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ANTI-SEMITISM, EXTREMISM AND THE FARM CRISIS

A Background Memorandum

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The economic crisis in rural America has grown more severe during the past eighteen months. In an attempt to capitalize on fears and insecurities growing out of this crisis, radical right extremist groups, many of them espousing virulent anti-Semitism, have intensified their proselytizing activities among the farmers of the Middle West. The recent airing by ABC Television of a 20/20 segment documenting the preaching of anti-Semitism and extremist ideologies among dispossessed and struggling farmers has generated a great deal of anxiety among those searching for constructive solutions to the farm crisis.

Within the past ten days, Jonathan Levine, the AJC's Chicago Regional Director, Marcia Lazar, President of AJC's Chicago Chapter, and Rabbi James Rudin, AJC's Interreligious Affairs Director, conducted intensive fact-finding trips in Kansas and Iowa. They met with farmers, public officials, law-enforcement officers (including the FBI), leaders of the Christian clergy, faculty members of an agricultural college, newspaper editors, radio talk-show hosts, community organizers of progressive farm coalitions, bankers, and representatives of the Jewish communities in both states. All agreed that the radical right is making significant gains among some of the economically threatened farmers. The current plight of the family farmer cannot be exaggerated. It is reliably estimated that thirty percent of Iowa's 113,000 farmers will lose their land within the next twelve to eighteen months, while another thirty percent will barely survive. The destructive political and social consequences from such massive dislocation will be staggering.

Everyone the AJC leaders spoke with stressed the growing sense of despair felt by these distressed farmers. Although a large harvest is currently in the ground, farmers will gain little or no profit from it. Indeed, because of their indebtedness, farmers will lose money on almost every bushel or animal they are able to sell.

The months of November and December will be especially critical this year because farmers will then seek to obtain loans for planting the 1986 crop. Seeds, fertilizers, feed and farm implements are needed, and there is a real question as to whether new loans will be extended by the banks. Suicides, as well as alcoholism and wife and child abuse, have increased within the farming community.

Organized purveyors of violence and hate are exploiting and perhaps exacerbating the farm crisis to gain adherents from the ranks of the desperate. Most in evidence are the "Posse Comitatus,"^{*} the Populist Party, the Aryan Nations, The Order, The Covenant, Sword, and the Arm of the Lord (CSA), and the National Agricultural Press Association. Of these, some are survivalist groups which maintain large arms caches, including many illegal automatic weapons; others seek to broaden their political base in the farm states.

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^{*}The Posse is the only white supremacist, paramilitary organization currently listed by the FBI as a "terrorist organization." However, the U.S. Marshalls Service estimates that, apart from the 23 members of the Order recently arrested, there remain 500 hard core members and between 1500-2000 sympathizers.

In addition to mouthing the traditional anti-Semitic canards about malevolent "Jewish bankers," these groups preach suspicion and hatred of the Federal Government, especially the Federal Reserve System, the IRS, and the Farm Credit System. They offer simplistic and extremist solutions to complex economic problems and question the efficacy of democratic processes for the airing of grievances. In so doing they pose a distinct threat to traditional American values.

These extremist organizations often harbor and are being aided by the adherents of the blatantly anti-Semitic "Christian Identity" movement. Its leaders, most notably Richard Butler of the Aryan Nations, advance the doctrine that the "true Israel" is the community of white Anglo-Saxon Christians and the intended promised lands of the Bible are the United States and Great Britain.

The media have focussed national attention on the populist radical right wing forces exemplified by the white supremacist <u>Liberty Lobby</u>^{*} and well represented in recent headlines by the Order and the Aryan Nations, but the symptoms of anti-Semitism and of the spread of Identity theology are many and varied. AJC leaders were told of the frequent casual references to "Jewish bankers" overhead in bars and restaurants throughout western Kansas. A bumper sticker seen in Iowa and attributed to the Posse Comitatus read "KNOW YOUR LEADERS, THEY'RE YOUR ENEMY!" In support of the latter contention, extremist leaders often refer farmers to the 1962 report of the Committee for Economic Development, which urged "excess resources (people, primarily) to move rapidly

*The organ of the Liberty Lobby is <u>The Spotlight</u>, published by the long time anti-Semite, Willis Carto. It has a national circulation of 155,000 a large proportion of which is in the Middle West.

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out of agriculture." Pat Quinn, a UAW representative, reported to AJC leaders that at a farmers' meeting in Dyersville, Iowa, early this year, one extremist speaker read aloud to the audience from Henry Ford's scurrilous book, <u>The</u> <u>International Jew</u> (which Ford himself later repudiated). Naturally enough, much of the farmers' ire is directed not at local banks (which are often in severe economic straits themselves) but at so-called "Eastern" and/or "Jewish" banks.

The AJC was also informed that Rick Elliot, the NAPA leader, often makes overt anti-Semitic references in his speeches to farmers, though his primary purpose is to thwart the establishment by urging farmers to flood the courts with law suits charging land fraud. These suits are almost always without merit, but they delude farmers with false hopes of rectifying their grim fiscal situation and they also tie up an already crowded court system.

Against this bleak backdrop, some constructive strategy must be developed. Fortunately, many positive forces and networks <u>are</u> at work in the Middle West. These include the political leaders of the region, the Christian clergy, the business community and several progressive farm coalitions, such as Prairiefire of Iowa.

It must be stressed that the vast majority of farmers are law abiding citizens who reject anti-Semitism and extremism. They and their community leaders must be encouraged to speak out individually and collectively against all forms of anti-Semitism and extremism, thus carrying the message to all sectors of society that scapegoating, stereotyping, and religious bigotry are unacceptable responses in America. Statewide and regional conferences should be convened to counter the radical right. And the farmers of the region must be assured that other Americans are responsive to their plight and support the quest for an equitable and just national agricultural policy. Too often the farming community suffers in isolation and thus becomes vulnerable to the outrageous "solutions" offered by proponents of extremist ideologies.

It is impossible to estimate with accuracy the precise number of farmers who have accepted the message of hate and violence. However, AJC observers came away from Kansas and Iowa convinced that the threat is real and growing and that a comprehensive campaign is needed now to prevent the pathology from spreading.

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C THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 11 A.M., FRIDAY, SEPT. 20, 1985

NEW YORK, Sept. 20...Christian and Jewish religious leaders today joined with the head of the Kansas Bureau of Investigation, a farmers'-organization official, and a political analyst in denouncing recent extremist-group moves to stir up anti-Semitism among Midwestern farmers, warning that these actions posed a danger to the farmers and to democracy as well as to Christian-Jewish relations.

Issuing the warning, at a news conference at American Jewish Committee headquarters here, were Bishop Maurice Dingman, head of the Catholic Diocese of Des Moines; Rev. Donald Manworren, executive coordinator, Iowa Interchurch Forum; Rabbi A. James Rudin, AJC national director of interreligious affairs; Thomas Kelly, director, Kansas Bureau of Investigation; Dixon Terry, chair, Iowa Farm Unity Coalition, and Leonard Zeskind, research director, Center for Democratic Renewal.

Dr. David M. Gordis, AJC executive vice president, chaired the meeting.

The principal charge leveled by the conference was that several right-wing groups, preying on the fears of economically distressed farmers, were spreading propaganda alleging that "Eastern bankers" and an "international Jewish conspiracy" were behind the current rural economic crisis. The specific solutions offered by the six speakers varied, but all exhorted the Federal Government to move quickly to find answers to the farm crisis, and all called for programs to make farmers aware of the falsity and viciousness of anti-Semitic propaganda.

The two Christian clergymen at the conference also stressed heavily that those of the propaganda groups that claimed to be "Christian" were "in fact making a mockery of Christianity through their patently unChristian message of hate."

Added Rabbi Rudin, expressing AJC's view and the consensus of the conference speakers: "We pledge our continuing opposition to the destructive 'siren songs' of the radical right. We will not remain silent in the face of bigotry, and we urge all men and women of good will throughout our nation to join with us in a broad-based coalition of concern. The pernicious virus of hatred must not be allowed to spread." Describing the tactics of some of the groups, Mr. Zeskind, whose agency monitors the activities of the Ku Klux Klan and similar bodies, said:

"Over the last five years the level of organizing activity by racists and anti-Semites has steadily increased. They have taken advantage of the crisis in rural America and used that crisis to put forward their own political agenda."

"They have used both the more flamboyant tactics of paramilitary training and hate-mongering," continued Mr. Zeskind, "as well as the established political tactics of base-building. Most successfully of all, they sell farmers a faulty understanding of legal procedures: they talk of what they call a 'Christian understanding of common law,' and go from there to a 'Christian understanding of the Constitution and civilization,' and before long, while convincing farmers that they are offering them a simple way out of their legal problems, they have moved on to talk of the impending 'Jewish destruction of Western and Christian civilization.'

"In this way they move down a slippery slope from simplistic legalism to out-and-out Nazism."

Mr. Kelly, detailing what the Kansas Bureau of Investigation has learned of specific groups, said that one of them, the Survivalists, "urges the stockpiling of weapons, food, ammunitions, and explosives in Survivalist bunkers, and some of their leaders urge their members to take violent action against Jews and racial minorities."

Another group, Posse Comitatus ("Power of the County"), Mr. Kelly continued, "has as its philosophy simply a broad spectrum of racial, ethnic, and government issues singled out by the extremist and hate groups and offered as a smorgasbord for bigots."

While the ideas of these groups are dangerous, Mr. Kelly said, "they have not been received with open arms by our communities, and we believe these beliefs and actions are repugnant to the vast majority of our farm and rural population."

Moreover, he continued, "our intelligence information in areas where there have been terroristic activities indicates that the people carrying out these activities among the farmers are seldom farmers themselves. We believe the members of our farm population are discerning individuals who reject extremist viewpoints for what they are."

Mr. Terry, a dairy farmer who is active in several farm organizations and was named by Esquire magazine as one of its "outstanding men under 40" in 1984, urged that the problem be attacked at-what-he considered its roots: the farmers' economic problems, and their isolation.

"Farmers across the country and particularly in the Midwest," he said, "are now facing a greater economic upheaval than any we have seen in more than half a century. Because of economic dislocation, the loss of farms, and the financial pressures that farmers and their families are under, there is an atmosphere of despair and hopelessness, and in this atmosphere many farmers are blindly grabbing at anything that seems to provide an answer for them.

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"They are thus ripe for the manipulations of right-wing groups which provide simplistic answers, conspiracy theories, and bogus legal practices that will supposedly solve the farmers' very serious difficulties.

"The problem is that these farmers have little or no contact with other segments of society or with mainstream media, and so they are prey to these manipulations."

Nevertheless, continued Mr. Terry, "although the right-wing threat in rural communities is the greatest it has been in a long time, I think the farmers' progressive movement has a much broader base, and the best hope for combating the right-wing anti-democratic movement lies with the more progressive forces.

"I think the best route for dealing with the anti-democratic groups is to deal with the real problems facing farmers, and to work to unite farmers with city workers, with minorities, and with other people in our society who are likewise facing problems and suffer from a lack of political power."

Also focusing on the farmers' plight, and suggesting both political and educational solutions, Bishop Dingman said:

"Desperate people will look for scapegoats. Farmers are desperate. Therefore they are psychologically and emotionally prey to the hatemongers who would blame the devastating farm crisis on 'Jewish bankers.' There is of course absolutely no truth to this charge, and the obvious solution is twofold: first, remove the occasion for the hatred by giving the farmers a just price for their produce, as called for in the 1985 Farm Reform Act (the Harkin bill); and secondly, engage in a strong educational program to dispel the notion of the so-called 'Jewish conspiracy of bankers' allegedly trying to take farms away from family farmers."

Also, continued Bishop Dingman, "we must unmask groups -- like the one that calls itself Christian Identity -- that make a mockery of Christianity by calling themselves Christian while spreading a patently unChristian message. The Christian faith is love for one's neighbor, and these groups engender only hate."

