifeless eyes, and exaggeratedly pregnant abdomen squatting as its monkey-like offspring suckled its elongated breast. Whereas the Europeans captured the beauty and innocence of their women through their art, the Africans attempted to convey only the utility of womenfolk: women exist solely to reproduce and to be subservient to men in a crass and undignified manner as mere objects of carnal pleasure. This should not come as a

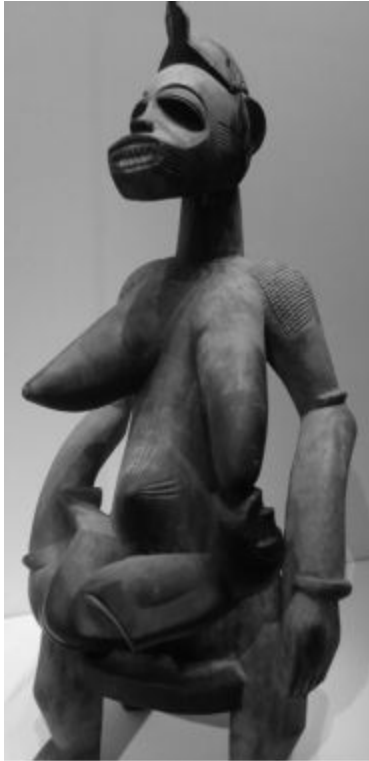
surprise, for the African rap “music” of today still depicts women in this way.

Although many often feel that the *Zeitgeist* of the modern West is decadent, our people still have an appreciation for our rich—and objectively superior—cultural heritage, which was evidenced by the interest people showed in works of art by European Man. This should give us hope and the multiculturalists pause, for so long as Westerners appreciate the Good and reject the Degenerate, the Occident will flourish forever.

African “art” at the Cleveland Museum of Art:







BIN LADEN'S DEATH: HOW BLACKS AND WHITES SAW IT

(Published May 9, 2011, on the website of *American Renaissance*)

When I turned on the TV news on May 1, 2011, I was pleasantly surprised to hear that Osama bin Laden had been killed in Pakistan by US forces. As I flipped channels, I noticed a common theme: utter jubilation by pundits and interviewees alike. CNN showed that thousands of people had spontaneously flocked to the gates of the White House to celebrate the death of the world's most infamous Islamic terrorist.

I watched as the crowd sang patriotic songs, waved flags, and chanted "USA! USA!" and noticed something that someone without a consciousness of race might have missed: the impromptu rally was virtually all white. It was whiter than a Tea Party rally. It was so white that any company with a workforce this white would be sued for violating Title VII.

Although Presidents Obama[\[381\]](#) and Bush[\[382\]](#) have asserted that the attacks of September 11 united the country, the crowd that gathered outside the White House suggests otherwise. Washington, DC is only about 33.5 percent white.[\[383\]](#) Why did white people—and apparently only white people—gather by the thousands to celebrate the death of Osama bin Laden?

It seems to me that only white Americans are deeply concerned about the conflict between Arabic Muslims and their country. I suspect that this is because only white Americans—deep down—think of the United States as *their* country, whereas nonwhites do not have the same level of attachment.

White Americans abhor Osama bin Laden, but Chicano Atzlan activists have compared him to their hero, Pancho

Villa.[384]

Six months after the attack, the leader of the New Black Panther Party, Malik Zulu Shabazz, referred to Bin Laden as a “brother,” called him a “bold man,” and praised his allegedly visionary “reforms.” Shabazz’s remarks drew roars of approval from the crowd of black Americans.[385]

Three months after the attacks Al Sharpton ridiculed our soldiers—likewise to deafening applause—at the State of the Black World Conference when he asked the 700 black attendees, “This country can’t find a guy who comes out every two weeks to cut a video, and then you challenge us to stand under one flag?”[386]

Mainstream black author Brian Gilmore wrote that after the attacks blacks were “not feeling that deep sense of patriotism that most Americans feel.” He added that blacks “were Americans, but not quite as American as white Americans.”[387] He’s right. In 2008, a black player for the Dallas Mavericks basketball team, Josh Howard, participated in a charity flag-football game, where the television cameras caught him making faces as the National Anthem was played. “‘The Star-Spangled Banner’ is going on,” he said. “I don’t celebrate this shit. I’m black, goddammit.”[388]

These sentiments help explain why white Americans supported the 2003 Iraq invasion 78 to 20 percent, while black Americans opposed it 61 to 35 percent.[389]

More recently, Rashard Mendenhall, a Pittsburgh Steelers running back, condemned the celebration by whites of bin Laden’s death via Twitter: “What kind of person celebrates death? It’s amazing how people can HATE a man they have never even heard speak. We’ve only heard one side. . . .”[390]

Black columnist Edward Wyckoff Williams even compared the death of Osama bin Laden to the deaths of Martin Luther King, Jr. and Malcolm X.[391]

Not surprisingly, American Muslims—blacks and immigrants alike—view the world differently from non-Muslims. According to a 2007 Pew Research Center survey, 47

percent of American Muslims consider themselves Muslim first, American second. American Muslims think it was wrong to attack Afghanistan—48 percent to 35 percent—while other Americans think it was right—61 percent to 29 percent. Only 25 percent of American Muslims think the War on Terror is a sincere effort to combat terrorism (that number drops to 20 percent for American-born Muslims, including blacks), whereas 67 percent of non-Muslims think it is a sincere effort.

Thirty-nine percent of American Muslims between the ages of 18 and 29 think Muslim immigrants should remain “distinct from American society” rather than adopt American ways, and for native-born Black Muslims that number rises to 47 percent.[\[392\]](#) Perhaps this is why President Obama sent a letter to Congress in 2010 saying it was “in the national interest” to permit another 80,000 Muslims to immigrate during 2011.[\[393\]](#)

Many blacks simply do not feel loyal to the United States, which they associate with slavery and “racism.” Others are openly hostile. Here are Malcolm X’s classic 1962 comments after an airplane carrying white Americans crashed in France:

I would like to announce a very beautiful thing that has happened. I got a wire from God today. He really answered our prayers over in France. He dropped an airplane out of the sky with over 120 white people on it because the Muslims believe in an eye for an eye and a tooth for a tooth. We will continue to pray and we hope that every day another plane falls out of the sky.

Malcolm X would no doubt have been ecstatic about the September 11 attacks, and to the extent they share his views, blacks are saddened by the death of the man who planned the operation.

In international relations there is something called the “rally ‘round the flag effect”[\[394\]](#): patriotism and national solidarity rise when a nation experiences a triumph or a defeat. This was very clear after the Japanese attack on Pearl Harbor and the attacks of September 11. There is also a surge of patriotism whenever athletes compete internationally. In the case of Osama bin Laden’s death, it appears that it is mostly white Americans who are rallying ‘round the flag. Non-whites seem to think it does not concern them.

It is whites who care about the United States, who grieve for its losses and celebrate its triumphs. Perhaps subconsciously they think of the United States as a white nation, and of Osama bin Laden as an enemy of white America. Their celebration of his death was a celebration of their civilization and of a country they still think belongs to them.

DOES WHITE GUILT RUN IN THE FAMILY?

(Published in *The Citizens Informer*, the newspaper of the Council of Conservative Citizens)

Scientist James Fowler claims to have discovered “the liberal gene,” which is purportedly a variant of the gene designated as DRD4. [\[395\]](#) After interviewing 2,000 subjects, Fowler’s team of researchers discovered that those who had larger social networks of acquaintances tended to have a unique version of the DRD4 gene. Through the assumption that liberal-minded individuals tend to have larger social networks due to their open-mindedness and tolerance for dissimilar lifestyles, the scientists were able to posit that the DRD4 gene in question could induce one to be liberal.

