

Avalanche in the Alps

by Prof. Revilo P. Oliver

Americans have always thought of Switzerland as an isle of security in the heart of Europe, and a very considerable number of them rely on that country's unique financial system to preserve some of their capital from the exactions and deprivations of the task-masters of international crime, to whom the boobs subjected themselves by permitting enactment of the White Slave Act, officially called the Sixteenth Amendment. They should particularly perpend the astonishing transformation of the Swiss Federation in recent years.

Americans who visited Switzerland in the late 1940s and remained long enough to form some opinion of the nation—the better part of a year, at least—were impressed, not always favorably, by the character of its people. The Swiss were proud of their sturdy independence, which they guaranteed by legally requiring every able-bodied male to undergo military training and to have a rifle and, preferably, other firearms always at hand and ready for immediate use. They were proud of their Confederation, which both united the nation and granted to each of the twenty-two cantons more autonomy than was enjoyed by American states. They were proud of the legend of William Tell, who refused to doff his hat before an Austrian overlord, and of the Lion of Lucerne, the magnificent sculpture that commemorates the loyalty unto death of the Swiss Guards who were massacred in the Tuileries in 1792 because Louis XVI, his mind mazed by Christian hokum and the babbling of “intellectual” advisers, did not have the fortitude to be King of France.

The Swiss, having successfully remained aloof from the Suicide of Europe in 1939–1945, complacently felt a sense of great superiority to the nations that had foolishly destroyed each other in that insane conflict. Their attitude of cold indifference to the rest of the world was a little tempered by sympathy for Germany, blent of admiration for the Germans' heroic defense of their country against the rest of the world and compassion for their suffering at the hands of the ferocious victors.

The Swiss felt an amused contempt for the Italians and the Mediterranean peoples generally, a particular dislike of Americans, whose bumptious self-righteousness during their War to Save the Soviet was especially resented, while some educated Swiss remembered that the American itch for meddling with other peoples' business had been first manifested in 1852 by an insolent demand that Swiss cantons be deprived of their right to exclude Jews.

All other nations, even the uncouth Americans, were free to base their espionage apparatus in Switzerland, so long as they paid handsomely, confined their operations to the territories of other nations, and did not try to elude the surveillance of the Swiss intelligence service, which prevented them from spying on Switzerland.

Everyone in the world was invited to place his money in the Swiss banks, in gold, if he wished, enjoying the security that was given by the nation's sound currency, the integrity of its bankers, and the law which gave depositors a guaranteed privacy unique in the world, with the perfect anonymity of the famous numbered accounts.

Some Americans described the Swiss as “clannish,” resenting their general attitude of aloofness toward foreigners, who were always welcome to stay in Switzerland so long as they spent money freely, but were rigorously excluded from economic activity and usually from social intercourse also. The Swiss sometimes described themselves as “the hotel-keepers of Europe.” Foreigners in the country were like the guests in a first-rate hotel, given what they paid for, a professionally impersonal courtesy. An American student complained that he had been in Switzerland for more than a year on a fellowship and had not made a single friend, even in the loose collegiate sense of that word, and had not seen the inside of a Swiss home or become acquainted with a single Swiss, for even university students of his own age retreated behind a barrier of impersonal and almost business-like politeness.

There may have been some justification for the charge that the Swiss were “materialists,” for

although Switzerland had produced great artists, such as Böcklin, and great scholars, such as Burckhardt, national life was dominated by business and most individuals seemed to find content in good food and physical comfort, while the social criterion was money and decorously established prosperity, not culture.

Religion was of no real importance; some individuals felt a personal preference for one or another kind of ceremony that was a matter of tradition rather than faith, but the nation as a whole was indifferent to beliefs about the supernatural, which, after all, had nothing to do with the operation of the factories on which the nation's commerce depended. The grotesque theocracy of Calvin at Geneva was remembered with a laugh or with the pertinent observation that the Swiss character soon reduced it to the genial rule of a patrician order, who made the city an intellectual capital in the Eighteenth Century. The Swiss took a certain pride, as in possession of a rarity, in the presence in their country of the oldest Protestant sect, the Waldenses (Vaudois), who had their origin in the Twelfth Century, had stubbornly survived innumerable persecutions, and, although they had found their principal refuge in the high valleys of the Piedmont, south of the Alps, now maintained their small congregations in Switzerland, where tolerance made them immune to the harassment they had suffered from the Italian government.