Sounding a similar theme, Reverend Manworren warned that "while the far right still represents a fairly small movement in the Midwest, it is a movement that must be taken in all seriousness," and he added:

"American rural life is undergoing momentous change which seems clearly beyond the control of individual farmers or even farm communities. The sense of helplessness, rage, and despair created by these changes makes people vulnerable to explanations that seem to fix blame and promise hope.

"But people of faith know that hope never lies in the cultivation of fear, hatred, suspicion, or scapegoating. Those strategies, which are the methodology of the far right, always lead to the destruction of community and thus the very resource necessary to a constructive future. Hope lies in the direction of a reconciled community that recognizes its common plight and its common future."

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people everywhere.

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BACKGROUND REPORT ON RACIST AND ANTI-SEMITIC ORGANIZATIONAL INTERVENTION IN THE FARM PROTEST MOVEMENT

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Copyright 1985 Center for Democratic Renewal Far-right racist and anti-semitic organizations and individuals are currently engaged in a campaign across the rural Midwest. They are using a variety of organizational techniques to gain converts to their cause. Their activity has spread to an ever wider strata of the rural population and has become increasingly more sophisticated in the last several years. This campaign has tried to bring its message of hate and scapegoating from the extremist edges of society into the mainstream of political and social life. In many instances they have attempted to dress their anti-democratic message in the clothes of concern for family-style agriculture. Unfortunately, there is evidence that this campaign has had some success.

Because it is difficult to develop a strict quantitative analysis of a movement that operates essentially in secret, exact numbers on the various organizational efforts do not exist. It is our estimate that the racist and anti-semitic movement has between 2,000 and 5,000 hard-core activists in the Great Plains-Midwest, and between seven and ten sympathizers for each While the potential for this cancer in the democratic activist. fabric of our country to grow is great, a very real danger already exists. Stockpiling of weapons and ammunition is an increasing phenomenon. And the speed with which potential danger turns to real tragedy is exemplified by the killing of two Federal Marshalls by Posse farmer Gordon Kahl, Kahl's own subsequent death in 1983, the death of Nebraska farmer Art Kirk in a shootout in 1984, and the torture and murder of a five year old child and a 25 year old man by a Posse leader on a Nebraska farm in 1985.

It is important to differentiate between the Posse Comitatus and the Posse-type organizations that have deliberately sought to win a mass following, particularly among distressed farmers, and groups like The Order that self-conciously repudiate trying to win a mass following among white Christians. The arrests this past Spring of members of The Order and the subsequent confessions of a number of the leading members has done significant damage to that section of the neo-nazi movement, although it has not put an end to it. However, the racist and anti-semitic organizations that are attempting to win a following among farmers have been relatively unaffected by these arrests and confessions. Instead, their growth is more heavily affected by their own political savvy and the economics and politics of the farm protest movement as a whole. For example, the auccess democratic organizations who have pioneered efforts to combat of the racista, like the Prairiefire-Iowa Farm Unity Coalition and the North American Farm Alliance, has provided distressed farmers with real alternatives to the racists and anti-semites.

In this background document we have delineated the major organizations and individuals that are a part of this antisemitic campaign in the Great Plains - Midwest. We explain where they have come from, what they are doing, and how they are doing it. And we have explored the successes and the limitations that this racist movement has had.

BACKGROUND EVENTS

Serious efforts by Far Right organizations to intervene in the current farm protest movement began in the late seventies. In 1978 Lyndon LaRouche's cult began actively courting members of the newly formed American Agriculture Movement (AAM). LaRouche set up side-caucus rooms at AAM National Conventions and founded a short-lived enterprise, the Parity Foundation, in an effort to win farmer recruits. He met with limited success.

After Missouri farmer Wayne Cryts took his soybeans out of a bankrupt grain elevator in the Spring of 1981 the farm protest movement began to spread. The anti-semitic Liberty Lobby jumped in with both feet and began to cover events on a regular basis. In May 1982 the Liberty Lobby's weekly tabloid, The Spotlight, carried an effusive interview with Cryts from his Arkansas jail cell. By then conspiracy theories were rampant at the AAM "Grassroots" office in Campo, Colorado. During the Summer 1982 the Posse Comitatus made a serious organizing effort in Western A para-military training excersize conducted by long-Kansas. time neo-nazi leader Bill Gale in Weskan, Kansas attracted "Grassroots" Spokesman Alvin Jenkins. Radio station KTTL-FM in Dodge City began to broadcast regular "sermons" by Bill Gale and Wickstrom was the self-proclaimed Director of Jim Wickstrom. Counter-Insurgency for the Posse Comitatus. He had already had a number of altercations with law enforcement officials in his home In January, 1983, 250 farmers tried to state of Wisconsin. prevent the foreclosure of AAM leader Jerry Wright's farm in Springfield, Colorado. Wright made his Posse sympathies widely known, and told the press he was a member of the Farmers Liberation Army.

By the Summer of 1983 the Far Right forces around Lyndon LaRouche worked in tandem with the forces around <u>The Spotlight</u> auccessfully enough to become a factor in the split between AAM, Inc. and AAM Grassroots. By that time AAM had lost a lot of its organizational momentum and no one organization could claim hegemony over the developing militance of the farm protest movement. Democratic-minded organizations began a serious effort to win adherents among the new generation of farmer-activists. They met with some limited successes also. In recent years the Far Right has retained a number of its initial AAM cadres, but it has lost the special place it once had in the AAM.

BACKGROUND OF THE POSSE COMITATUS

The Posse has been known variously as the Sherriff's Posse Comitatus, the Christian Posse, and a number of other close derivatives. For simplicity's aske we will refer to it as the Posse. Although it was begun in 1969 by a former Silver Shirt member in Portland, Oregon the Posse didn't really begin to grow until 1973. In an Federal Bureau of Investigation report in September, 1976 the Posse was described as "a loose-knit national organization." The FBI report said "Investigation has determined

that there have been 78 known SPC chapters ...during the last two years...in 23 states...Generally speaking, the Posse appears to draw rural people...the movement does not appear to be declining...the movement will, in all likelihood, increase in certain sections of the country."

Posse philosophy is heavily weighted by its own The interpretation of the U.S. Constitution and political tracts from the time of our country's founding. They believe that the country is not rightfully a democracy at all, but a Christian Republic and that the Constitution is solely derived from a divinely-inspired Bible. They believe that most statutory law is "unconstitutional" and that what they call Christian Common Law is the ultimate authority. Posse members believe that the only consitutional form of money is gold or silver. They believe that Federal Reserve System and the income the tax are unconstitutional. As a result many Posse members became involved in disputes with the IRS and other government agencies. Some observers regarded the Posse as a tax protest group, even if just a militant one.

However, since Bill Gale and his Identity ministry in Mariposa, California were part of the Posse's organizing efforts from the very beginning, there was a hard hate-filled edge to the quaint theories about the Constitution. Posse theories about gold and silver were cross-fertilized with Identity's beliefs that the Jews were literally Children of Satan, the people of color were "pre-Adamic", and that white Christian Aryans were the "Lost Sheep of the House of Israel" and that America was the Biblical Promised Land. Identity members began to collect weapons and ammunition in expectation that the Biblical "End-Times" are near.

Posse leader James Wickstrom wrote a pamphlet in the late seventies called "The American Farmer: 20th Century Slave." In the pamphlet Wickstrom wrote that the Jews controlled America and that was the reason agriculture was in a decline. The Posse regularly peddled the most virulent kind of anti-semitism. And targeted their efforts at the increasingly desperate they farmers. When the sequence of events around Gordon Kahl began in Winter 1983 they became widely known as a the neo-nazi In the period after Kahl was killed Posse groups organization. began to increasingly identify themselves by other names. In 1985 it is difficult to find anyone who will openly admit to being a Posse member. Today it is more accurate to call these organizations "Posse-type" groups. There are a wide variety of Posse-type groups active around the farm protest. Some call themselves America First, others the Educated Citizens of Such and Such. But they all have the same anti-semitic conspiracy theories at the basis of their beliefs.

Identity theology binds the Posse-type groups to other sections of the neo-nazi movement in the United States. Important sections of the Ku Klux Klan, the Aryan Nations, and other groups have adopted Identity theology. Identity beliefs

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form an important part of the Far Rights critique of the New Right, including ministers like Jerry Falwell.

THE FEDERAL RESERVE

The Federal Reserve System has been one of the principal targets of the Far Right for over thirty years. But until recently it did not occupy a place on the Far Right agenda any more important than opposition to the income tax, which was viewed as an instrument of "communist" domination. But the high interest rates that began to harden in the economy during the late 1970's provided the Far Right with an opportunity to seize the Federal Reserve as a potentially popular issue. As the agricultural crisis of the eighties developed the Far Right made every effort to make the Federal Reserve a cutting edge issue for their work with farmers. In a typical article in the March 25, 1985 edition of The Spotlight Ruth Nichols wrote,

"...I realized I had vital information of a horrendous premeditated plot to rob farmers of their land. The dimensions of this dastardly scheme stagger the imagination; so cunningly conceived and so cleverly executed...that not a breath of scandal has been directed toward the perpetrators, the Federal Reserve System."

Ruth Nichols, herself, is a good illustration of the way that the Federal Reserve issue cuts across the farm issue. Nichols is the founder and publisher of Farm Tempo U.S.A., a quarterly newspaper devoted to agricultural issues. She is identified in The Spotlightas the editor and publisher of the official publication of Redeem Our Country, an organization which is a broad united effort of the Far Right that organizes against the Federal Reserve. But Farm Tempo itself is not identified with the Far Right, although many of the Far Right's issues and tactics are found in its pages. Instead, Farm Tempo represents itself as a mouthpiece for all of the farmer activist movements. In that regard Nichols is illustrative of the attempt by Far Right activists to pass themselves off as legitimate parts of the farm protest movement, and succeeding.

THE "SOFT" POSSE-TYPE GROUPS

The April 85 issue of <u>The Upright Ostrich</u> was devoted to the farm crisis. In an article entitled "No Farmers, No Food" the <u>Ostrich</u> begins to lift the veil of who they consider the "real" forces are behind the Federal Reserve. They quote a book by Eustace Mullins titled <u>The World Order: A Study in the Hegemony</u> of Parasitism.

"The Rothschilds have always controlled the MORGAN and ROCKEFELLER operations as well as the foundations set up by these front men to control the people of the United States...The Rothschilds rule the U.S. through their foundations, the Council of Foreign Relations, and the FEDERAL RESERVE SYSTEM, with no

serious challenge to their power ... "

The Ostrich is a periodical that associates itself with the protest movement and the campaign for "honest" tax or "constitutional" money. The issue devoted to the farm crisis also carried a large page ad for a standard text of the Posse Comitatus, Anderson on Sheriffs. It is typical of the literature that links the farm crisis to the Federal Reserve and the Federal Reserve to anti-semitic conspiracy theories. The Ostrich also advertises its own packet of materials to "STOP FORECLOSURES" for only \$45. In the same issue they plug Conrad LeBeau whose Patriota Information Network newsletter regularly carries information about "legal karate kits" to stop farm foreclosures.

LeBeau's widely circulated newsletter also targets the Federal Reserve System and "un-constitutional" money as the source of the current farm crisis. However LeBeau's conspiracy theories are the "soft" kind, and direct discussion of an "International Jewish Conspiracy" is not found among his advice for pro-se legal procedures and land patents as methods to stop farm foreclosures. In fact, LeBeau, who occassionally makes speaking tours across the Farm Belt, markets a whole range of legal information about credit, trial discovery, bankruptcy options and, of course, the "constitutional" basis of gold and silver money. These printed packets are sold along with video and audio cassette tapes. In addition, LeBeau promotes various "seminars" by himself and others that are marketed to desperate farmers. However, the politics behind the "legal karate kits" occassionally slips out. For example, LeBeau's July newsletter carried a small panagyric to the recently departed Sheldon Emry. "Pastor Sheldon Emry died of heart failure on...June 6, 1985...We salute you, Pastor Emry, for your dedication and life's long work and our prayers are with you as you enter Yahweh's kingdom." Emry was a long time Identity minister. His booklet "Billions for the Bankers, Debts for the People" has been widely circulated across the Farm Belt ever since it was published in 1982. In it Emry said "Germany issued debt-free and interest-free money from 1935 and on, accounting for its startling rise from the depression to a world power in 5 years. Germany financed its entire government and war operation from 1935 to 1945 without gold and without debt, and it took the whole Capitalist and Communist world to destroy the German power over Europe and bring Europe back under the heels of the Bankers."