The National Science Foundation funded Fowler’s research, and the research was focused on the correlation between genes and dopamine production. Dopamine is a neurotransmitter that affects one’s emotions, among other processes of the brain. Research that had been done prior to Fowler’s study revealed that there is a correlation between “novelty-seeking behavior” and a variant of the DRD4 gene, and scientists believe that “novelty-seeking behavior” is a personality trait that is central to the ideology of liberalism. [\[396\]](#)

According to Fowler in an interview with FOX News, he stated that “Ideology is about forty percent heritable.” [\[397\]](#) He went on to suggest that one who is not blessed with having the liberal gene is not all that bad, because “If it made sense for us all to be liberal, natural selection would have made us all liberal.” [\[398\]](#)

The conclusion of Fowler’s study was not the first time that scientists suggested that a correlation exists between genetics and politics. Nicholas Rule, for example, conducted an experiment at Tufts University to assess whether a correlation exists between a person’s phenotype—their

physical appearance, which is determined by their genes—and a person’s political views.[\[399\]](#)

To conduct his experiment, Rule had volunteers look at grayscale photographs of strangers and guess whether they were liberal or conservative. Amazingly, nearly sixty percent of the time they guessed correctly, which is a statistic too high to happen by mere chance.[\[400\]](#)

To investigate things further, Rule used yearbook photos of members of College Republicans and College Democrats at other schools and had his volunteers rate them for qualities of power and warmth. When Rule correlated the ratings of each person with that individual’s political views, he realized that those who are viewed as exerting power overwhelmingly tend to be conservative, whereas those who are viewed as exerting warmth overwhelmingly tend to be liberal.

The aforementioned studies show that genetics plays a significant role in forming a person’s political views, and the results of these studies raise very interesting questions: If liberalism is the ideology of the “suicide of the West” as James Burnham argued in his *magnum opus*, then how could natural selection permit the liberal gene to exist if one who has it is racially suicidal? How and when was the liberal gene introduced to the White population?

If liberalism is permitted to exist by natural selection, then there must be some sort of evolutionary advantage for it. But what could this be? Liberalism promotes sexual perversion—especially homosexuality and miscegenation—, which debases the White race. Neither homosexuals nor interracial couples, after all, produce White children. Liberals also statistically have fewer children than do conservatives, which would prevent the liberal gene from gaining ground in the gene pool. The liberal gene, therefore, makes about as much sense as a lamb having a gene that predisposes it to being tolerant of and friendly towards wolves—it is downright suicidal and genocidal of one’s own people.

Scientists may have found the liberal gene, but it will take them many more years to figure out how it entered the White population. This is, because historically Whites practiced eugenics to prevent people who exerted “warmth”—to use the euphemism the researcher used for the antonym of power, which is weakness—from coming into existence. Throughout history Western cultures killed off the male offspring of their people who were deemed pathetic and unmanly. Being that the Greeks, Germanics, and Norse all prevented those who exerted “warmth” from living to reproduce, the origin of the liberal gene is an utter mystery—there is no evolutionary basis for it whatsoever, and this is supported by the fact that the creed that is liberalism is an affront to the spirit of Western Man, which is Faustian Dynamism and the will-to-power. Western Man does not have a will-to-warmth, after all!

The existence of a liberal gene raises many interesting political and legal questions. For example, will liberals come around to opposing abortion when right-wingers begin to use prenatal genetic testing to determine whether their unborn baby has “the liberal gene”? If a person lacks the liberal gene and commits a so-called “hate crime,” could that person raise the defense of insanity on the basis that their biological makeup induced them to think and act a certain way? If being liberal is an immutable characteristic—i.e., “They are born that way”—then can and should laws be passed to prohibit discrimination against them?

The discovery of the liberal gene raises many questions and ethical issues now lurk on the horizon, but for me, I am just happy that I was born healthy and normal and without a certain variant of the DRD4 gene.

WHY THE WEST IS SUPREME

A professor who is designing a class on contemporary European politics recently requested that I define Western civilization for him so that he can incorporate my findings into his future lectures. I met with him for well over an hour to enlighten him as to what the origins of the West are, what constitutes Western culture, and why the West is—simply put—superior than the other alleged civilizations.

I began my lecture with definitions. I opined that there are two definitions for “civilization,” which the late Dr. Samuel Huntington of Harvard noted in his book, *The Clash of Civilizations and the Remaking of World Order*. He argued that one way to understand civilization is to view the various peoples of the world as being either civilized or uncivilized, and the other way to define civilization is to view the world as having multiple civilizations, such as Western, Eastern Orthodox, Islamic, African, Hindu, Sinic, Latin American, Buddhist, and Japanese. Since I was asked to lecture on Western civilization, the latter definition was used.

Although I agree very much with Dr. Huntington’s assessment of the world when it comes to civilizational conflict, I believe that the map he included in his book—according to the map every inch of land on every continent belongs to a civilization—is not fully accurate, because it fails to take into account people who have what Oswald Spengler described as a zoological existence—that is, the people do nothing more than live like animals in which they eat, sleep, reproduce, seek pleasure, and otherwise lack a higher purpose in life. These people who have an animalistic existence also are what Spengler described as being “ahistorical” and are therefore not part of “world-history”—they lack a historical consciousness that unites them with similar people into one unit—the civilization. Examples of ahistorical people who live like animals include savages in

Africa who do not see themselves as being “African,” but as belonging only to a tribe such as the Hutu, Tutsi, Dinka, and so on. In the West and other civilizations, the people may identify as being a citizen of a nation, but they also have a civilizational consciousness (i.e., in the case of the West, one could be both an Englishman and a Westerner).

Spengler believed that a “historical destiny” is vital for a civilization to exist, in which those who belong to a civilization view their people as having a past, present, and future. Westerners most certainly have a historical destiny, because they do more than merely live in mud huts, eat grubs, and behave like packs of wild dogs. The best example that differentiates Western Man from the ahistorical people was written by Dr. Samuel Francis in his article, “The Roots of the White Man,” which he wrote under the pseudonym “Edwin Clark”:

In travelogues and *National Geographic*, we are treated to picturesque accounts of the almost animal existence of [non-Caucasian] peoples, whose lives, work, and minds are often described as being ‘just what their ancestors were a thousand years ago.’ No phrase more accurately describes the difference between the perpetual passivity of the [non-Caucasians] and the world-conquering activism and dynamism of the [Caucasians].

When it comes to the elements that forge a civilization, the case can be made that a civilization has a unique culture (which is derived from a religious ethos), a distinctive *Weltanschauung* (worldview), an exclusive race, and—as previously mentioned—a historical destiny. The enemies of Western civilization believe that materialism is central to a civilization, which is an asinine proposition. An Islamic terrorist who wears blue jeans, eats at McDonalds, and drinks Coca Cola is not a Westerner, just as an American

who eats sushi and drives a Honda is not Japanese. Plus, as Dr. Huntington noted in his book, it is somewhat offensive to equate Western civilization with fatty foods, faded pants, and sugary beverages that rot one's teeth.

Civilization transcends materialism. Material items do not forge a civilization, but they can destroy civilization if they are worshipped as an end in and of themselves (i.e., think of those who adore Ayn Rand and believe that man's only purpose in life is to get as much money as possible). In this way, modern capitalism is as much a threat to Western civilization—in which multinational corporations seek to eliminate culture, tariffs, and other barriers to trade in order to create a "global economy"—as is liberalism, which seeks to destroy Western civilization by promoting racial diversity, multiculturalism, and secularism—which all attack the foundation of civilization, which is that a civilization must have a distinct culture. Nihilistic capitalism and cultural Marxism are not counter-cultural—that is when a culture is replaced with another culture—but are anti-cultural. Capitalists and Marxists do to culture what antimatter does to matter.