The Swiss were a polyglot nation. Every educated person was fluent in both German and French, had a working knowledge of English and Italian, and might also speak Romansh, which had been recognized as a fourth official language in 1937 and given a factitious parity with German, French, and Italian. One peculiarity was the persistence, even among educated people, of familiarity with a local patois, such as Bernish, which is said to be a dialect of German, although native Germans say it is as unintelligible to them as it is to all mortals who did not grow up in the region around Berne. The Swiss were cosmopolitan, in the sense that they had a tolerant familiarity with the vagaries of many nations, and also intensely nationalistic, confident of their superiority to the rest of the world.

Americans who knew Switzerland around 1950 or in the following decade were certain that the nation had a stability that would endure far beyond the foreseeable future without essential change. That Switzerland is now gone, like a hamlet in the

Alps, buried by an avalanche.

The once proudly independent nation is now a province of the World Conquerors, the Masters of Deceit. The recent stages of Swiss degradation and servitude can be traced in the files of that unpretentious little periodical, the *Courrier du Continent*, published by G.-A. Amaudruz in Lausanne.

It is obvious that the brains of the Swiss have been rotted by the Jews' favorite poison, humanitarian swill. The nation that once held all foreigners at arms' distance has now been overrun by swarms of "refugees," niggers and wogs, anthropoid vermin imported with the blessing of rabid holy men and simpering female sentimentalists, who seem to welcome their own eventual enslavement by hordes of mongrels, come to produce the situation so vividly portrayed in Jean Raspail's *Camp of the Saints*. And, as should now be obvious to everyone who is willing to use his mind, the importation of such creatures, whether as "refugees" or under some other patently spurious pretext, is part of a global plan to exterminate Aryans everywhere. (Cf. the article by Ivor Benson in *Liberty Bell*, April 1988, pp. 13-20.) A nation that permits such an influx is obviously no longer fit to survive.

How completely the Jews now have their claws about the necks of the Aryans in Switzerland was shown by the case of Mme. Mariette Paschoud, who, an instructor in the state schools, dared to express doubts about the Sacred Sheenies' absurd Holocaust. The Swiss were horrified that a lowly Aryan should dare to question a Holy Lie, and the woman was hounded from her tenured position. When the distinguished Professor Faurisson wanted to come to Switzerland to testify about the Hoax on her behalf, he was refused admission, since no Swiss should have the mush in his skull disturbed by facts. And now, according to the *Courrier*, November 1988, the Jews say they are worried because the wicked woman's husband holds a governmental position; they say that Switzerland's fair name as an "humanitarian country" is blemished by the employment in an official capacity of a man who did not murder or, at least, divorce a wife who sinned against God's Race. A courageous Swiss replied that the Federal government is not at the orders of the Kikes' Defamation League, but don't assume that he will not suffer for his audacity.

From the same issue of the *Courrier* I learn that Henri Roques and his publisher, Pierre Guillaume, were expelled from Switzerland and forbidden to re-

turn because they had permitted themselves to be interviewed by the press in Geneva. The police who expelled the two gentlemen claimed they had sinned by mentioning Mme. Paschoud and thus “intervening in Swiss affairs,” but according to M. Amaudruz, who was present at the interview, that was false. The lie will show you how Jewish morality has infected even the Swiss police. It is likely that MM. Roques and Guillaume would not have been allowed to enter the country, had their names been recognized at the border. Switzerland, with a tender Christian concern for “all mankind,” now welcomes Jews, niggers, wogs, perverts, degenerates, drug-addicts, drug-vendors, and the bandits of international finance, but it cannot tolerate Aryans who are so prejudiced that they do not worship Yahweh’s Yids.

Perhaps I should remind the reader of the character of the men who were run out of Switzerland. Henri Roques, an engineer whose age was reported as sixty-six, decided to seek a doctoral degree in the field of Humanities at the University of Nantes, and for his doctoral dissertation he chose a critical study of the testimony that the Jews extorted from a frightened German by threats and perhaps torture, doubtless promising to spare him as a reward for his perjury, after which, as is the custom of the predators, they disposed of him so that he would have no opportunity to retract his lies. Readers of the fundamental work by Professor Butz, *The Hoax of the Twentieth Century*, will not need a discussion of the thoroughly discredited and self-contradictory statements of Kurt Gerstein, who, at the behest of the Jews who had their claws about his throat, cheerfully swore to a wild assortment of chemical and physical impossibilities.