However LeBeau is careful not to directly associate himself with the raciat views of Christian Identity. In his August '85 newsletter he says, "I do not share in the philosophy of those who want to ship all the black's to Africa and the jews (sic) to Israel. These people are just as much God's children as we are. While it is true that most of the international bankers call themselves jews (sic), it is not true that all jews (sic) are international bankers." Instead, LeBeau's role is to provide the information that embroils farmers in phoney legal strategies over a long enough period of time that they become full-fledged recruits to the Far Right.

Both the Upright Ostrich and LeBeau's newsletter are similar to a bold antisemitic organizing project known as the National Agricultural Press Association (NAPA). Although Rick Elliott from Brighton, Colorado is the principal figure in NAPA, it is an organization with chapters dotted across the United States. Elliott originally published a tabloid newspaper, The Primrose and Cattlemen's Gazette. The Gazette claimed a readership of 40,000, although our guess is that figure was inflated for the benefit of potential advertisers. And the Gazette carried ads for stock sales, implement dealers, and other agriculturally It also carried articles of anti-semitic drivel related news.. written by Elliott himself as well as his "International Director" Bud Farrell. In addition the <u>Gazette</u> carried a serialized version of "The Hidden Tyranny" and an article entitled "How the Jewish Question Touches the Farm" from Henry Ford's old anti-semitic tract The International Jew. Perhaps even more importantly the Gazette carried ads for the neo-nazi organizations, the Aryan Nations and the National Alliance. At the time Elliott was publishing the Gazette he had hired David Eden Lane as a guard for his building. Lane is a self-avowed Klansman who is currently on trial, along with other members of The Order, for a wave of armed robberies, murder, and other criminal acta.

During the Fall 1983 Elliott began criss-crossing the farm belt with a loan franchise acheme. Wild rumors about the aources for large sums of money at fantastically low interest rates followed Elliott across the Midwest. At every available opportunity he would sell NAPA memberships for \$30 a piece. Chapter rights went for \$500 and sub-chapter rights for \$100. Despite promises about the availibility of loan money that suckered desperate farmers at practically every meeting, none ever appeared. Elliott also promoted the ever-popular pro-se legal strategies and land patents to his audiences. Like LeBeau and a half dozen others NAPA sells canned legal briefs and brought people to Brighton for seminars on "constitutional law" and "constitutional money."

Elliott developed a significant base among sections of the farm protest movement. At the time he was still National Spokesman for Grassroots AAM, Alvin Jenkins urged readers of the defunct <u>American Agriculture News</u> to subscribe to the <u>Gazette</u>. Elliott also shared the speakers platform with other members of the Far Right. For example, he spoke with Lyndon LaRouche at a forum organized in Unadilla, Georgia by that states AAM leader in November 1983. He was still doing the same kind of thing a year later in Minnesota.

Nebraska farmer Arthur Kirk was perhaps Elliott's most famous NAPA member. He and his wife Delores were NAPA organizers around their home territory in Grand Island, Nebraska. Arthur Kirk died in a shootout with a SWAT team at his farm in November, 1984. During the Summer 1985 Deloris Kirk was still peddling her anti-Jewish conspiracy theories on a speaking tour of small towns

in western Iowa.

Most alarmingly, Elliott was able to continue to draw large crowds thruout the Fall of 1984 even after a Rochester, Minnesota newspaper revealed that Elliott had a criminal background going back to the early sixties and after he was indicted for grand larceny in cases involving his own supporters. In fact, Elliott is now scheduled to go to trial in December, 1985 for stealing over 150,000 from his closeest associates, including large sums from his erstwhile "International Director" Bud Farrell. Despite his legal difficulties Elliott has managed to publish two issues of his new newsletter, The Grass-Roots Courier, in 1985.

THE LAROUCHE CULT

Unlike the Posse-type organizations with their loose-knit. structure and plethora of small circulation newsletters, the Schiller Institute is part of a well-oiled, highly sophisticated political machine. The Schiller Institute was created in 1984 as a front for Lyndon LaRouche and his cult, the National Caucus of Labor Committees. LaRouche has also operated thru a group he calls the National Democratic Policy Committee. The name has confused many unsuspecting people into believing that the group is a legitimate part of the Democratic Party. In fact, LaRouche ran in the Democrats' presidential primaries in both 1980 and 1984. LaRouche wound up running as an independent in the Fall of 1984 and spent over six million dollars in his campaign. The NDPC fielded over 2,000 candidates across the nation thruout the election season at a cost estimated to be over twenty million dollars.

Both the NDPC and the Schiller Institute have made a significant effort to recruit farmers. They have adopted parity farm prices and defense of family farming as part of their platform. LaRouche picked a Mississippi farmer, Billy Davis as his running mate in 1984. Don Scott, a farmer from Champaign County, Ohio won the Ohio 7th Congressional District Democratic primary as a LaRouche supporter. Davis continues to serve as the coordinator of the farmer-organizer network inside the LaRouche camp.

LaRouche organizers are more likely to stress literature distribution and local election campaigns than their friends in the Posse. But they all share the same enemies: the Federal Reserve, the International Monetary Fund, the Trilateral Commission, and the "conspiracies" behind them.

THE POPULIST PARTY

The Populist Party contains within itself all of the major political elements that are present thruout the Far Right effort among farmers and the rural population. And although the Party is plagued by internal difficulties as well as other difficulties

attendant upon its "third party" status, some of the Populist's most succesful organizing is going on in the rural Midwest.

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The Populist Party was formed in the Spring of 1984 as 8 joint effort centered around the Liberty Lobby and the remains of the American Independent Party. The guiding hand inside the Party has been the Liberty Lobby's long-time racist and antisemitic leader, Willis Carto. Carto edited and wrote the major portions of a book that has been the Party's bible, Profiles in and has excersized a direct influence on the Party's Populism, day-to-day affairs thru both his role in the Party's National Executive Committee and his control of the weekly tabloid, The Spotlight. The Spotlight has served as the Party's major voice since the Populist's inception, and it claims a circulation in excess of 300,000. Literally tens of thousands of Spotlights are mailed into the Midwest from the Liberty Lobby's Washington D.C. headquarters. The Populist Party's first Chairman was long-time Mississippi Klansman Robert Weems. Klansmen, Posse members, and other neo-nazis are peppered thruout the organizational core of the Populists. (For a complete analysis of the Populist Party from its inception thru October, 1984 see It's Not Populism, available from the Center for Democratic Renewal, formerly the National Anti-Klan Network.)

The Party has had its share of internal difficulties. Fred the current Chairman, is the Party's third in eighteen Siepold, Former Olympic champion Bob Richards, who was the short months. Party's Presidential candidate in 1984, had a falling out with the Party leadership in the middle of the campaign and left soon The Party's Alabama affiliate, the Alabama Conservative after. Party, also left, amid charges that the Party was controlled by hard-core racists. The Kansas Conservative Party also left, taking with it the state Chairman, a former university professor. The Kansas state organization is now led by Keith Shive, the self-proclaimed leader of the Farmers Liberation Army. At least part of the dispute in Kansas centered on the Party's platform, which includes a call for parity agricultural prices. Thruout 1985 The Spotlight carried stories of the Party's organization and re-organization in different states. Some of the Party's difficulties lay in the un-democratic way it handles its internal And some of the difficulties stem from trying to affairs. maintain its ideological core on the one hand and projecting itself as the modern day incarnation of Jefferson, Jackson, and Bryan on the other. For example, the pathetically small Missouri state party had its convention shortly after the police had disarmed the Covenent, Sword, and Arm of the Lord encampment, and there was no wide-spread agreement with the State Chair's condemnation of the armed Identity camp. Former Klansman and neo-nazi Ralph Forbes has led a tendency in the Party that calls for abandoning the attempt to conceal its members racism. Nevertheless, in 1984, the Populist Party attracted almost 64,000 votes in the fourteen states it was on the ballot. Within the ranks of the marginal third parties, their showing was very respectable. They spent a little over one million dollars in the presidential campaign, most of that went to advertising in The

<u>Spotlight</u>. The LaRouche presidential campaign spent over \$5 million more and received only 14,000 more votes. Our conclusion • is that despite its apparent weaknesses the Populist Party represents the most serious effort on the Far Right to capture the constituency demonstrated by George Wallace in 1968.

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The Populist Party has attempted to gain the support of family farmers from its inception. One passing reference in <u>The</u> <u>Spotlight</u> referred to farmers and independent truckers as the "cutting edge" of populism. In the Party's 1984 Platform they promised "price parity to family farmers but not agri-business corporations or absentee owners." Populist Party organizers show up at most farm protest rallies to hand out literature and buttonhole people. At a number of the more important rallies the Populists have been able to speak from the platform along with other farm leaders.

A major Party effort is currently underway in Iowa. Iowa is home state of Don Kimball. Kimball is a member the of the Party's National Executive Committee and their Midwest Regional Coordinator. He served two terms as a Republican member of the Iowa House in the late Fifties. In 1978 he was sentenced to three years in jail after pleading guilty to two counts of fraud involving the planned purchase of a bank. The Party's State Chairman is Betty McConkey. In 1970 McConkey was sentenced to five years in jail and fined \$5,000 after being found guilty of bilking a Minnesota farmer out of \$180,000. With Kimball and McConkie at the helm, the Iowa Populiat Party has filed suit against the Federal Reserve Board in United States District Court. They've charged the Board with fraud, conspiracy, and the intentional infliction of emotional distress. The Party claimed to be filing the suit on behalf of 100 of its farmer members. And the Party's Vice Chairman for Agriculture, Nebraska farmer Rolland Victor, is attmepting to spread the suit to other states. lawsuit is a clever effort to direct farmers organizing The efforts at one of the Far Right's main targets, the Federal Reserve. And the literature that Kanaas State Populist Chairman Keith Shive circulates claiming that the Federal Reserve is owned by the "Rothschilds...Lazares Brothers...Israel Moses Seaf of Italy ... " is not far behind.

The Party's organizing efforts in Iowa have not gone unrewarded. Attendance at the Party's State convention in April 1985 jumped to 120 from the previous September when 80 people attended the state organization's founding meeting. And in a hastily held emergency election in September 1985 Populist farmer Johnny Vogel was able to get between 15% and 40% of the vote in six precints in the state's Senate District 45.

The constellation of forces around the Liberty Lobby, <u>The</u> <u>Spotlight</u>, and the Populist Party sometimes has difficulty keeping up with the fast pace of events that surround the farm crisis. For example, in the <u>The Spotlight's</u> June 3, 1985 edition Don Kimball said the Farm Policy Reform Act would "create more government interference, more enslaving loans at high interest

rates" and called one of the Bill's sponsors, Tom Harkin a "socialist and an opportunist...a tool of the Eastern International Establishment." However, after it became apparent that major sections of the farmers' movement supported the Bill the September 2, 1985 Spotlight carried a favorable review of the Bill, and without mentioning Harkin, claimed it was the "most promising" of the Bills currently in Congress. However, the significance of this constellation of forces continual effort to intervene in the farm crisis should not be underestimated. After reading several issues of The Spotlight claiming that the Nazi Genocide of the European Jews was a Hoax, that foreign aid to Israel prevents farmers from receiving economic justice, and that the Federal Reserve is controlled by "Interenationalists" seeking to disenfranchise farmers the message becomes clear. And despite protestations by the Populist's that they are "anti-zionist" but not "anti-semitic" they openly mimic the Nazis by claiming in Carto's book Profiles in Populism that zionism is, "A secular conspiratorial scheme...which, allied with the power of the suprcapitalists, effectively controls all aspects of Western political, intellectual, religious and cultural life.