Having a unique culture is most certainly a requirement for civilization to exist. Hilaire Belloc famously observed that "The faith is Europe and Europe is the faith." By "faith," Belloc meant Catholicism (he even went as far as to say that there is no such thing as "Christianity," for only heresy and the Roman Catholic Church exist). Catholicism most certainly united Europe and forged a European consciousness, for prior to the religious wars before the Treaty of Westphalia of 1648 was agreed upon most Europeans viewed themselves as being primarily Catholic, which is why Europeans united to justly wage war on the savage Muslims during the Crusades. Prior to Catholicism, Europe was fragmented into various regions whose peoples practiced different pagan religions. Catholicism united Europe and gave birth to Western civilization. After

Catholicism took root, Europeans had a general religious ethos, a common worldview, were of one race, and had a historical destiny, which allowed Western civilization to be born.

Dr. Huntington also believed that religion is important to the foundation of civilization, which is why he vehemently opposed mass Mexican immigration into the United States. The Mexican Catholics, unlike American Catholics who had been “Protestantized” in which they embraced nationalism and came to reject Church doctrine that held that poverty is not condemnable, were of a different civilization that had a different religious ethos—Mexicans blended Catholicism with ancient Aztec folklore and traditions—so they logically posed a threat to Western civilization in America. Dr. Huntington also observed that America is traditionally an Anglo-Saxon land, so he also had qualms with a foreign race taking over the country he loved. Diversity was not Dr. Huntington’s mantra, for he rightly understood what diversity would do to his nation.

A homogenous race of people living in a defined territory is also a requirement for civilization to exist. Although one may change their religion—and the most fervent followers of a religion are oftentimes converts—one cannot change their race, for race is not a social construct but is a genetic reality. In this way a person may change which culture they belong to—which is determined by their religious ethos—but they can never truly become part of a different civilization other than the one they were born in to—if any. An African, Arab, or Asian who converts to Catholicism can culturally be considered a Westerner, but their civilizational consciousness can never change. A European who moves to India and converts to Hinduism will never be considered “Indian” by the Indians, for he is not of their race. He is culturally Indian, but not Indian, because he cannot become racially Indian. Contrary to what liberals would have us believe, an African who moves to Europe is not truly

European, for Western civilization is synonymous with European civilization and White civilization.

Having a homogenous race in a given territory is most certainly a prerequisite for a civilization to exist, which was observed by Dr. Francis when he once stated that Japanese civilization would cease to exist if there were no more racially Japanese people left on earth, just as Western civilization would cease to exist if Caucasian people ceased to populate the earth. A person of an alien race may belong to a culture, but they cannot cultivate a civilization which was founded by a race other than their own.

When the foundation of a civilization exists—a unique culture, a distinct worldview, a homogenous race, and a historical consciousness—a civilization can be born, for Spengler argued that civilizations are an organic construct. After a civilization is born, it can grow, and it sometimes grows powerful. But if a civilization's foundation is undermined—the culture is corrupted, the worldview ceases to be defined, the homogenous people become racially diversified, or the people's destiny is denied to them by a force from within or without—then the civilization becomes decadent and will eventually die.

Numerous historical examples come to mind of civilizations dying by the aforementioned means. Rome may not have been built in one day, as the old adage goes, but it was destroyed the day the Roman government officially sanctioned a new religion and tolerated domesticated foreigners calling themselves Roman citizens. Viking civilization was a force to be reckoned with in Northern Europe at one time, but once the Vikings accepted a new religion and interbred with foreigners in occupied territory their civilization was given a death sentence. Persian civilization ceased to exist once its people converted to that wicked faith that is spread by the sword. The list of examples goes on and on.

At this point, that which creates, maintains, and kills a civilization is understood, but Western civilization has not been explained as to what it is, and why it is superior to the civilizations that have existed on earth—both past and present.

A racially homogenous population usually has a common understanding of culture, which is derived from their beliefs regarding religion. Since religion is created by people living in communities, one can understand a civilization by examining a people's religious beliefs. In the aforementioned article by Dr. Francis, he observed that Europeans throughout history have a tendency to believe in what he called the "Cosmic Order," which is "an objective order that is independent of what we believe or want to believe—in other words, truth."

Ancient non-Caucasians believed that "order does not exist as an externally independent and objective arrangement of nature and its functioning." For example, ancient Caucasians practiced magic to influence nature ("through love potions or ointments to make weapons stronger"), while non-Caucasians believed that magic was needed to control nature (i.e., "If the priests or the divine king did not perform the proper magical rituals, the sun literally would not rise, the Nile would not flood, and food would not grow"). Dr. Francis also observed that pagan religions of ancient Europe are similar in that the gods did not create the universe and are subject to its rules. Dr. Francis noted that "The subordination of [Caucasian] gods to the regularities of the universe itself points toward a deep Indo-European belief in Cosmic Order."

Why is the understanding of the "Cosmic Order" important to understand Western civilization? It is important, because as Dr. Francis explained:

[T]he Cosmic Order implied an essentially aristocratic obligation to carry out one's duty regardless of the

consequences but also a heroic recognition of what the consequences, including death and destruction, might be. While other races and cultures have certainly displayed and idealized courage, heroism, and struggle against odds, none has incorporated these ideals into its fundamental world-view [i.e., *Weltanschauung*] and ethics as fully as Indo-European Man.

Since “Cosmic Order” is an aspect of Western thought, fate is also an important concept. As Dr. Francis notes, the notion of the “Last Stand”—in which Westerners go to battle even though they know that they will fail—is a recurring theme in European pagan religions, history, and is glorified in ancient and contemporary literature. This is evidenced with the Irish Second Battle of Mag Tured, Ragnarok with the Norse, Marathon and Thermopylae with the Greeks, Horatius at the Bridge, the *Song of Roland*, the Arthurian legends, the Alamo, Rorke’s Drift, the Little Big Horn, and many others. In popular movies like *Braveheart*, *Red Dawn*, *Lord of the Rings*, and *Gladiator*, heroes go to battle even though the odds of success and survival are nil—in three of the four mentioned movies, the heroes die in the end as they battle a foe of incredible power.

With regards to the innate willingness—if not eagerness—in the Western *Weltanschauung* for Europeans to wage war to defend their interests, the argument can be made that Western Man has what can be termed a “will to freedom,” for nothing can be as dangerous as a Westerner whose country has been denied sovereignty and who has been deprived of freedom. As Dr. Francis notes in his article:

While Asiatic history is full of palace coups, harem intrigues, assassinations, and uprisings led by one minor potentate or another against a despot, all that ever happens, from the days of the Pharaoh Akhnaton to the assassination of Anwar Sadat, is the replacement of one

autocrat by another. By contrast, the histories of Greece, Rome, and medieval and modern Europe are filled with acts of tyrannicide, political reforms, establishments of law codes and constitutions, baronial rebellions, peasants' uprisings, and eventually full-scale revolution in which a dynamic race seeks to resist being reduced to slavery. Those despots who have gained power over [Caucasian] peoples usually never last very long, and those who overthrow or assassinate them usually become heroic figures. The individuality and dynamism of Indo-European Man simply does not tolerate one man or institution monopolizing all the power and dictating to everyone else.

This claim by Dr. Francis is most certainly credible when one ponders Western Man's revolutionary nature and all the uprisings in Western history in which Westerners demanded freedom—the English Civil War, the American Revolutionary War, the resistance movements in communist-occupied Eastern Europe, and so on.

It was the Greeks—a European people—who invented the word “tyranny” after all, which is not synonymous with totalitarianism, but is a word used to describe illegitimate rule. Many tyrants in history have found out the hard way the high value that White Man puts on his freedom.

Political scientists and historians throughout the ages have even coined a term to differentiate between temporary despotism that occurs in European land and despotism that occurs outside of Europe: Oriental despotism.