M. Roques made a detailed study of the various stories Gerstein told, from which the Jews select what they want for a given imposture on the credulity of the Aryans, whom they now despise for their venality and stupidity. The inevitable conclusion of such a study was that Gerstein was simply a liar and that there is no valid evidence for the existence of the famous gas chambers in which six million of God’s Darlings were supposedly killed before they crawled into the United States to join in the occupation of their newest Promised Land.

M. Roques’ dissertation was submitted to a panel of scholars of which Professor Jean-Claude Rivière was the Chairman, and they were so impressed by its meticulous accuracy, thorough docu-

mentation, and critical acumen that they not only approved it unanimously but added to their endorsement a special commendation, so that the University of Nantes conferred the doctoral degree on the candidate with the French equivalent of *magna cum laude*.

That was an event that made Americans rejoice that academic integrity survived in one part of the world, but the rejoicing was premature. The *apaches* who operate the French government for the Master Race foamed at the mouth at the thought that university professors should not be as corrupt as they were. They “revoked” the doctoral degree—they didn’t think of revoking Dr. Roques’ birth-certificate, too—and punished Professor Rivière by shamefully demoting him and officially censuring his colleagues.

Dr. Roques (as he should be entitled, because no set of thugs can cancel an academic achievement, any more than they can cancel a man’s birth) found in M. Guillaume a publisher so courageous that he dared print the historical study. At last reports, the traitors who rule France are acting to suppress the book that offends their owners.

The same issue of the *Courrier* reports that the Jews announce that the Swiss Parliament is going to enact a law that will make doubts about the Holo-hoax or failure to venerate Jews a felony, doubtless to be punished more severely than trivial crimes, such as rape and murder. As the editor remarks, it is odd that the members of the legislative assembly had not been told they were going to enact such a law, which is thus far only a proposal made by a Kikess in a letter to the Federal Council. But it is likely that when the Jews crack the whip, their Swiss dogs will obey. It is ominous that the editor of the *Courrier*, who has resolutely published his admirably concise little periodical for almost a quarter of a century, unperturbed by Jewish threats, in the current issue (No. 297) asks for help in distributing it while there is yet time, “vu la menace d’une loi-muselière.”

The very possibility that a law to muzzle Aryan dogs lest they divulge facts inconvenient to their Yiddish masters could be proposed in Switzerland will give you the measure of that once proud and independent nation’s degradation and ignominy. Americans who have thought to place any of their resources in safe-keeping in Switzerland should take warning. In a nation so rotted, nothing can be kept secret from the world’s ubiquitous parasites, and

whatever the integrity of the bankers, American deposits in Switzerland soon will be, if they are not already, known to the Defamation League. And if the deposits have been kept secret from the vultures of Infernal Revenue, the knowledge can be used for blackmail or reprisal.

The Swiss can no longer boast of their independence. They surrendered without even a token resistance and are now in the plight of the Germans, who can at least remember with pride the valor and heroism with which they sought to maintain their independence against the crazed hordes of their own race who were stampeded against them. According to the *Christian Science Monitor*, 13 December 1988, Major General Otto-Ernst Remer, author of *Verschwörung und Verrat um Hitler* (reviewed by Dr. Charles E. Weber in *Liberty Bell*, June 1987, pp. 52–58; cf. February 1988, pp. 3 f.), is being prosecuted by the renegades who misgovern Germany for having given someone a videocassette that suggested doubts about the Holohoax. Yahweh's Chosen now feel assured that they have the Aryans of the whole world by the neck and can rub their faces in Yiddish excrement.

And finally, if you want a preview of what is in store for Americans, I note that *Notre Europe*, in its issue for October 1988, reports that a French court, sustained by an appellate court, has taken a four-year-old girl from her parents, on the grounds that her father has expressed National Socialist opinions. The court found that the child's character would be "perturbed" by contact with such a parent. What the French jurists mean, of course, is that the girl might not grow up to be a feeble-minded whore, as all Aryan females should be in the "One World" that will have its capital in Jerusalem.

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