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Despite whatever differences may occur over strategy and tactics the Populists' vision of America is not, in the end, fundamentally different from the Aryan Nations and The Order's war against ZOG (Zionist Occupation Government). In fact, the attempt to win a mass base for their philosophy among economically distressed farmers makes the "soft-sell" approach a greater long term danger.

CONCLUSION

In the past five years racist and anti-semitic groups have been able to honeycomb the Farm Belt with an organizational infrastructure. Using the tactics we have described above they have become stronger each year as the farm crisis deepens. Although their growth has not been a straight line projection, our estimate is that the coming year will bring more recruits into their ranks. In a number of geographic areas they have been able to surpass the level of organization associated with an infrastructure and have developed a real "mass" following. Two or three dozen members in a rural county amount to a significant force.

The Center for Democratic Renewal believes that the cancer of racism and anti-semitism must be actively opposed in order to prevent its further spread. If allowed to take hold among vulnerable sections of the rural population, the whole body politic can eventually become threatened.



STATE OF KANSAS

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ATTORNEY GENERAL

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STATEMENT OF KANSAS ATTORNEY GENERAL

ROBERT T. STEPHAN

To be delivered by: Thomas E. Kelly, Director Kansas Bureau of Investigation

September 20, 1985

I am pleased Tom Kelly, the director of the Kansas Bureau of Investigation, can be present to assist in informing the public of our fight against anti-Semitic groups in our nation. As Kansas attorney general, I have been deeply involved in the investigation and exposure of groups that preach hatred toward individuals based upon their race, creed or color.

As a result of the 20/20 segment, "Seeds of Hate," I want to express my concern that farmers were depicted as if they were leading a group of anti-Semitic organizations. That is a great stretch of the truth and the imagination. As one of the most active attorneys general in this country in regard to the investigation and exposure of the Posse Comitatus and other such hate groups, I am very much aware of their existence and watchful of their actions.

Kansas farmers are not the mainstay of groups such as the Posse Comitatus. The farmers of our state and nation are, and Statement of Robert T. Stephan September 20, 1985 Page 2

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always have been, the mainstay of freedom, and their love of this country and its people is as rich as the earth they farm. I note, in particular, a scene in the 20/20 segment that showed a rather tumultuous farm foreclosure sale, leaving the impression that it had something to do with anti-Semitism and the Posse Comitatus. Again, nothing could be further from the truth. I can assure you the frustrations that were displayed resulted from depressed farmers and not as a result of some underground hate organization.

It is true that some groups such as the Posse Comitatus; The Covenant, The Sword and The Arm of the Lord; The Aryan Nations, and others are many times found in rural areas. But to draw such a parallel between these groups and farmers is wrong. More often than not, I have found that members of these hate groups have no direct connection with the farm, but are in rural areas because they think it is a better place to conduct their paramilitary activity and to store arms and ammunition.

Today, many farmers are facing serious economic problems. Many are fighting for survival. They may be angry and they may blame politicians for their plight, but they do not blame a race or religion. Farmers are no more associated with anti-Semitic hate groups than are nonfarmers. The American people should not be misled.

- 21. THE CRUSADER 22. THE CRUSADER CONT.
- 23. HELICOPTER ASSAULT SUCCEDES
- 24. HELICOPTER ASSAULT CONT.
- 25. PRESS RELEASE BY LOUIS BEAM
- 26. PRESS RELEASE CONT.
- 27. MONUMENT TO BE ERECTED
- 28. CKKKK DISBANDS
- 29. LIBERTY NET BUGGED
- 30. VALIDATION INFO

(T)ITLES, (R)EAD, (Q#%%T

- 31. WHITE PATRIOT PARTY INFO
- 32. IDENTITY
- 33. \$25000.00 REWARD!!!
- 34. A SORRY BUNCH
- 35. UNDELIVERED FEEDBACK

(T)ITLES, (R)EAD, (Q)UIT: R

(1-35, LAST=0, QUIT=Q) READ MSG.#35

MESSAGE #35: UNDELIVERED FEEDBACK (SPACEBAR QUITS MESSAGE)

MSG LEFT BY: STEPHEN MILLER DATE POSTED:

THOSE OF YOU WHO LEAVE FEEDBACK MUST SIGN OFF CORRECTELY, (OFF) OTHERWISE YOUR MESSAGE IS ERASED AND AND I DON'T RECIEVE ALL THOSE MEANINGFUL COMMENTS THAT SOME OF YOU ARE WONT TO LEAVE!

(1-35, LAST=35, QUIT=Q) READ MSG.#34

MESSAGE #34: A SORRY BUNCH (SPACEBAR QUITS MESSAGE)

MSG LEFT BY: THE FRIEND DATE POSTED:

SEEMS LIKE I QUIT THE KLAN IN LAKEWOOD A COUPLE YEARS BACK CAUSE JACKASS WILKENSON BROUGHT IN A NEW KLEGAL AND THAT PUSSY DISRUPTED ALL THE WORK THAT WAS ACCOMPLISHED IN S.CALIF AT THE TIME! THE FOOL CAUSED 4 KLAVERNS TO DIS-BAND AND 2 KLEGALS DOING GREAT WORK TO QUIT ALTOGETHER! 2 YEARS AGO I MOVED TO THE MOUNTAINS HERE IN SOUTHERN OREGON AS A SURVIVALI T.WHILE NOT IN ANY GROUP NOW-I HAVE ORGANIZED ONE HELL OF AN EX-NAM COMBAT VET GROUP INTO AN ORGANIZATION THAT TAKES ACTION RATHER THAN MOURNS THE SISSYS THAT PUBLISH THE KLANSMAN IN LOUISANNA! THE PATRIOTS IN IDAHO HAVE THE RIGHT INFO-NOW IF THE DECT

LIBERTY NET COMPUTER BULLETIN BOARD

VETS APPEAL

by Louis Beam Klan leader and "ambassador at-large" for Aryan Nations

, PLEASE...

START LISTING TITLES WITH #1

1.	NOTICE TO ALL ARYANS
2.	AT LAST UNITY!!!
з.	ESSAYS OF A KLANSMAN
4.	FROM THE MOUNTAIN
5.	WHO IS THE U.S. RUN FOR?
б.	1984 IS HERE FOR CANADA
7.	NATION IS RACE!
8.	MORRIS DEES QUEER
9.	JOKE OF THE 20TH CENTURY
10.	FROM INSIDE CANADA
(T)	ITLES, (R)EAD, (Q)UIT: T

11. FROM INSIDE CANADA CONT. 12. BARBED WIRE IN CANADA 13. LIBERATE TEXAS 14. LIBERATE TEXAS CONT. 15. YOUR TAX MONEY AT WORK 16. KLAN'S FORMER CHIEF ON T.V. 17. MONEY YES - WORK NO on un ron OCVED

BIOGRAPHY OF MOST REVEREND MAURICE J. DINGMAN - BISHOP OF DES MOINES, IOWA

Maurice John Dingman was born in Southeast Iowa near the town of St.Paul on January 20, 1914, the son of Theodore J. and Angela Dingman. As a boy in the St. Paul Community Bishop Dingman attended St. James parochial school, one of the oldest in the State having been established in 1855. He later attended St. Ambrose Academy and St. Ambrose College in Davenport from which he graduated in 1936.

Bishop Dingman pursued his seminary and theological studies at the North American College in Rome where he was ordained on December 8, 1939. In 1940 he received a licentiate degree in Sacred Theology from the Gregorian University in Rome.

Following his ordination Bishop Dingman taught at St. Ambrose Academy from 1940-1943. He served as diocesan vice-chancellor from December, 1942 until his appointment as Chancellor in 1953. He received his degree of licentiate in Canon Law at the Catholic University of America in Washington, D.C. in 1945. He served as diocesan superintendent of schools from 1946 to 1953 and as Principal of Hayes High School in Muscatine from 1950 to 1953.

Bishop Dingman was appointed Chancellor of the Diocese of Davenport in 1953 and held that post until his appointment as Bishop of the Diocese of Des Moines 1968. During his years as Chancellor he also served as Chaplain of Mercy Hospital in Davenport for 14 years and one **year** as Chaplain of the Carmelite Monastery in Bettendorf. During this time he also served as Diocesan Director of the Society for the Propagation of the Faith.

Bishop Dingman was appointed sixth Bishop of Des Moines on April 2, 1968, and succeeded the Most Reverend George J. Biskup.

Bishop Dingman has been actively engaged in the work of the Church at the national level. He has served on a number of the Bishop's Committees of the National Conference of Catholic Bishops and the United States Catholic Conference. Among these are: the Committee on Education; the Pernament Diaconate Committee; the Bishop's Liaison Committee with the Major Superiors of Religious Women; the Campaign for Human Development and the Bishop's Committee on Health Affairs, USCC. In this latter capacity he has addressed many national conventions in the Health and Chaplaincy field.

In the Des Moines area Bishop Dingman has worked closely with other denominational leaders to support ecumenical projects. He was instrumental in the formation of the Iowa Inter-Church Forum, and currently serves as its president. He has been the Catholic recipient of the National Conference of Christians and Jews award.

Bishop Dingman hosted Pope John Paul II on his 1979 visit to the United States. The Bishop invited the Holy Father to come to Rural America to highlight the concern of the Church for rural issues. He also actively participated in welcoming the Archbishop of Canterbury, Robert Runcie, to Iowa in 1981.

Bishop Dingman has a long standing commitment to issues of land and agriculture. He has served as president of the National Catholic Rural Life Conference, and has given testimony to congressional committees.

He has been instrumental in drafting the Food and Agriculture section of the Catholic Bishops Pastoral on the Economy.

The Bishop was one of the major speakers at the National Farm Crisis Rally in Ames, Iowa in February, and was one of the six person chosen by NBC Television to respond to President Reagan's State of the Union address in January of this year.

The Bishop has always been active in other civil and social concerns. He has headed a task force on correction facilities for Polk County and has been involved in projects which study the needs of correctional institutions. He has been involved in labor...concerns of the poor... and issues of war and peace.

The motto chosen by Bishop Dingman for his coat of arms - "Ecclesia Agricultura"-is from the Second Vatican Council's Constitution on the Church. Through this choice Bishop Dingman pays tribute to the main resource of the State of Iowa, namely, the land. The term is figurative and needs expansive translation in English: "The Church is a piece of land to be cultivated."

85-964-48

THOMAS E. KELLY is a native of Topeka, Kansas where he attended public schools and subsequently attended Washburn University. His college attendance was interrupted by World War II, while he served as a pilot in the U.S. Army Air Corps with the rank of 1st Lieutenant.

At the conclusion of the war he returned to Washburn University and entered the School of Law and graduated in 1948. He was elected to the Sagamore Honor Society. He received a BA degree in political science and a Juris Doctorate degree from that University.

1948 he entered the Federal Bureau of In March Investigation as a Special Agent and subsequently served in Pennsylvania, New Jersey, and Kansas as well as a special assignment in Washington, D.C. During this period of service he also participated as a legal officer and law enforcement instructor for the FBI. In 1976 he retired from the Federal Bureau of Investigation and served as the Executive Director of the Governor's Committee on Criminal Administration for the State of Kansas which agency served as a planning unit for the Criminal Justice System in the State of Kansas. While engaged in this capacity he served two terms on the Executive Committee for the National Association of State Criminal Justice Planners. In 1979 he resigned as Executive Director of the Governor's Committee to accept the appointment as Director of the Kansas Bureau of Investigation, a division of the Office of the Attorney General for the State of Kansas, and continues to serve in that post.