Oriental despotism is, as Aristotle asserted, not based on force but on consent (i.e., the acceptance of illegitimate rule). Westerners lack a servile nature, because they do not tolerate tyranny. Western Man's will to freedom is incompatible with slavery and a Last Stand will be made in which Westerners will even sacrifice their lives to oppose it. Patrick Henry's famous quote—“Give me liberty or give me

death!”—is a prime example of the importance of freedom in the Western *Weltanschauung*.

To contrast how servile the nature is of non-Western peoples, Professor Heinrich von Treitschke wrote in his book *Politics* of the prevalence of Oriental despotism outside of the Occident:

The yellow race has never achieved political liberty, for their states have always been despotic and unfree. . . . The black races have always been servants, and looked down upon by all the others, nor has any Negro state ever raised itself to a level or real civilization. . . . The red race of North America, although now fallen into decay, once possessed a remarkable talent for state building. The old states of Peru knew no liberty indeed, but they had brought administration to an uncommon pitch of perfection.

The will to freedom is not the only aspect of Western civilization that differentiates it with other supposed civilizations, for the West also has what Oswald Spengler called “Faustian dynamism.” Dr. Francis defines in his article what Spengler meant by this as “referring to the innovative, aggressive, creative, mobile, aspiring, inventive, and daring qualities that have always characterized Indo-Europeans.” Examples of Faustian dynamism in action include Westerners invading other peoples’ territories and conquering them. As Dr. Francis noted, “All these early [Caucasians] were intensely warlike, and their gods, myths, and heroes reflect their devotion to the martial virtues of courage, discipline, honor, the goodness of conquest, and skill in arms and sports.” Faustian dynamism is also “clear in [European Man’s] interest in travel, maritime exploration, colonization, and discovery. . . .”

The most eloquent case made by Dr. Francis about the uniqueness of the European mind was made in his article:

[Faustian dynamism] is also clear in the Faustian demand to understand nature. Just as [Caucasian] warrior nomads overturned whatever cities and peoples stood in their path, so [Caucasian] scholars and scientists, beginning with the Ionian philosophers of early Greece, have conquered nature and its mysteries, discarding myths, religions, and superstitions when they presented obstacles to their knowledge, and systematizing their discoveries and thought according to the Cosmic Order. Alexander the Great's solution of the Gordian Knot by simply slashing it to pieces with his sword is no less a racial trait of [Caucasians] than the scientific achievements of Plato and Aristotle, Galileo and Newton, and hundreds of other scientists who were heirs of the ancient [Caucasians] and who slashed through obscurantism and mythologies with their minds. Their descendants have cured diseases, shrunk distances, raised cities out of jungles and deserts, constructed technologies that replace and transcend human strength, restored lost languages, recovered forgotten histories, stared into the hearts of distant galaxies, and reached into the recesses of the atom. No other people has ever even dreamed of these achievements, and insofar as other peoples even know such things are possible, it is because they have learned about them from European Man.

How dynamic are non-European peoples? Consider what Treitschke noted in his book:

How small in comparison appear the achievements of the races of South America [and Africa], with all their advantages of land and climate. Upon the whole the white races have a great faculty for overcoming climatic conditions; this is the physical foundation for the call of

the European nations to dominate the whole world as one great aristocracy.

The Indians of the Americas were also not very dynamic when one takes into account the fact that "The Mississippi [River] has always been the same noble waterway that it is today, but it was no great trade-route while only Red Indians dwelt upon its banks." At the time of the conquest of the Americas, Europeans had long ago acquired the skill to make iron weapons while the Indians had not progressed past the Copper Age and had not yet invented the wheel.

European dynamism is also evidenced by the fact that Europeans have attempted to philosophize over the ages. Philosophers like Cicero, Seneca, Aristotle, Plato, Socrates, Nietzsche, Spengler, Machiavelli, Hobbes, St. Thomas Aquinas, St. Augustine, John Locke, Johann Fichte, G. W. F. Hegel, and so on is evidence that the European mind is most certainly superior to the minds of other alleged civilizations. There is a reason why universities do not offer courses in "African philosophy" or "Native American philosophy."

With great authors like Dante, Shakespeare, Milton, Homer, Virgil, Goethe, and so on can one argue that Western civilization is not superior to the supposed civilizations that have not contributed anything of value in literature? With great artists like Albrecht Dürer, Vincent van Gogh, Francisco de Goya, Leonardo da Vinci, Michelangelo, Rembrandt, Raphael, and so on can one even say with a straight face that the cave paintings drawn by tribesmen of the uncivilized world can compete with what Western civilization has produced? With great composers like Wagner, Mozart, Bach, Beethoven, Schubert, Chopin, and Strauss can one even think for a second that European music is not superior to the drum-banging and yelping that comes out of heathen lands?

In Jean Raspail's semi-fictional novel, *The Camp of the Saints*, Mozart's music is a recurring theme. As hordes of Third World immigrants invade Europe and enslave Westerners, all that remains of the Western world is Mozart's music as it is played over the radio like how liberty was advocated over the radio through *Radio Free Europe* was during the Cold War. Raspail poses the question to the reader, "What was there in the world more Western than Mozart, more civilized, more perfect?"

If "culture is inseparable from literature and art" as Treitschke wrote in his *Politics*, and if Mozart's music is the most civilized and most perfect artistic creation in existence as Raspail implies, then is not Western culture the most civilized, the most perfect?

Aristotle spoke of man as being a "political animal" that creates political communities, which is a realization of man having a higher purpose in life. The best community that can be created is one that instills virtue in the citizenry by directing them towards that which is morally good, establishes law and order by holding the citizens culpable for their actions, promotes justice, and governs by a system in which power is wielded in such a way that it does not degenerate into a repressive regime that loses the original purpose of what the men of the community established in the very beginning. When these elements of the best community are achieved, an environment is fostered in which the citizens do not fear crime, are able to live in peace, and through a balance of societal order and personal liberty, prosperity is realized. Freedom is the goal and prosperity is one of the many rewards for those who succeed in establishing the good regime. As evidenced by the overwhelming advancements made by Westerners—in science, art, politics, and virtually every aspect of real progress—, Western civilization most certainly is an example of that which is good.

And there are those who wish to end Western civilization. James Burnham, a former communist, argued that liberalism (i.e., progressivism and all other leftist movements) is the ideology of the suicide of the West. What liberalism does—to paraphrase Karl Marx’s asinine “alienated from labor” theory—is alienates Westerners from their civilization through the acceptance of anti-culture (i.e., cultural relativism, modernism and post-modernism, secularism, globalism, etc). I suggest that Westerners should revolt against the non-Western elements in their countries, for Westerners have their civilization to lose if they do not take a Last Stand. For as Treitschke observed, “The features of history are virile, unsuited to sentimental or feminine natures. Brave peoples alone have an existence, an evolution or a future; the weak and cowardly perish, and perish justly.”

And to save their civilization, Westerners must understand precisely what their civilization is. Many neoconservatives believe that democracy is central to Western civilization and that it should be shoved down the throats of savages at any cost. No political system is fundamental in Western civilization, for Franco-era Spain, Salazar-era Portugal, and the formerly imperialist European powers were considered to be “Western” even though they did not worship a specific style of government that liberals approve of (i.e., regionalism, democracy, globalism, San Francisco-style perversion-loving government, etc). The only political systems that are antithetical to Western civilization are Judeo-Bolshevism and Oriental despotism, because they deny the magnificence of the West by celebrating degeneracy—political, moral, and cultural.

And to maintain history—which is needed for a civilization to exist by way of a historical consciousness—a people must not forget who their heroes are, for Treitschke observed that, “What a disaster for civilization it would be if mankind blotted its heroes from memory. The heroes of a nation are

the figures which rejoice and inspire the spirit of its youth, and the writers whose words ring like trumpet blasts become the idols of our boyhood and our early manhood.” Westerners should not forget Charles Martel, Charlemagne, Godfrey de Boullion, Richard the Lionheart, William Wallace, George Washington, Francisco Franco, Ian Smith of Rhodesia, Hernán Cortés, Christopher Columbus, Cato, and all the others who have stood up for freedom, sovereignty, and Western civilization against threats of all sizes—from roving bands of communist terrorists to hordes of savages, from tyrannical government to foreign threats.