Director Kelly recently completed a term as Chairman of the Association of State Criminal Investigative Agencies and he has held numerous positions as an officer and board member in social and governmental organizations. He has been admitted to the practice of law in all State and Federal Courts in Kansas and the U.S. Supreme Court.

85-964-54

THE AMERICAN JEWISH COMMITTEE BIOGRAPHICAL SKETCH

DIXON TERRY

Dixon Terry was born and raised on a family farm in Iowa, attended Iowa State University, and has for the past ten years operated a 240-acre dairy farm in Southwest Iowa near Greenfield. With his wife Linda and their two children, he has built an organic farming operation producing milk, corn, soybeans, oats, and alfalfa.

For the past four years, Mr. Terry has been active organizing farmers in response to the developing farm economic crisis. He currently serves as chairman of the Iowa Farm Unity Coalition, an alliance of farm, church, and labor organizations, which has emerged as the leading voice in Iowa for family farmers fighting forced liquidation. In 1984, he helped put the farm issue on the national political agenda as a delegate to the Democratic National Convention and a member of the National Platform Committee.

Mr. Terry has served this year as co-chair of the National Coordinating Committee for the Farm Policy Reform Act, a national coalition lobbying for a landmark progressive farm initiative in Congress. Mr. Terry was chosen in 1984 as one of <u>Esquire Magazine's</u> Outstanding Americans Under Forty.

85-964-52 9/13/85

THE AMERICAN JEWISH COMMITTEE BIOGRAPHICAL SKETCH

LEONARD ZESKIND

Leonard Zeskind is the Research Director of the Center for Democratic Renewal, formerly known as the National Anti-Klan Network. He is responsible for monitoring the activities of racist and anti-Semitic organizations and individuals. Besides Ku Klux Klan activities, which are concentrated in the South, his expertise covers the various neo-Nazi factions, the Aryan Nations, the Identity Church movement, and the Posse Comitatus. Mr. Zeskind, in addition to coordinating the Center's research on the racist and anti-Semitic movement as a whole, devotes particular attention to the activities of those organizations attempting to recruit family farmers in the Midwest.

Mr. Zeskind has written and spoken widely on the racist and anti-Semitic movement. He is the author of a special report published, in October 1984, by the National Anti-Klan Network and the Klanwatch division of the Southern Poverty Law Center, which exposed the neo-Nazi core of the so-called Populist Party. He is also the editor of a quarterly magazine, "The Hammer", which covers racist and anti-Semitic activity from a unique Jewish viewpoint.

Mr. Zeskind is on the Board of Directors of the Greater Kansas City Jewish Community Relations Bureau, and is chairman of the Bureau's Committee on Jewish Security and Individual Liberty. He is also a member of the Center for Democratic Renewal's Board of Directors.

The Center for Democratic Renewal has spent the last five years coordinating efforts to counter the resurgence of the Ku Klux Klan. Its programs include public education, research, community-based organizing, and efforts to influence public policy at all levels of government. It is headquartered in Atlanta, Georgia.

85-964-50 9/12/85

Donald Berwin Manworren July 1984

Name: Donald Berwin Manworren

Address: 2708 Watrous, Des Moines Iowa 50321

Wife: Elaine Karen, Teacher of Reading, Grade 7, Carlisle Public Schools, Carlisle, Iowa Children: Julia Biskowski, Susan Sinclair, and John Manworren, all married Education

Galesburg, Illinois Public Schools

Drake University, B.A. 1975 (Phi Beta Kappa)

Drake University Divinity School, B.D. (now M.Div.) 1961

Yale University Divinity School, StM. 1962 - Sociology of Religious under Dr. James Gustafson

Recent Continuing Education - School of Theology at Claremont (summer 1977)

Assumption College, Worchester, Massachusetts (summer 1980)

Yale Divinity School, Research Fellow, (fall semester 1983)

Drake University, Honorary Doctor of Divinity, 1981

Pastoral Employment

First Christian Church, Keota, Iowa

Covenant Christian Church, Des Moines, Iowa, organizing pastor

Central Christian Church, Waterloo, Iowa

Iowa Inter-Church Forum, Executive Coordinator (A state-wide ecumenical agency of sixteen member denominations - Protestant, Roman Catholic, and Orthodox)

Church Involvement (current)

-Governing Board of the National Council of Church of Christ in the USA

- -Commission on Regional and Local Ecumenism of the National Council of Churches of Christ In the USA (member of its Executive Committee)
- -Parliamentarian, Christian Church (Disciples of Christ) (Thus serve on its General Board, Administrative Committee, and the Executive Committee)
- -Board of Directors, Council on Christian Unity, Christian Church (Disciples of Christ)

-Trustee, Christian Theological Seminary, Indianapolis, Indiana

-Board of Directors, Ramsey Memorial Home, Des Moines, Iowa (A national Benevolent Association of the Christian Church [Disciples of Christ] facility)

-Regional Board, Christian Church in the Upper Midwest

Church Involvement (significant past)

-Study Panel on "The Nature of the Ecumenical Covenant and NCCC Purposes"

-Disciples Ecumenical Consultative Council

(over)

- -Chair for Section I (Unity and Overseas Mission) General Board and Administrative Committee, Christian Church (Disciples of Christ)
- -Chair for many committees, boards, and task forces for the Region of the Christian Church in the Upper Midwest

Community/State Involvement

21

-Commissioner, State Commission on Aging (appointed by Governor) 1976-1980

-Board of Directors, United Way

-President, Northeast Iowa Council on Aging

-Commissioner, Urbandale Park Commission (public election for six year term) 1966-1971.

AMERICAN JEWISH COMMITTEE BIOGRAPHICAL SKETCH

A. JAMES RUDIN

NATIONAL DIRECTOR OF INTERRELIGIOUS AFFAIRS

Rabbi A. James Rudin, the National Interreligious Affairs Director of the American Jewish Committee, works with all religious groups to secure greater understanding of Jews and Judaism and to promote good human relations among people of all races and creeds.

Born in Pittsburgh, Pennsylvania, he grew up in Alexandria, Virginia. He attended Wesleyan University, and the Rabbi completed his undergraduate work at George Washington University where he received his Bachelor of Arts degree with "academic distinction." Rabbi Rudin was an elected officer of the student government, sports editor of the university newspaper, and a member of the university track and wrestling teams. Elected to three national honorary fraternities, he was selected for membership in WHO'S WHO AMONG COLLEGE STUDENTS. Rabbi Rudin holds the Joshua Evans Award given by George Washington University to the "outstanding Senior Man." He is currently listed in WHO'S WHO IN RELIGION, WHO'S WHO IN THE EAST, WHO'S WHO in WORLD JEWRY, AND AMERICAN JEWISH BIOGRAPHIES.

He received his Master of Arts degree and Rabbinical ordination from the Hebrew Union College-Jewish Institute of Religion in New York City in 1960. His thesis was entitled SOME ASPECTS OF THE TRANSMISSION OF THE DEAD SEA SCROLLS. While at HUC-JIR, he twice won the Nelson & Helen Glueck Prize for outstanding sermons, and he was president of the rabbinic student organization. Rabbi Rudin has also done graduate study in American History at the University of Illinois. In 1985 HUC-JIR awarded an honorary Doctor of Divinity degree to the Rabbi.

Prior to joining the Committee's national staff in 1968, Rabbi Rudin served for four years (1964-1968) as the Rabbi of Sinai Temple in Champaign, Illinois, and as Assistant Rabbi of Congregation B'nai Jehudah in Kansas City, Missouri (1962-1964).

From 1960 to 1962 he was a United States Air Force Chaplain in Japan and Korea where his travels included visits to the Jewish personnel of the Atomic Bomb Casualty Commissions at Hiroshima and Nagasaki. Rabbi Rudin used helicopters, single engine aircraft, jets, trains, jeeps, and even horses to reach some of his remote destinations.

The Rabbi was the national coordinator of the American Jewish Emergency Relief Effort for Biafran Relief in 1968 and 1969. In 1964 he participated in a voting rights drive in Hattiesburg, Mississippi, and in 1985 he was one of the religious leaders arrested in an anti-apartheid demonstration in front of the South African Embassy in Washington, D.C. Rabbi Rudin is a founder of the National Interreligious Task Force on Black-Jewish Relations. Rabbi Rudin is a member of the Martin Luther King, Jr. Federal Holiday Commission.

The Rabbi is a prolific writer. His articles have appeared in THE ALEXANDRIA GA-ZETTE, THE CHRISTIAN CENTURY, THE CHRISTIAN SCIENCE MONITOR, CHRISTIANITY TODAY, THE ECUMENIST, THE JEWISH DIGEST, THE JEWISH FRONTIER, THE JEWISH SPECTATOR, JUDAISM, THE JOURNAL OF ECUMENICAL STUDIES, THE KANSAS CITY CHRONICLE, THE KANSAS HISTORICAL QUARTERLY, KEEPING POSTED, THE LAMP, MIDSTREAM, MICHIGAN HISTORY, THE NEW REPUBLIC, NEW WORLD OUTLOOK, PRESENT TENSE, THE RELIGIOUS EDUCATION ASSOCIA-TION BULLETIN, REFORM JUDAISM, THE JOURNAL OF REFORM JUDAISM, and WORLDVIEW. Rabbi Rudin is a frequent contributor to the OP-ED page of the NEW YORK TIMES.

BIOGRAPHICAL SKETCH

7.16

He is an acknowledged expert on the contemporary religious cult movement. He and his wife, Marcia, are the authors of PRISON OR PARADISE? THE NEW RELIGIOUS CULTS (Fortress Press, 1980). The Rabbi is a member of the Executive Boards of The American Family Foundation, the New York City Interfaith Coalition of Concern About Cults, and the New York City Jewish Community Relations Council Task Force on Missionaries & Cults. Rabbi Rudin is a member of the Editorial Board of the CULTIC STUDIES JOURNAL.

The Rabbi is the author of ISRAEL FOR CHRISTIANS: UNDERSTANDING MODERN ISRAEL (Fortress Press, 1983). He is a co-editor of EVANGELICALS & JEWS IN CONVERSA-TION (Baker Book House, 1978), and EVANGELICALS & JEWS IN AN AGE OF PLURALISM (Baker Book House, 1983). He is a co-author of a forthcoming book on biomedical ethics to be published by St. Martin's/Marek. In 1984 Governor Mario Cuomo of New York appointed Rabbi Rudin to the New York State Commission on Life and the Law, an interdisciplinary panel that examines bio-medical questions and public policy.

Rabbi Rudin has lectured in all parts of the United States and Canada, and he has been a frequent guest on many radio & TV programs including appearances on the three major networks and the Cable News Network. The Rabbi has been a guest on the NBC-TV TODAY show, the PBS-TV LATENIGHT AMERICA program, and he was the permanent Jewish panelist on the WABC-TV INTERFACE program, and WMCA's RELIGION ON THE LINE. He currently broadcasts a weekly religious commentary heard on 50 radio stations around the country. Rabbi Rudin is also a regular commentator on the ECU-MEDIA radio news network.

Since 1968 he has served as a coordinator of many national interreligious conferences, including the Catholic-Jewish-Protestant Convocation at Seton Hall University in New Jersey; the Jewish Southern Baptist meetings in Louisville, Kentucky; Cincinnati, Ohio; and Marin County, California; the Conference on Civil Religion at Wake Forest, North Carolina; the Jewish-Presbyterian Consultations in Princeton, New Jersey; Greenwich, Connecticut; and Stony Point, New York; six Jewish-Lutheran conferences in New York City, New York; Columbus, Ohio; St. Louis, Missouri; Waltham, Massachusetts, and Cincinnati, Ohio; the Jewish-United Methodist Colloquia in Dayton, Ohio and Stony Point; the Jewish-Greek Orthodox meeting in New York City; the Jewish-Black Conference in Nashville, Tennessee, and the Jewish-Evangelical meetings in New York City; Deerfield, Illinois; and Wenham, Massachusetts.

In addition, Rabbi Rudin has participated in interreligious seminary conferences in Dallas, Texas and Chicago, Illinois. He has also played a major role in the 20th anniversary commemorations of Vatican Council II that have taken place in the U.S. during 1985, and he is a member of the International Jewish Committee on Interreligious Consultations. The Rabbi has been part of an interreligious effort to bring about a fundamental reform of the Oberammergau Passion Play in Germany. He led a delegation of Christians and Jews that attended the 1984 opening performance of the Play.

Rabbi Rudin has served on the Executive Council of the American Jewish Historical Society, and is a member of the National Council of Churches' Committee on Christian-Jewish Relations. He was the Program Chairperson of the 1975 Religious Education Association National Convention, and serves on the National Board of the Media & Values Association. He is on the Interreligious Affairs Commission of the Central Conference of American Rabbis, and he heads the CCAR's Long Range Planning Committee. The Rabbi has also served as President of the AJC Staff Association.

He was the official Jewish observer at the 1971 World Methodist Conference in Denver, Colorado that issued an historic resolution in support of Soviet Jewry. He is the Executive Chair of the National Interreligious Task Force on Soviet Jewry, and was the national coordinator of its 1972 founding meeting at the University of Chicago, and the Task Force's 10th Anniversary Conference in Washington, D.C.

In 1974 Rabbi Rudin was the co-leader of the first interreligious group to visit both Arab countries (Lebanon and Jordan) and Israel. In 1977 he led an Interreligious Task Force delegation to the Belgrade Conference on European Security and to the Vatican where he pressed for human rights and religious liberty for Soviet Jews and other oppressed peoples. Again in 1980 he led another Task Force delegation to the Madrid Security Conference and to the Vatican.

His hobbies include photographing New York City architectural landmarks and collecting memorabilia about the Washington Senators baseball team.

Rabbi Rudin is married to the former Marcia Ruth Kaplan, a professional writer and former Professor of Philosophy at William Paterson College in New Jersey. The Rudins have two daughters, Eve Sandra and Jennifer Anne, and live in New York City.

May 1985

85-964-53

85-700-38

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August 15, 1985

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BARBARA WALTERS	Host
"Se	eds of Hate"

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"The New Birth Control"

"Equal Time for Cats"

BERNARD I. COHEN	lucer
ROGER CARAS Correspon	ident
Additional footage courtesy of Arts and Entertainment Netwo	rk

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ABC NEWS - 20/20

Box 2020 Ansonia Station New York, N.Y. 10023

Show #533 - August 15, 1985

August 1, 1985

20/20

HUGH DOWNS: Good evening. I'm Hugh Downs. And this is 20/20.

ANNOUNCER: On the ABC newsmagazine, 20/20, with Hugh Downs and Barbara Walters:

DOWNS [voice-over]: Tonight, listen to what's going on in the heart of the United States of America. **SPEAKER:** 1 know what's got you going on this Jew thing, and 1'm not going to let you off it, either.

DOWNS (voice-over): Hatred has taken root because of the plight of the American farmer, and apostles of hate are spreading the sickness.

SPEAKER: Those who hate our god Jesus Christ are before us today. Kill 'em all! Wipe 'em out. There's a war coming.

DOWNS /voice-over/: Blood has already been shed. Geraldo Rivera, with a major 20/20 investigation, the "Seeds of Hate."

And American women are testing new methods of birth control. One is the implant.

BARBARA BATES-JENSEN: It's basically error-free, and you don't have to worry about it, you know it's there.

DOWNS [voice-over]: And after years of research, the long-awaited "day after" pill.

ROBERTA WOODS: It's like a- like a miscarriage.

Dr. DAMIEL MISHELL: It's an abortion.

DOWNS (voice-over): Sylvia Chase reports there is new convenience and new controversy in "The New Birth Control."

Also tonight, a celebration of America's 47 million cats.

Dr. SUSAN MCDONOUGH: It's probably unfair to the dog world.

DOWNS (voice-over): No, it's not. Last winter 20/20 celebrated dogs. Cats took that lying down, but you know how cat owners.

ELIZABETH KILLARNEY: All my 16 cats are my best friends.

DOWNS *(voice-over)*: Well, Roger Caras got the message, and has discovered why cats have become *the* pet of the '80s. So tonight, it's "Equal Time for Cats."

(on camera) Up front tonight, the seeds of hate, and how far the hate is spreading, can be seen in this week's headlines. In Idaho on Monday, the leader of a neo-Nazi group, the Aryan Nations Church, was charged with ordering the murder of an informant who had tipped off the FBI to a violent white supremacy splinter group. In Arkansas on Monday, James Ellison, the founder of another white supremacy, the CSA — which stands for the Covenant, the Sword and the Arm of the Lord — pled guilty to charges of conspiracy and illegal possession of an automatic weapon, and he is also charged with illegal of explosives. Isolated incidents? Well, you're about to see that they are not. Six months ago, Geraldo Rivera began investigating the state of America's farmers, and along the way he found tinks to a new bigoury ready to take advantage of the farmers' distress.

GERALDO RIVERA [voice-over]: There have always been racist hate groups in this country, only now they seem more organized, better armed.

SPEAKER: Those who hate our god Jesus Christ are before us today. Kill 'em all! Wipe 'em out. There's a war coming.

RIVERA (voice-over): A holy war, that's what these preachers of hate predict. For this particular group, called the Aryan Nations, it's already more than just crazy talk.

MAN (target shooting): He ain't got a hooked nose any more.

RIVERA [voice-over]: Associates of the Aryan Nations are charged in the murder of a state trooper in Missouri, a \$3.5 million armored car heist in <u>California</u>, the assassination of a Jewish talk show host in <u>Colorado</u>.

SPEAKER: Let them know where our god is by shedding some blood, because they've shed ours. Revenge the blood.

RIVERA [voice-over]: Related extremist groups have heeded the demagogue's call and have spread terror to other parts of the country, as they act on their philosophy of hate. Something is going on: it would be comforting to think it was limited to just a handful of extremist nuts, but it's bigger than that. There's trouble now in the heartland.

CROWD: No sale! No sale! No sale! No sale!

RIVERA (voice-over): Rural America is currently undergoing the largest, cruelist dislocation of people since the Great Depression. These days, auction ads line newspaper columns like obituary notices, and sometimes even ordinarily peaceful, law-abiding farmers find themselves driven by their financial problems and their despair into violence.

VANCE KREBSBACH, farmer: You take a farmer that's been bankrupted and been sold out. it don't make difference to him if he's behind bars. He ain't got- he's already lost everything.

RIVERA [voice-over]: Up until recently the farm protests have carried no particular ideological or political label, but preachers of hate are trying to change that.

SPEAKER: You wonder why you're losing your farms and ranches and businesses out there? Because your minister has lied to you concerning a bunch of international communist Jews that have stripped your wealth and your land from you.

RIVERA (voice-over): A group of pseudo-ministers preaching the gospel of the radical right have been attempting to parlay this farmer frustration into an increased following for their cause.

[on camera] Threatened with the loss of their homes, even their way of life, many farmers now are getting desperate. Under those intense circumstances, sometimes even stupid ideas start making sense. even the hateful simplicity of the radical right.

ARTHUR KIRK: Why don't you let me try and make a living! Them [obscenity] Jews have

destroyed everything I ever worked for. I worked my [obscenity] off for 49 [obscenity] years, and I got nothing to show for it.

RIVERA /voice-over/: As you can hear from this recorded telephone conversation, a Nebraska farmer in financial distress has bought the message of hate.

(**Mr. KIRK:** Who's got the power of the world? Who runs this world? The [obscenity] Jews. By God, I ain't putting put with this [obscenity].

RIVERA: Arthur Kirk was a farmer whose back was to the wall, breaking from debt. He owed his bank \$300,000 and he had absolutely no chance of paying it off. In that sense, I guess, his story is typical of that of thousands, perhaps tens of thousands, of other farmers here in the heartland. The only difference is, his story ended, not with an auction, but in a hail of bullets.

[voice-over] The confrontation began when sheriff's deputies came to the farm to serve a bank's legal papers on the indebted man. The police say Kirk met them with a drawn long-barreled revolver.

CHARLES FAIRBANKS, sheriff: When he was about 15 feet away from the lieutenant, he took the weapon and pointed it right at his head, and he said, "If you don't get off this property. I'm going to blank blow your head off."

RIVERA *(voice-over)*: The deputies retreated. Later that evening, the SWAT team of the Nebraska State Patrol surrounded the house. Kirk was now wanted for resisting arrest. Telephone contact was made, but at about 9:30 the conversation abruptly stopped. *(on camera)* According to police reports, Arthur Kirk came running out of the back door of his house wearing combat gear and a crash helmet. He was allegedly carrying a gas mask and an illegal machine gun. The police say he ignored an order to freeze and instead opened fire. The SWAT team returned the fire, and Arthur Kirk fell approximately here, mortally wounded.

[voice-over] When police searched the Kirk farm, they found the arsenal he had stashed there -27 weapons, including an illegal automatic. Perhaps even more ominously, the cops also found a collection of racist literature. From the weapons, and from Kirk's recorded telephone conversations, it became apparent that the distraught man saw the fight between him and his bank as part of a larger struggle.

Mr. KIRK: There's a big move on to try and subvert the Constitution, change the whole thing. Communism — that isn't communism, it's Judaism. Rockefeller and all those big shots running the whole damn thing.

DELORES KIRK, widow: He was upset with the bankers, yes. And he was upset with the Jews, yes. RIVERA (voice-over): Delores Kirk is Art's widow.

[interviewing] Some of the statements that I read — don't you see how a person outside of the Kirk farm might see those things as radical statements, as prejudiced, bigoted things to say?

Mrs. KIRK: When you attain the knowledge and you find out what is really behind this clandestine plan that is moving across this wonderful country, it's very scarey and it's very frightening.

RIVERA (voice-over): Mrs. Kirk believes as her husband did that the farm crisis is no accident. The real story she's come to believe is that a small clique of Jewish bankers is somehow manipulating the market in an effort to grab all the farmland for themselves.

(interviewing) Do you think that you were one victim among many of the same conspiracy?

Mrs. KIRK: Yes, J do.

RIVERA *(voice-over)*: It's absurd. It's like some cartoon nightmare. But in the months that followed Kirk's death we found more and more farmers beginning to believe the conspiracy existed. This is a farm protest in northeast Nebraska — the black armbands are in Art Kirk's memory.

FRANK DIXSON, Constitutional Party: They're going to do it to all of you sooner or later. They're after your land, and if you don't got that idea yet, then I don't know what else is going to convince you.

RIVERA (voice-over): In Minnesota we found one of the men who taught Art Kirk to hate.

RICK ELLIOT, National Agricultural Press Association: Now, most of you notice the black band that I'm wearing tonight over my shoulder. That's for Arthur Kirk.

RIVERA (voice-over): His name is Rick Elliot, and he makes his living selling bankrupt farmers do-it-yourself lawsuits they can use to slow down the foreclosure process. Like all good speakers, he first loosened up the audience with a joke.

Mr. ELLIOT: Then the first Jew-boy said, "Yeah, Goldberg, Greenberg, iceberg — what the hell's the difference."

RIVERA [voice-over]: Across the farm belt over the last couple of years. Elliot has been attracting ever-larger crowds, and he is just one minor apostle of the radical credo that so possessed Arthur Kirk. The movement even has its own lending library, and many sensible people these days are distressed by a disturbing parallel.

SAMUEL VAN PELT, former state judge: I could never understand how what happened over in Germany 50 years ago happened among intelligent, civilized people. And when I saw this sort of thinking among people who lived in my area, it gave me kind of a sinking feeling in my stomach.

RIVERA /voice-over): Sam Van Pelt is a retired state judge asked by Nebraska's governor to investigate Arthur Kirk's death. Although that investigation is completed, Judge Van Pelt has pursued what he sees as a spreading sickness infecting farmers in trouble.