Aristotle once declared that it is an injustice to treat that which is unequal equally. If Western civilization truly is superior to other civilizations, as I believe it to be, then the relativists, liberals, post-modernists, and all the other enemies of the West are perpetrating one of the greatest acts of injustice in human history by declaring that the West is no better than the rest.

WHY THE GRAND OLD PARTY IS NOT SO GRAND ANYMORE

(Published prior to the 2008 elections)

It has been said that the Democratic Party is the “evil party” while the Republican Party is the “stupid party.” After John McCain was selected as the de facto Republican nominee for president, I could not help but think that “stupid” may be somewhat of an understatement.

The Republican Party prides itself on being conservative, but in the last eight years, it has been anything but conservative: spending has gone through the roof, the trade deficit has grown to historic highs, illegal aliens enter the country just about as fast as manufacturing jobs leave, the size of the federal government has grown to such a size that it makes President Johnson’s “Great Society” seem small in comparison, inflation haunts the U.S. dollar like a specter that does not plan to go away anytime soon, and the United States invaded Iraq—a country that never attacked the United States, posed no threat to the United States, and probably was never going to become a threat to the United States. It is sad to say that this all happened while an allegedly conservative Republican called the White House “home.”

The person whom the Republican Party will nominate at its Minnesota convention this year to run for president is someone who has voted against President Bush’s tax cuts not once but twice, voted to fund embryonic stem cell research with federal dollars, opposed the Marriage Protection Amendment, is a zealot of multiculturalism, co-sponsored a bill with Senator Ted Kennedy (D-MA) to grant amnesty to illegal aliens, supports free-trade agreements like the North American Free Trade Agreement (NAFTA) and the Central America Free Trade Agreement (CAFTA) that really amount to nothing more than economic treason, co-

sponsored a bill with Senator Russ Feingold (D-WI) to implement “campaign reform” laws, and is co-sponsoring a bill with Senator Joe Lieberman (D-CT) to add a tax on gasoline to help curb “global warming.” McCain also supports the Law of the Sea Treaty, which would give the United Nations legal dominion on all seven oceans—which amounts to roughly 70 percent of Earth’s surface—if the United States Senate were to ratify it. McCain has also said that if the United States military were to stay in Iraq for 100 years that it would be “fine by me.” Why McCain will have an “R” next to his name on the ballot in November rather than a “D” is beyond my comprehension. Long dead are the days of Robert Taft Republicanism.

Why an allegedly conservative political party would nominate such a man to run for president makes no sense. It seems that the Republican Party is no longer conservative. The Republican Party has rejected the ideas of Sam Francis, Russell Kirk, Patrick Buchanan, and Richard Weaver for those of Norman Podhoretz, Charles Krauthammer, and Bill Kristol. Instead of defending American sovereignty, the Republican Party promotes globalization and democracy abroad. Instead of adhering to the constitution, the Republican Party ignores state’s rights so that they can centralize the government in ways that would delight Karl Marx. Instead of standing up for the rule of law, Republicans like George W. Bush and John McCain make a mockery of citizenship by promoting multiculturalism and advocating amnesty for illegal aliens.

The late Sam Francis understood the plight of the common man better than the Republican Party does today. In his *Shots Fired on America’s Culture War*, he writes:

[There is] a distinctive group in American society that [is] called “Middle American Radicals,” or MARS, who are essentially middle-income, white, often ethnic voters who see themselves as an exploited and dispossessed

group: excluded from meaningful political participation; threatened by the tax and trade policies of the government; victimized by its tolerance of crime, immigration, and social deviance; and ignored, ridiculed, or demonized by the major cultural institutions of the media and education. MARs possess objective statistical characteristics, but these are not their defining features. . . . [T]heir defining feature [is] an attitudinal characteristic—that they view themselves as sandwiched between—and victimized by—an elite (in government and politics, the economy, and the dominant culture) that is either indifferent to them or hostile to them, and an underclass with which the elites are in alliance and whose interests and values the elites support at the expense of the interests and values of Middle Americans.

It may take the Republican Party one, two, or ten elections to understand that Americans are not interested in spreading democracy abroad, establishing George H.W. Bush's "New World Order," or opening the floodgates to allow more immigrants into America who do not assimilate to American culture because they are told that diversity and multiculturalism are to be celebrated.

To most Americans—as a friend once told me—America is more than the sum of its GDP, GNP, and unemployment rate. Our forefathers did not fight British imperialists on the fields of Lexington, at the shores of Yorktown, or on the heights of Bunker Hill so that plutocrats could control the American government. Shame on the Republican Party for betraying not just the American people, but also for rejecting the ideals of the Founding Fathers.

The American people want a statesman who will worry about how to implement policies that will make the American middle-class prosperous once again, secure Western culture from those who promote behavior that any

civilized person would consider to be barbaric, and make the country economically self-sufficient so that manufacturing jobs come back—rather than a politician who only worries about what he needs to say and do to remain in office.

Americans want a president who will put America first. Most Americans are sick and tired of our country's involvement in foreign affairs that really do not matter at all to America's security or prosperity, are disgusted by the tax breaks that are granted to trans-national corporations that are about as American as was General Benedict Arnold, and are fed up with the encouragement of economic policies that only the *über* wealthy and tenured economic professors who do not have to fear that their jobs will be sent overseas promote. As what James Burnham termed the "Managerial State" and Hilaire Belloc called the "Servile State" becomes further established, it will be the American people, not the plutocrats, who suffer.

If Patrick Buchanan were to give a speech similar to his 1992 "Culture War" speech at the upcoming Republican convention in Minnesota, I truly wonder if it would fall on deaf ears. It seems that the common man no longer matters to the Republican Party. All the neoconservative-dominated Republican Party seems to care about now is the welfare-warfare state.

[1] Murphy, Sean. "White Apocalypse." *Citizens Informer*, Vol. 44, No. 3 (Aug. - Dec. 2011).

[2] Reindl, JC. "UT law student's novel on race sparks debate: Critic's call book 'hate fiction,' but others praise work." *The Toledo Blade*. 12 March 2011. This lengthy article was published in the Sunday edition of the newspaper, and the article began below the center-fold on the front-page. According to a publication by Burrelles Luce, "2008 Top 100 Daily Newspapers in the U.S. by Circulation," as of 2008, *The Toledo Blade* is circulated to 141,141 readers every Sunday.

[3] Brief for Second Amendment Foundation as Amici Curiae Supporting Petitioners, *District of Columbia v. Heller*, 554 U.S. 570 (2008) (No. 07-570).

[4] David Yassky, *The Second Amendment: Structure, History, and Constitutional Change*, 99 Mich. L. Rev. 588, 593 (2000) (“Most contemporary scholars, whether they call themselves ‘originalists’ or not, believe that constitutional meaning should be derived, at least in part, from the understandings of those who framed and ratified the constitutional text.”).

[5] Brief of Professors of Linguistics and English as Amici Curiae Supporting Petitioners, *District of Columbia v. Heller*, 554 U.S. 570 (2008) (N. 07-570).

[6] U.S. Const. art. 1, sec. 8, cl. 15

[7] U.S. Const. amend. II

[8] *Dist. of Columbia v. Heller*, 128 S. Ct. 2783 (2008).

[9] *McDonald v. Chicago*, 130 S. Ct. 3020 (2010).

[10] Brief of the State of Tex. as Amici Curiae Supporting Respondent, *Dist. of Columbia v. Heller*, 128 S. Ct. 2783 (2008) (No. 07-290).

[11] Brief for American Civil Rights Union as Amici Curiae Supporting Appellants, *Dist. of Columbia v. Parker*, 311 F. Supp. 2d 103 (D.D.C. 2004) (No. 04-7041).

[12] U.S. Const. amend. II

[13] *Dist. of Columbia v. Heller*, 128 S. Ct. 2783, 2826 (2008) (Stevens, J., dissenting) (“It confirms that the Framers’ single-minded focus in crafting the constitutional guarantee ‘to keep and bear arms’ was on military uses of firearms, which they viewed in the context of service in state militias”).

[14] *Id.* (“The preamble thus both sets forth the object of the Amendment and informs the meaning of the remainder of the text. Such text should not be treated as mere surplusage, for ‘[t]t cannot be presumed that any clause in the constitution is intended to be without effect.’ *Marbury v. Madison*, 5 U.S. 137 (1803).”).

[15] *Id.* at 2828. (“The term ‘bear arms’ is a familiar idiom; when used unadorned by any additional words, its meaning is ‘to serve as a soldier, do military service, fight.’ 1 Oxford English Dictionary 634 (2d ed. 1989). It is derived from the Latin *arma ferre*, which, translated literally, means ‘to bear [*ferre*] war equipment [*arma*].’ Brief for Professors of Linguistics and English as Amici Curiae 19. One 18th-century dictionary defined ‘arms’ as ‘weapons of offence, or armour or defence,’ 1 S. Johnson, *A Dictionary of the English Language* (1755), and another contemporaneous source explained that ‘[b]y *arms*, we understand those instruments of offence generally made use of in war; such as firearms, swords, & c. By *weapons*, we more particularly mean instruments of other kinds (exclusion of fire-arms), made use of as offensive, on special occasions.’ 1 J. Trusler, *The Distinction Between Words Esteemed Synonymous in the English Language* 37 (1794).”); Brief for Professors of Linguistics and English as Amici Curiae Supporting Petitioners, *Dist. of Columbia v. Heller*, 128 S. Ct. 2783 (2008) (No. 07-290) (“In every instance . . . where the term ‘bear arms’ (or ‘bearing arms’ or ‘bear arms against’) is employed, without any additional modifying language attached, the term unquestionably is used in its idiomatic military sense.”).

[16] Brief for Professors of Linguistics and English as Amici Curiae Supporting Petitioners, *Dist. of Columbia v. Heller*, 128 S. Ct. 2783 (2008) (No. 07-290) (“In the end, the final version of the Amendment reads: ‘A well regulated Militia, being necessary to the security of a Free State, the right of the people to keep and bear Arms, shall not be infringed.’ Most American readers in the federal period, including those without formal grammar study, would have had no trouble understanding that the Second Amendment’s absolute construction functioned to make the Amendment effectively read: because a well regulated Militia is necessary to the

security of a free State, the right of the people to keep and bear Arms shall not be infringed.”); Brief for Heartland Institute as Amici Supporting the Appellant, *Dist. of Columbia v. Parker*, 311 F. Supp. 2d 103 (D.D.C. 2004) (No. 04-7041) (“‘The founding generation certainly viewed bearing arms as an individual right based upon both English common law and natural law, a right logically linked to the natural right of self-defense.’ *Kasler v. Lockyer*, 23 Cal.4th 472, 505 (2000) (Brown, J., concurring). ‘[T]he history of the Second Amendment reinforces the plain meaning of its text, namely that it protects individual Americans in their right to keep and bear arms whether or not they are a member of a select militia or performing active military service or training.’ *Emerson*, 270 F.3d at 260.”).

[17] *Heller*, 128 S. Ct. at 2826 (Stevens, J., dissenting) (“[Sam Adams was] one of the foremost patriots behind the Revolution [and] proposed an amendment that Congress shall never ‘prevent the people of the United States who are peaceable citizens from keeping their own arms.’”).

[18] Pratt, Larry. *On the Firing Line: Essays on the Defense of Liberty*. Franklin, Tennessee: Legacy Publishing, 2001. Pg. 13. (“[Thomas Jefferson once said,] ‘The strongest reason for the people to retain the right to keep and bear arms is, as a last resort, to protect themselves against tyranny in government.’”).

[19] *Id.* (“[James Madison, the author of the Second Amendment, stated in the *Federalist Papers Number 46*,] ‘Besides, the advantages of being armed forms a barrier against the enterprises of ambition, more insurmountable than any which a simple government of any form can admit of. The governments of Europe are afraid to trust the people with arms. If they did, the people would certainly shake off the yoke of tyranny, as America did.’”).

[20] *Id.* (“[George Mason opined that the right of the people to keep and bear arms is essential:] ‘To disarm the people is

the best and most effectual way to enslave them.’ [To Mason,] ‘the militia’ was defined as ‘the whole people, except for a few public officials.’”).

[21] “Quotes on Firearms.”

<<http://www.catb.org/~esr/guns/quotes.html>>. Accessed 17 October 2010. (“[Patrick Henry observed in a speech in 1788,] ‘The great object is, that every man be armed. Every one who is able may have a gun.’”).

[22] *Id.* (“[Alexander Hamilton opined in one of his submissions for the *Federalist Papers*,] ‘The best we can hope for concerning the people at large is that they be properly armed.’”).

[23] *Id.* (“[George Washington stated,] ‘The very atmosphere of firearms anywhere and everywhere restrains evil interference – they deserve a place of honor with all that’s good.’”); Norris, Chuck. “The New Abortion, Part 3.” *World Net Daily*.

<<http://www.wnd.com/index.php?pagelid=151685>>.

Accessed 17

October 2010. ([“Washington also said with regards to the right to keep and bear arms,] ‘Firearms are second only to the Constitution in importance; they are the peoples’ liberty’s teeth.’”).

[24] *Heller*, 128 S. Ct. at 2801.

[25] *Id.*

[26] Yassky at 624.

[27] John-Peter Lund, *Do Federal Firearm Laws Violate the Second Amendment by Disarming the Militia?*, 10 *Tex. Rev. Law & Pol.* 469, 478 (2006).

[28] *McDonald*, 130 S. Ct. at 3038. (quoting *The Crime Against Kansas: The Apologies for the Crime: The True Remedy, Speech of Hon. Charles Sumner in the Senate of the United States* 64-65 (1856)).

[29] Yassky at 619.

[30] *Scott v. Sandford*, 60 U.S. 393, 450 (1857).

[31] *Presser v. Illinois*, 116 U.S. 252, 261 (1886).

[32] Lund at 506-07.

[33] *Id.* at 478.

[34] 18 U.S.C. § 921 (Lexis 2010).

[35] National Rifle Association-Institute for Legislative Action, "The 1994 Clinton Crime Bill's Firearm Provisions," <<http://clintongunban.com/FactSheets.aspx?i=80&a=Fact%20Sheet>>. Accessed 22 October 2010.

[36] Lund at 481-82.

[37] *United States v. Rock Island Armory, Inc.*, 773 F. Supp. 117, 119 (C.D. Ill. 1991).

[38] *United States v. Rybar*, 103 F.3d 273, 279 (3rd Cir. 1996).

[39] *Id.*

[40] *Rock Island Armory, Inc.*, 773 F. Supp. at 119.

[41] *Id.* at 120.

[42] Lund at 491-92. ("[T]he NFA specifically targets weapons . . . that the Second Amendment was drafted to protect—that is, those practicable for usual militia service. An honest originalist interpretation of the Second Amendment would lead to the inescapable conclusion that such a weapon is not only protected by the Second Amendment, but is precisely the type of weapon—one suitable for military use, particularly regular infantry use—that the Framers of the Amendment were trying to protect. . . . [T]here is little question that a fully automatic AR15 or M16, the standard issue to American soldiers for almost half a century, would also be the primary weapon of the modern militia, if possessing one were not so wrought with potential for criminal liability that few dare to sell or own one. Originalists and conservatives cannot wish away the implications of the Second Amendment any more than gun control advocates who claim it protects nothing at all. The tax that was originally imposed upon such weapons was, at the time, prohibitory for a large sector of the population. In other words, while it was not written as a prohibition, that was its implicit intent as applied to the majority of the

population, and its effect was to disarm or criminalize the militia such as it was at the time.”).