Judge VAN PELT: Scapegoating, blaming all of his problems on either the bankers or the lawyers or the Jews, or some sort of an international conspiracy — that really bothers me. I just hate to see that sort of thing happening in this country.

RIVERA: Is that sentiment, are those feelings on the increase?

Judge VAN PELT: I think it is. From the literature that I'm getting, and from the crowds that I understand some of these organizations are drawing, I don't think there's any question about it.

RIVERA [voice-over]: So from the testimony of experts and from the other evidence collected, it became clear to us that the obsession of Arthur Kirk was not an isolated, individual case. He had become part of a spreading movement, and you're about to see who and what are behind it.

BILL BEUTEL, WABC-TV New York: Under indictment tonight are 23 members of a militant and violent neo-Nazi group called The Order.

RIVERA: Militant extremists, armed and dangerous. Desperate farmers, groping for answers and instead grasping hateful ideas. At first the farmers on the one hand and the militants on the other seemed like separate stories. Our 20/20 investigation reveals they are actually different branches of the same story, joined at its base by a little-known religious sect. One of the first firm clues of that religious link came during off-hand remarks made during a jailhouse interview given by a member of the Aryan Nations group. Gary Yarbrough was explaining to reporters why he thought the FBI was out to get him.

GARY YARBROUGH, Aryan Nations: Well, they knew that I had been associated with quite a few people in the Christian Identity movement. We intend to establish God's law as our government.

RIVERA *(voice-over)*: Christian Identity, a little-known religious sect, is the key to the spreading violence and the bigotry of the radical right. Christian Identity is the link between such geographically separate groups as the Aryan Nations based in Idaho, the Posse Comitate from Wisconsin, and the Covenant, Sword and the Arm of the Lord — the CSA — in Arkansas, and others. Simply put, Identity is a religion — a religion of hate.

RICHARD BUTLER, Christian Identity minister: For it is God's will that he is going to separate and bring forth a new nobility who is going to defeat the Mongol hordes of the anti-Christ Jewry.

RIVERA [voice-over]: Identity's main tactic is the distortion and perversion of the holy scriptures, to find a justification for white supremacy, and for anti-Semitic bigotry. If Hitler had a religion, this one would have been perfect for him.

Col. BILL GALE, Christian identity minister: Patrick Henry said. "Give me liberty or give me death." Well, we're changing that now: we're going to keep our liberty and give them death.

RIVERA [voice-over]: Former Army colonel Bill Gale, Richard Butler of Aryan Nations and Jim Wickstrom of the Posse are the inspirational leaders of the Identity movement. Jim Ellison of the CSA could be called its sergeant at arms. The arsenal uncovered after the FBI laid siege to his Ozark encampment provided sobering evidence of the kind of firepower the movement can muster. In addition, the weapons apparently prove that the various groups are joined by more than just a shared philosophy. The CSA, for example, allegedly made illegal automatic weapons for the other groups. Two of the illegal guns made at the CAS found their way into the hands of convicted cop killer Richard Snell.

RICHARD SNELL, Christian Identity member: I got out of my van and I shot Officer Bryan twice -- from the hip.

RIVERA (voice-over): Snell is a follower of an Identity sect most people have never heard of, called Flohim City Associated with the CSA, they're based in an encampment on the Oklahoma-Arkansas border. Just as the CSA did before they were busted, this group also claims it is not heavily armed. *(interviewing)* We heard that you had similar kinds of armaments here.

JOHN MILLER, Christian Identity member: Yeah, well, there's lots of rumors about things like that, but we don't have anything that's illegal, as far as we know, at all.

RIVERA [voice-over]: The spokesman insisted that this was a peaceful Identity community, but five minutes into the tour, overlooking the commune entrance, in a rack obviously designed to hold many more weapons, a semiautomatic rifle and clip stood at the ready.

[interviewing] Just for deer. right? [voice-over] Despite his denials, this is apparently a very wellarmed encampment. Oklahoma lawmen have seen seven of the mini-14 semiautomatic weapons brandished by commune members at one time, while a federal agent told us informants claim the group also has heavy weapons, courtesy of the CSA.

[on camera] So guns, a malignant philosophy and a religion of hate now bind the groups of the radical right, and that infection is spreading here to the troubled heartland.

Mrs. KIRK: I'm looking for the truth and why someone would want me, a farmer, off the land. Why does someone else want to control me this way?

RIVERA [voice-over]: As the Nazi leaders did a half-century ago, the Identity ministers of today are taking advantage of people's despair. Our investigation led us to one of their recruits, Nebraska farmer Dan Hawkins. We found him through this picture in the Omaha World Herald, carrying a sign protesting the shooting of Arthur Kirk. Hawkins introduced me to several more Identity recruits, farmers like himself who are in financial distress. Out here among farmers, Identity is still very much an underground movement, not spoken of easily or with outsiders. Getting in out of the gray and windy Nebraska day, these otherwise ordinary hardworking people agreed to tell me how they became Identity converts.

LAVERN MEINTS, farmer: I read an ad in Nebraska grain paper if you had some financial problems to call this one certain number.

RIVERA [voice-over]: The number led them directly to Identity minister Jim Wickstrom. It was 1981; soon Wickstrom would be broadcasting his sermons over a powerful Kansas radio station.

JIM WICKSTROM, Christian Identity minister [radio sermon]: You are the true lost sheep of the house of Israel, and America is the new Jerusalem, and if there's anyone else in this congregation besides an Anglo-Saxon Caucasion, hit the door, because the law isn't for you.

RIVERA [voice-over]: Wickstrom taped some of his sermons with home video equipment. It was a meeting like this one that Dan Hawkins and his friends attended.

Mr. WICKSTROM: Who owns the synagogues? Who owns the false money system that was perpetrated against you? Who owns all the junk food mills that's killing you with poisons? And who says they're God's chosen people and they're not!

KENNETH MARTIN, farmer: I sat there in that Legion club and when Jim Wickstrom talked that afternoon, I said, "Yeah, that is the answer. That is what is wrong with this country."

RIVERA: Did it change you a lot?

Mr. MARTIN: Yes, it did, very much so.

Mr. WICKSTROM: Now. I know I got you going on this Jew thing, and I'm not going to let you off of it, either, because by the time you leave here, you're going to finally realize that you're the lost sheep of the house of Israel.

RIVERA [voice-over]: That's Identity's credo, that white Anglo-Saxons are God's chosen people, while the Jews are the devil's children.

(interviewing) Well, what do you think?

DAN HAWKINS, farmer: Well, they're- being sure that what he's talking about is the truth.

Mr. WICKSTROM: These Jehudi, this children of darkness who have taken not only over our country, but they create war to kill our sons-

RIVERA [voice-over]: This is how the seeds of hate are planted.

Mr. HAWKINS: In my opinion, the Zionist Jew is pure evil, and yes, they have designs on my farm, my neighbor's farm, they have designs on the whole earth.

RIVERA [voice-over]: Again, I stress these are ordinary hardworking people. That's the danger of Identity; it takes the burden of bigotry off the believer, because it pretends the Bible says it's so. Hawkins and his friends are absolutely convinced of it; more than that, they believe they'll one day have to fight for it.

[interviewing] Would you be willing to take up arms?

Mr. MEINTS: When the time comes, yes.

Mr. MARTIN: Yes. There would be no problem at all.

RIVERA [voice-over]: They are not alone.

RANDY ENGLEKEN, gun dealer: A farmer came in here the other day, and he bought two of these semiautomatic nine millimeter Heckler and Cook rifles.

RIVERA (voice-over): Randy Engleken is a Kansas gun dealer who sold weapons legally to Identity members in his state, Nebraska and Missouri.

Mr. ENGLEKEN: He said everybody else was buying them, and he didn't want to be the only one caught short when things happened. There is something wrong, or people wouldn't be buying these weapons, and this— and large amounts of ammunition like they're buying. And they are, they're out there purchasing this stuff.

RIVERA [voice-over]: Remember, these are not armed extremists in some isolated encampment; these are mainstream farmers, and according to local and federal lawmen and members of the Identity movement themselves, even the farmers are stockpiling vast amounts of weapons. One undercover informant summed it up this way.

MAN: If it did start to get real violent, let me assure you they've got you out-gunned by a long, long ways.

RIVERA [voice-over]: What some observers fear is a kind of perverse holy war, an armed uprising of radical farmers following the paranoid fantasies of the Identity cult.

Mr. WICKSTROM: Everything's set up against you, and the battle of Armageddon is the United States of America.

RIVERA [voice-over]: Jim Wickstrom, the high priest of this unholy war, was in jail when we tried to reach him, but we went to his Identity church in Wisconsin, to talk with the Identity minister Wickstrom left in charge. This is pastor Dave Mrotek.

(interviewing) Do you believe in and agree with Jim Wickstrom and his teachings?

DAVE MROTEK, Christian Identity minister: Yes. I do.

RIVERA: Do you consider, for instance, the CSA as your allies, or at least people who believe as you do?

Mr. MROTEK: Of like mind, definitely.

RIVERA: Who else, the Aryan Nations?

Mr. MROTEK: Aryan Nations-

RIVERA (voice-over): The KKK?

Mr. MROTEK: Well, I don't know that much about the KKK. I would say, yeah-

RIVERA: What you know you like, right?

Mr. MROTEK: What I know I like of it.

RIVERA: How about the neo-Nazis?

Mr. MROTEK: Well, I'm not saying that what Hitler represented, okay, was totally right. I agree with them as far as maybe his removal of the Jews, because the Jews were removed in many lands.

RIVERA: Do you agree with Hitler's Jewish policy, his elimination of the Jews?

Mr. MROTEK: No, I didn't say his elimination of them, did 1? That's the father's job, not my job.

RIVERA: And the Holocaust never happened? He never killed them?

Mr. MROTEK: No, he probably killed more, you want to call it Christian people, or the people of Europe, than he did the Jews.

RIVERA: Look at this picture, look at it. What are those? What are those? Those are dead Jewish people from-

Mr. MROTEK: Are you sure? Are you sure? This is garbage as far as I'm concerned, okay? This is a mere pittance.

RIVERA: You're saying that this is garbage, the picture of the corpses from Buchenwald is garbage?

Mr. MROTEK: Maybe it happened, maybe it didn't. And I'm not saying there were six million Jews. I don't believe it ever happened. They didn't kill six million Jews, no way. Maybe a couple of them got eliminated, and you know what? What I like is that the other races or Christian people, or whatever have you, they sit here and they gobble that up daily. I think that's great, that they're so gullible to suck up that garbage every day, fine. And then I'm a racist and I'm a Nazi or whatever, I don't really give a good rip.

RIVERA: You are a racist.

Mr. MROTEK: Fine, I love it. I love it, because I stand for Jesus Christ and I stand for the white race if you want to call it, and I also stand for the other races.

RIVERA: I think Jesus Christ would be appalled by what you stand for.

Mr. MROTEK: Fine.

RIVERA (voice-over): You can be shocked or angered by Dave Mrotek, but please don't forget a melancholy reality. Thousands of farmers in financial trouble are starting to believe his sick philosophy. The vast majority of troubled farmers do not, but many do, and it's a vivid measure of just how bad the family farm crisis has become.

(interviewing) How much money do you owe, Dave?

DAVE SCHNUELLE, farmer: We owe approximately a million dollars on 300 acres.

RIVERA: Any chance at all?

Mr. SCHNUELLE: Our situation economically is hopeless.

RIVERA (voice-over): Dave Schnuelle and his family of five are losing their farm. The bank is in the process of foreclosing. He's bitter, despondent and he accepts the Identity line.

Mr. SCHNUELLE: Anyone that doesn't accept Jesus Christ as their savior is the enemy.

RIVERA: So do you include all non-Christians then as the enemy?