[43] *United States v. Warner*, 43 F.3d 1335, 1338 (10th Cir. 1993).

[44] *Id.*

[45] U.S. Const. art. 1, sec. 8, cl. 15

[46] National Rifle Association-Institute for Legislative Action, “Federal Court Cases Regarding the Second Amendment,”

<<http://www.nraila.org/Issues/FactSheets/Read.aspx?ID=52>>. Accessed 8 October 2010.

[47] Brief for Second Amendment Foundation as Amici Curiae Supporting Petitioner, *Dist. of Columbia v. Heller*, 128 S. Ct. 2783 (2008) (No. 07-290).

[48] Brief for Heartland Institute as Amici Supporting the Appellant, *Dist. of Columbia v. Parker*, 311 F. Supp. 2d 103 (D.D.C. 2004) (No. 04-7041).

[49] *Id.*

[50] *Heller*, 128 S. Ct. at 2815-16.

[51] *Id.* at 2869 (Breyer, J., dissenting).

[52] *Silveira v. Lockyer*, 328 F.3d 567, 587 (9th Cir. 2003) (Kleinfeld, J., dissenting).

[53] *Id.*

[54] *Casey v. United States*, 131 F.2d 916, 922 (1st Cir. 1942).

[55] *United States v. Warin*, 530 F.2d 103, 104-05 (6th Cir. 1976).

[56] Brief for Gun Owners of America, Inc., as Amici Supporting the Petitioner, *Dist. of Columbia v. Heller*, 128 S. Ct. 2783 (2008) (No. 07-290).

[57] Lund at 499.

[58] *Id.* at 504.

[59] *Marbury v. Madison*, 5 U.S. 137 (1803) (“It cannot be presumed that any clause in the constitution is intended to be without effect.”).

[60] *Heller*, 128 S. Ct. at 2817.

[61] *Id.*

[62] AmmoLand. "USA Gun Owners Buy 14 Million Plus Guns in 2009 - More Than 21 of the Worlds Standing Armies Combined." <<http://www.ammoland.com/2010/01/13/gun-owners-buy-14-million-plus-guns-in-2009/>>. Accessed 19 September 2010.

[63] *Id.*

[64] Andrew Molchan, "In 2009, over 500,000 AR15 type rifles will be manufactured and sold in the USA. Why?" <<http://www.gunslot.com/forum/2009-over-500000-ar15-type-rifles-will-be-manufactured-and-sold-usa-why>>. Accessed 20 November 2010.

[65] "The Full Measure of Freedom." America's 1st Freedom. November 2010: Pg. 14.

[66] *Silveira*, 328 F.3d at 569 (Kozinski, J., dissenting).

[67] Lund at 500.

[68] *Id.*

[69] *Id.* at 499.

[70] *Silveira*, 328 F.3d at 569 (Kozinski, J., dissenting).

[71] Paul Joseph Watson. "Black Helicopters Over Denver & Florida." <<http://www.infowars.com/black-helicopters-over-denver-florida/>>. Accessed 22 October 2010.

[72] Paul Joseph Watson. "New Legislation Authorizes FEMA Camps In US." <<http://www.infowars.com/new-legislation-authorizes-fema-camps-in-us/>>. Accessed 22 October 2010.

[73] *Lawrence v. Texas*, 539 U.S. 558 (2003).

[74] David Yassky, *The Second Amendment: Structure, History, and Constitutional Change*, 99 Mich. L. Rev. 588, 593 (2000) ("Most contemporary scholars, whether they call themselves 'originalists' or not, believe that constitutional meaning should be derived, at least in part, from the understandings of those who framed and ratified the constitutional text.").

[75] *Bowers v. Hardwick*, 478 U.S. 186 (1986)

[76] Chemerinsky, Erwin. *Constitution Law*. Third ed. New York City: Aspen, 2009. Pg. 1056.

[77] *Lawrence v. Texas*, 539 U.S. 558, 562-63 (2003).

[78] *Id.* at 563.

[79] *Id.* at 578. (“The petitioners are entitled to respect for their private lives. The State cannot demean their existence or control their destiny by making their private sexual conduct a crime. Their right to liberty under the Due Process Clause gives them the full right to engage in their conduct without intervention of the government.”)

[80] Bork, Robert. *Slouching Towards Gomorrah: Modern Liberalism and American Decline*. New York City: ReganBooks/HarperCollins Publishers, Inc., 2003. Pg. 366.

[81] *Id.* at 364.

[82] Schlafly, Phyllis. *The Supremacists: The Tyranny of Judges and How to Stop It*. Dallas, Texas: Spence Publishing Company, 2006. Pg. 45. (The out-of-the-mainstream attitudes expressed in the majority opinion in *Lawrence v. Texas* dealt a devastating blow to long-standing American laws and beliefs about morals and self-government, striking down our right to legislate against immoral actions, and doing so without advancing any argument that reasonably relates to the U.S. Constitution. No constitutional argument justified the decision that created the new right to sodomy.”)

[83] *Lawrence*, 539 U.S. at 602 (Scalia, J., joined by Rehnquist, C.J., and Thomas, J., dissenting).

[84] *Id.*

[85] *Id.* at 587-88 (Scalia, J., joined by Rehnquist, C.J., and Thomas, J., dissenting).

[86] Chemerinsky. Pg. 1056.

[87] *Bowers v. Hardwick*, 478 U.S. 186, 187-88 (1986).

[88] *Id.* at 194.

[89] *Id.* at 196 (Burger, C.J., concurring).

[90] *Lawrence*, 539 U.S. at 592 (Scalia, J., joined by Rehnquist, C.J., and Thomas, J., dissenting).

[91] Chemerinsky, Erwin. *Constitution Law*. Third ed. New York City: Aspen, 2009. Pg. 719.

[92] *Id.* at 949. (“Under strict scrutiny it is not enough for the government to prove a compelling purpose behind a law; the government also must show that the law is necessary to achieve the objective. This requires the government to prove that it could not attain the goal through any means less restrictive of the right.”)

[93] *Id.* at 720. (“Rational basis review is the minimum level of scrutiny that all laws challenged under . . . [the Fourteenth Amendment] must meet. . . . Under rational basis review a law will be upheld if it is rationally related to a legitimate government purpose. The government’s objective need not be compelling or important, but just something that the government legitimately may do. The means chosen only need be a rational way to accomplish the end. The challenger has the burden of proof under rational basis review. The rational basis test is enormously deferential to the government and only rarely have laws been declared unconstitutional for failing to meet this level of review.”)

[94] *Michael H. v. Gerald D.*, 491 U.S. 110, 122-23 (1988).

[95] *Moore v. East Cleveland*, 431 U.S. 494, 544 (1977) (“That the Court has ample precedent for the creation of new constitutional rights should not lead it to repeat the process at will. The Judiciary, including this Court, is the most vulnerable and comes nearest to illegitimacy when it deals with judge-made constitutional law having little or no cognizable roots in the language or even the design of the Constitution. Realizing that the present construction of the Due Process Clause represents a major judicial gloss on its terms, as well as on the anticipation of the Framers . . . , the Court should be extremely reluctant to breathe still further substantive content into the Due Process Clause so as to strike down legislation adopted by a State or city to promote its welfare. Whenever the Judiciary does so, it unavoidably

pre-empts for itself another part of the governance of the country without express constitutional authority.”).

[96] Steven Calabresi and Sarah Agudo. “Individual Rights Under State Constitutions when the Fourteenth Amendment Was Ratified in 1868: What Rights Are Deeply Rooted in American History and Tradition?” 87 Tex. L. Rev. 7 (2008).

[97] *Id.* at 11.

[98] *Id.* (“The Supreme Court has shown some sympathy to this latter approach. In *Washington v. Glucksberg*, the Justices declined to recognize a right to assisted suicide because they found such a right was not deeply rooted in our history and tradition. A majority of the Court in *Glucksberg* thus adopted the approach to unenumerated rights advocated by Justice Antonin Scalia in *Michael H. v. Gerald D.* Scalia argued for the protection of only those unenumerated rights that are deeply rooted in American history and tradition when viewed at the most specific level of generality identifiable.”).

[99] *Michael H.*, 419 U.S. at 127, N.6. (“In *Roe v. Wade*, 410 U.S. 113 (1973), we spent about a fifth of our opinion negating the proposition that there was a longstanding tradition of laws proscribing abortion.”)

[100] *Id.* (“[I]n *Bowers v. Hardwick*, 478 U.S. 186 (1986), we noted that at the time the Fourteenth Amendment was ratified all but 5 of the 37 States had criminal sodomy laws, that all 50 of the States had such laws prior to 1961, and that 24 States and the District of Columbia continued to have them; and we concluded from that record, regarding that very specific aspect of sexual conduct, that ‘to claim that a right to engage in such conduct is “deeply rooted in this Nation’s history and tradition” or ‘implicit in the concept of ordered liberty’ is, at best, facetious.”).

[101] *Lawrence*, 539 U.S. at 597 (Scalia, J., joined by Rehnquist, C.J., and Thomas, J., dissenting).

[102] Rutherford Institute et al., *Bowers v. Hardwick*, 478 U.S. 186 (1986) (No. 85-140).

[103] Reply Brief of Petitioners, *Bowers v. Hardwick*, 478 U.S. 186 (1986) (No. 85-140).

[104] *Id.*

[105] Schlafly. Pg. 53.

[106] *Bowers*, 478 U.S. at 197 (Burger, C.J., concurring).

[107] *Ex parte H.H.*, 830 So. 2d 21, 33-34 (Ala. 2002) (Moore, C.J., concurring) (“Homosexuality is strongly condemned in the common law because it violates both natural and revealed law. The author of Genesis writes: ‘God created man in His own image, in the image of God He created him; male and female He created them. . . . For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.’ Genesis 1:27, 2:24 (King James). The law of the Old Testament enforced this distinction between the genders by stating that ‘if a man lies with a male as he lies with a woman, both of them have committed an abomination.’ Leviticus 20:13 (King James). From the passage in Leviticus 20:13, the early western legal tradition garnered its laws on homosexuality.”)

[108] *Ex parte H.H.*, 830 So. 2d at 34 (Moore, C.J., concurring).

[109] Frakes, Robert. *Why the Romans Are Important in the Debate About Gay Marriage*. History News Network. <<http://hnn.us/articles/21319.html>>. Accessed 5 March 2011. (“Although there is scholarly debate, Roman literature of the republic and early empire suggests that men who engaged in consensual liaisons were often mocked as unmanly.”)

[110] *Timeline of Homosexuality*. Religion Facts. <<http://www.religionfacts.com/homosexuality/timeline.htm>>. Accessed 5 March 2011.

[111] Frakes, Robert. *Why the Romans Are Important in the Debate About Gay Marriage*. History News Network. <<http://hnn.us/articles/21319.html>>. Accessed 5 March 2011.

[112] Polybius, *The Histories*, Book 6, Ch. 37.

<<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0234%3Abook%3D6%3Achapter%3D37>>. Accessed 5 March 2011.

[113] Frakes. ("Most scholars interpret a convoluted law from the year 342 A.D. surviving in both the Theodosian Code and the Code of Justinian as a decree from the emperors Constantius II and Constans that marriage based on unnatural sex should be punished meticulously. Although Constans himself was later denounced as having male lovers, this trend of the emperors in condemning male homosexuality in laws would continue. In a law of 390 A.D., surviving in the Theodosian Code and the Lex Dei ("Law of God"), the emperors Valentinian, Theodosius, and Arcadius ordained that any man taking the role of a woman in sex would be publicly burned to death.")

[114] *Timeline of Homosexuality*. Religion Facts.

<<http://www.religionfacts.com/homosexuality/timeline.htm>>. Accessed 5 March 2011.

[115] Tacitus. *Germania*.

<<http://www.perseus.tufts.edu/hopper/text?doc=Tac.+Ger.+12&fromdoc=Perseus%3Atext%3A1999.02.0083>>. Accessed 8 May 2010.

[116] Steakley, Jim. *Timeline of German LGBT History*.

<http://www.gsaforsafeschools.org/history/German_TL_Student_Teach.pdf>. Accessed 5 March 2011. ("The Roman historian Tacitus reports that the Germanic tribes execute homosexuals (*corpores infames*, "those who disgracefully abuse their bodies") and sink them into swamps. Remains of several such corpses have been found in the peat bogs of Denmark and northern Germany and are now exhibited in museums. Some had been strangled to death prior to being sunk in the bogs, while others were apparently drowned alive.")

[117] *Id.* ("[In around 500 A.D.,] the Germanic tribes living south of Scandinavia gradually convert to Christianity and find their homophobic outlook confirmed by the Roman

Catholic condemnation of homosexuality. Yet the Germans do not adopt the church-inspired edicts promulgated in 342 and 390 by Christian Roman emperors, who had called for burning homosexuals at the stake. Instead, the Germans maintain their own legal practices, which rely on oral tradition.”)

[118] *Id.*

[119] *Timeline of Homosexuality.*

[120] *Id.*

[121] Steakley. (“Paragraph 132 of the German *Law Book for Town and Country* calls for burning at the stake all lesbians and gay men (“those who mix with the same sex”). In practice, a milder sentence is at times meted out, especially to aristocrats: rapid execution (decapitation by sword) followed by burning. In most cases, all documents concerning the trial are also burned to expunge every trace of the deed, whose very mention is labeled sinful. Sodomy, a word not to be uttered among Christian folk, is linked with heresy.”)

[122] *Id.* (“Burning at the stake is confirmed as the punishment for “unchasteness against nature, man with man, woman with woman” in the *Carolina*, the first printed German criminal code that aspire[ed] to the comprehensiveness of ancient Roman law. [*Carolina* was enforced] throughout the Holy Roman Empire. . . .”)

[123] *Bowers*, 478 U.S. at 193.

[124] *Lawrence*, 539 U.S. at 568.

[125] *Lawrence*, 539 U.S. at 597 (Scalia, J., joined by Rehnquist, C.J. and Thomas, J., dissenting).

[126] Jefferson, Thomas. *The Founders' Constitution, Volume 5, Amendment VIII, Document 10*. <<http://press-pubs.uchicago.edu/founders/documents/amendVIII10.html>>. Accessed 5 March 2011. (“Whosoever shall be guilty of Rape, Polygamy, or Sodomy with man or woman shall be punished, if a man, by castration, if a woman, by cutting

thro' the cartilage of her nose a hole of one half inch diameter at the least.")

[127] Painter, George. Sodomy Laws.

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[129] Painter, George. Sodomy Laws.

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[130] Brief for Concerned Women for American Education and Legal Defense Foundation as Amici Curiae Supporting Petitioners, *Bowers v. Hardwick*, 478 U.S. 186 (1986) (No. 85-140).

[131] *Ephraim v. State*, 89 So. 344 (Fla. 1921).

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[133] *Id.*

[134] Sodomy Laws.

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[135] *Ex parte H.H.*, 830 So. 2d at 35 (Moore, C.J., concurring).

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