Mr. SCHNUELLE: I think in the Bible teaching it does go into that. You're either Christ or anti-Christ, you're either a follower or against him.

RIVERA: The current tragedy down on America's family farm is being compounded, it's being made that much worse by a growing, frighteing harvest of hate. When the sheriff comes to take away the Schnuelle family farm, as he surely will, perhaps Dave will be able to draw some small comfort from his strong, sincere but ultimately sick belief that it was all somebody else's fault. After a lot of pain and suffering, the financial crisis out here should pass. But the soul of America's heartland may prove harder to heal.

[voice-over] Add stopping the ministers of hate to all the other more compassionate reasons we should be helping America's family farmers.

BARBARA WALTERS: Geraldo, this is shocking and frightening and terribly depressing, to say the least. How widespread is this?

RIVERA: These are underground organizations, obviously, so it's very, very difficult to tell. The old-line organizations that keep watch on these radical groups like the Klanwatch, etc., say there are seven to nine thousand Klan members, but with the Identity movement, they're not as sure. They say perhaps from two to five thousand hard-care members. Of course the sympathizers number in the tens of thousands.

WALTERS: The killings and hatred over the years in the name of God.

RIVERA: So sad, it's so sad, you know, more people are killed in God's name by Moslem extremists and Christian extremists and Jewish extremists and every other kind of extremist. I mean, if only God could say, "Wait a minute," you know, "count me out of this."

WALTERS: I know you don't have the answer, but what can be done about something like this?

RIVERA: If there were something like a Vatican II council that Pope John XXIII had, maybe getting religious leaders of all persuasions together and saying, "We won't tolerate this."

WALTERS: And even more quickly, newspaper articles, television editorials, so that there is more light shed on this. Because if not, it really, without exaggeration, is terrifying.

RIVERA: There is a cancer in this all over the country; it has to be stopped.

WALTERS: Thank you. Geraldo.

DOWNS: Well, next, testing a new birth control pill for women to take after intercourse. It's being tested now, and so is a birth control drug, especially implanted for time release action. Sylvia Chase reports "The New Birth Control," right after this.

[commercial break]

The Jewish Week, Inc. August 9, 1985

Midwest farm crisis sparks wave of anti-Semitism

By ADAM SNITZER

Anti-Semitic right-wing groups blaming the farmers' crisis on what they say is a Jewish-run banking conspiracy are finding increasing support in the Midwest.

As real estate values plummet and banks foreclose on family farms, the situation has led many to fear the inroads being made by hate groups. Some observers, however, do not see an immediate danger to local Jewish communities.

The notion that some dark conspiracy is causing the worst farm crisis since the Depression is pervasive, according to Daniel Levitas of Prairiefire, a church-funded rural advocacy group in Iowa.

"And," Levitas said, "the belief that the person behind the conspiracy may be a Jew is more common than I or any person who believes in democracy would like to think."

Prairiefire and other moderate farmers' advocacy groups in the distressed areas are working to counter the influence of the extremists.

The Anti-Defamation League of B'nai B'rith, a group that monitors anti-Semitism, agrees that the dire economic situation creates the potential for right-wing extremism to grow.

"But we have seen no substantial evidence that these attempts are having any significant influence," said Michael Lieberman, civil rights coordinator at the ADL's Midwestern regional office in Chicago.

The ADL, he said, is "aggressively" monitoring the situation by maintaining close contact with law enforcement officials, journalists, politicians, rural advocacy groups and farmers.

At least seven right-wing racist groups are operating in the Midwest. The Posse Constitute the Audie operating in

Neo-Nazi rise on TV

A segment of the ABC News program "20/20" at 10 p.m. Thursday, Aug. 15, will deal with the increasing influence of neo-Nazi and other radical right-wing groups in the Midwest farm belt. The segment, "Seeds of Hate," documents how anti-Semitic groups blame the farm crisis on what they claim is a Jewish conspiracy.

Iowa Society for Educated Citizens, the Populist Party the National Agricultural Press Association, Lyndon La-Rouche's Schiller Institute and the Liberty Lobby are all reported to be exploiting the farm crisis.

These ultra-conservative groups tend to believe in white supremacy, that the Federal Reserve is controlled by an international conspiracy of Jewish bankers, that neither bankers nor lawyers can be trusted and that many federal agencies are unconstitutional.

Large weapons stockpiles have been found on grounds maintained by some of the groups. A number of group leaders connected to violence have recently been arrested, and some were killed in skirmishes with law-enforcement officials.

Levitas claims that an increasing number of farmers are participating in paramilitary activity and are stockpiling weapons.

The farm crisis he said has provided the opportunity for these groups to step up the distribution of literature and to espouse anti-Semitic philosophy when given the floor at rallies organized by farmers' advocacy groups. They are also reported to be organizing more of their own meetings. ed by the Spotlight, a newspaper published by the Liber Lobby, one of two organizations that recently lost a Los A geles court suit brought after they argued that the Ho caust was a hoax and offered a reward to anyone who cou prove the Nazis killed Jews.

The newspaper, according to farm organizer Merle Ha sen of the North American Farm Alliance, is found on "me kitchen tables in the Midwest."

Farmers are desperately seeking an explanation for the problems, and that, he said, is why they are increasing turning a sympathetic ear to the right-wing extremists.

Mark Ritchie of the Minnesota Department of Agriculature said his organization is working to counter the right wing groups by educating the farmers about the real caus of their crisis.

The extremists only add to the confusion, according to (Carpenter, president of the National Farmers' Union, countrywide farmers' advocacy group.

"We try to give the impression that yes, we do favor actiand expression but that extremism will only produce a ne ative result. We also make it clear that we don't condo violence or hate," he said.

Jewish communities in at least three Midwestern cities Des Moines, Omaha and Kansas City—are beginning take action:

Elaine Steinger, executive director of the Jewish Fede ation of Greater Des Moines has distributed informatiamong her constituents about these groups. She has advis them to monitor their local newspapers and has suggest that they invite speakers from local farm groups to discu the issue.

Spokesmen from Omaha and Kansas City said efforts

are the Canadian Conference of Catholic Bishops, the Canadian Religious Conference of Ontario, the Jesuit Fathers of Upper Canada, the Oblates of Mary Immaculate, the Redemptorist Fathers, the Scarborough Foreign Mission Society, the Sisters of Charity of Mount St. Vincent and the Ursulines of Chatham Union.

During the past decade, the task force has encouraged governments and private corporations to cut economic ties with South Africa. Any form of assistance to that government has been interpreted by the group as support of South Africa's racist policies.

In its brief, the task force noted a contradiction in Ottawa's past position regarding ties with South Africa.

"It makes little sense to recall Canadian trade commissioners from South Africa on the grounds that the government would no longer engage in commercial support activities, and at the same time dispatch trade missions to South Africa, at official expense, to ensure that Canada-South Africa trade was not affected," the brief said.

Comparing Canadian policies toward South Africa with those of the United States, the task force said that "despite the Reagan administration's less-than-forthright opposition to apartheid, a number of policies have been retained which seem more progressive than those presently in place in Canada."

For instance, the brief said, South African companies wishing to import U.S. manufactured products with Export-Import Bank financing must prove the importing companies follow fair employment practices. In addition, no official export credits, export insurance or investment guarantees are extended.

If Canadian companies participate in trade with South Africa, the task force said they should comply with a revised code of conduct. It said the code should be mandatory and more stringent.

The group urged the Canadian government to protect resources in Namibia from illegal foreign exploitation. It also suggested terminating imports of Namibian uranium.

Namibia is occupied by South Africa.

The task force suggested the U.N. Security Council be asked to consider mandatory measures to force South Africa to implement a 1978 U.N. resolution calling for Namibia's independence. END

HART June 4, 1985 (280 words)

BISHOP HART SAYS FARMERS, RANCHERS SEEK JUSTICE

By Sally Ann Michalov

TORRINGTON, Wyo. (NC) — Family farmers and ranchers are seeking justice during the current agriculture crisis, said Bishop Joseph Hart of Cheyenne, in a homily June 2.

Speaking at St. Rose Church, Torrington, a small town about 75 miles from Cheyenne, said of farmers and ranchers, "Is it justice that we should ask them to work long and hard and not receive the proper recompense for their labors on the land?" Bishop Hart said family farming is in serious danger and "I hope to emphasize the urgency of the situation and the necessity of some response.

"For more than 60 years the Catholic Church in this country has championed the rights of the family farmer and rancher, the rural laborer, small-business people, and residents of our villages and towns," he said.

"Our concern has not only been with justice for people living in rural areas but also with regard to the safety of their working conditions and especially the wholesomeness of their spiritual life."

The bishop, whose diocese includes all of Wyoming, cited a connection between agriculture and other professions, including banking, and said the agricultural situation "is a problem that cries out for a solution and cries out for justice in that solution."

The bishop said he had no answer to the crisis but added that whatever the solution, the time to implement it is short for "the problem is severe and the crisis is immediate."

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Certain strengths are apparent in the farming way of life, including a deep sense of family cooperation, a wholesome and purposeful family life, and working conditions which allow a family to work together, the bishop said. END

RIVERA DAMAS June 4, 1985 (720 words)

SALVADORAN ARCHBISHOP BACKS ASYLUM FOR REFUGEES

By Tracy Early

NEW YORK (NC) — Archbishop Arturo Rivera Damas of San Salvador, El Salvador, said in an interview June 3 that although not all Salvadorans coming to the United States are political refugees, some are victims of persecution at home and should be given asylum in the U.S.

Speaking through a translator, he said that he himself received serious death threats from traditionalist Catholic groups at the end of last year, and has a security guard.

Regarding allegations that Salvadoran President Jose Napoleon Duarte does not have effective control of the armed forces, the archbishop spoke of a process of democratization taking place, and said he thought this would enable the president gradually to gain more control.

Archbishop Rivera Damas said the United States could help by working for dialogue to bring a peaceful solution to the guerrilla conflict. He also called for development aid — without strings — to overcome the causes of the conflict, and said he opposed military aid to any country in the region from any outside source.

The archbishop was interviewed in his hotel suite the morning after giving — in Spanish with simultaneous translation — an address at the interdenominational Riverside Church. It was the first in a series sponsored by the University for Peace, a United Nations agency based in Costa Rica, which also had arranged for two guards to stand at the front of the room while the archbishop spoke. The address was co-sponsored by the disarmament program of Riverside Church and the Center for Contemporary Spirituality of Fordham University.

Archbishop Rivera Damas came to New York from Europe, where he had discussions regarding humanitarian aid in Germany, met with a Salvadoran women's group in Milan, Italy, and attended the consistory that included a fellow Central American, Cardinal Miguel Obando Bravo of Managua, Nicaragua, among those made cardinals.

At the lecture, the audience of some 200 included several Salvadorans, one of whom suggested in a question period that Archbishop Rivera Damas was not providing the same outspoken leadership as his predecessor, the assassinated Archbishop Oscar Romero. In the reply there and in the interview, Archbishop Rivera Damas said he supported what his predecessor did, but that the situation had changed and called for a different approach.

He said the Duarte government was consolidating its power and becoming a democratic government. He said the Salvadoran people believe the Christian Democrats, Duarte's party, have a concern for the poor and are committed to solutions in accord with the social doctrine of the church.

Several of the Salvadorans emotionally objected to Archbishop Rivera Damas' argument that although serious problems remained in El Salvador, significant progress was visible under Duarte. If so, they asked, why had more young Salvadorans fled to the United States within the last few days?

Archbishop Rivera Damas acknowledged that torture and other human rights abuses were still occurring, but he said the number had declined.

He also said that while the guerrilla insurgents remained active, they suffered from lack of arms, desertions and improved performance by the army. And while reporting continuing irrational violence on both sides, he said occurrences on the side of the insurgents were more alarming. Their recent moves toward gaining urban influence through unions and other groups, he said, could unleash a new wave of violence.

Archbishop Rivera Damas said the guerrillas should have a role in the country, but that they could achieve their goals

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