

Gordon Hall:

Let's return now to the Party. Would you say that the Party structure, the Party discipline, the Party ideology, had more to do with your joining than say with the personality and the leadership of James Madole, or do you think that it's a blend of the two.

Richard Bayer:

Well it is a blend of the two. I don't believe a person could respect or be impressed by an ideology unless one was impressed by the quality of leadership. And I would have to say that this would also apply to the following. But it was a combination of the two.

Gordon Hall:

How many actual [bull? 00:00:46] sessions, head sessions, whatever you want to call them, and the Thursday or Sunday evening meetings with Party personnel did it take before you were ready to take the oath and sign on the dotted line?

Richard Bayer:

Well I had been going to the Party for two and a half months and I felt at that time I had learned enough of policy programs and that I was in agreement with most of them. And I felt that that was the time to make my decision. However I might add here that I am not a member of security echelon, I'm a member of the non-uniform section, because I feel that my writing and speaking together with my regular employment takes my time and I feel that I can serve the Party interest best in this capacity, although I have gone on outdoor occasions with the SE at various times.

Gordon Hall:

How much time do you presently devote to Party activities just in terms of, say, evenings and – and/or days per week, just as an average?

Richard Bayer:

Well I would say on the average I put in about, in a matter of hours, I would say that I put in about 30 hours a week.

Gordon Hall:

30 hours a week on Party activities.

Richard Bayer:

This of course I might add, Mr. Hall, includes the time that I'm at my own house writing and doing research for the NRP.

Gordon Hall:

Well now, let's – let's touch quickly then on your precise relationship to the Party. Would you consider yourself, I know that you're a member by your own admission of the non-uniform section of the SE and also a member of the overall Party, correct?

Richard Bayer:

Yes.

Gordon Hall:

So that you're a dues paying member of the NRP. How do you describe your relationship to the Party? Are you a kind of, in addition to being a dedicated loyal member, sort of a researcher, writer, staff member of the bulletin, the publication?

Richard Bayer:

Yes. I think you could describe me as that. Although I haven't until a short time ago begun to do this. Most of the research that I had done was more or less in the line of public speaking or for my own information. And it wasn't until about three months ago that I began to write for the bulletin.

Gordon Hall:

And you actually have written something on a signed basis already, or an unsigned basis?

Richard Bayer:

Well my first article will go into publication in the next addition. Since the NRP bulletin is [inaud 00:04:00] I don't know the exact number of subscribers or public readers, but the majority of the work is done by Mr. Madole and a small outside staff. And consequently because of the heavy demand of other activities, Mr. Madole has not had an ample opportunity to keep up with the articles as they come in. In other words, there are more articles than there is time to publish them. So mine will not appear until the next publication.

Gordon Hall:

And there should be probably an NRP bulletin out fairly shortly, because I think that so far this year we're in the sixth month, today is June 16<sup>th</sup>, I don't think that – that much of anything this year in the way of NRP bulletins that I can remember.

Richard Bayer:

Well the NRP bulletin will appear this coming Monday, tomorrow, June 17<sup>th</sup>. But my article, as I say, will not appear until the next publication.

Gordon Hall:

Well now single out for me, Richard Bayer, one point in the Party platform or one general overall idea of the National Renaissance Party that, let's say, would – would be a grabber to you, that would be a high point. Just as, for example, let's say in discussing hobbies with **James Wagner**, the head of the Security Echelon, he likes of all things folk rock music very, very, much and when he's not doing Party activities that's one of his great loves along with ice hockey. Now what is there in the National Renaissance Party structure or ideology which is the most important thing to you?

Richard Bayer:

The idea that assuming that the National Renaissance Party should come into power, or when it does come to power in the immediate future, I believe that the most important point would be the free educational program that would apply to all people who have proven academically able to continue in the higher realms of education. Now this system is in practice in Europe, as well as the Communist China -

and I also include Communists, the Soviet Union, rather - also in several Latin American countries and in poorer countries, Mexico. Only in the United States does this not apply. And since I've been working hard for several years to get an education, and I might add that this was the main genesis of my dissatisfaction with the social structure of these United States, that I believe that I speak not only for myself but for others when I say that this would be a most important and perhaps the most important program in - or item in the program. Since education is the source of any society, I feel that this must be given precedence over many other things.

Gordon Hall:

Now you say if and when the National Renaissance Party comes to power, do you presently feel that at some unspecified time in the future there is a likelihood that the NRP will triumph in the United States? Do you entertain those ideas with any consistency?

Richard Bayer:

Well I wouldn't put any particular date to it. I do feel, however, that the NRP when it makes its move will have to make its move in the very near future simply because of the instability of present conditions in the United States as well as the growing instability in Western society as a whole. But when I say "if and when the NRP takes over in the foreseeable future," I mean to say that our conditions are not so favorable in this country. There is a lot of opposition and there is a lot of difficulty which other totalitarianisms did not face that we have in this country.

Gordon Hall:

If and when the Party comes to some semblance of power either in the New York City area or national terms, have you thought in terms of what you would like to be in relationship to the Party? I've asked Mr. Wagner and he said that he would very much like to have some final say in what he called the, a kind of National Renaissance Party bureau of Jewish Affairs; he was mostly concerned about that. And obviously in talking to Mr. Ryan yesterday, **John Ryan** seemed to think that the military end of the Party appeals to him the most and I guess he envisions himself as kind of Chief of the Armed Forces, as the day comes when you take power. Have you thought ahead yourself as to what you would like to do for the Party as one of the officials?

Richard Bayer:

Well, I have thought about it a great deal. And I would say that if I had a personal choice, and I believe that I will have more of a choice than I do now, I would say that I would go into the sciences.

Gordon Hall:

So that if you had a - a - a - a science branch of the government of the United States under the NRP, that this would pretty much be your cup of tea then, is that it?

Richard Bayer:

Yes.

Gordon Hall:

I see. And any particular area of the sciences that interests you the most?

Richard Bayer:

Yes I'm interested in astronomy and astronautics.

Gordon Hall:

And are you pursuing these studies? I see you have a book with you today along those lines. You just pursue these studies on a fairly systematic basis then, is that it?

Richard Bayer:

Whenever I can find the opportunity apart from all the activities.

Gordon Hall:

Now how many hours a week do you devote to your regular job, what – how many hours a week would that take? Regular 40-hour week, two days a –

Richard Bayer:

No, it would be more. Because of financial needs, I have a full time job and a part time job. So in total I would say that I put in about – about 58 hours a week.

Gordon Hall:

Now in your full time job we've already covered that would be in office work, general commercial work, correct?

Richard Bayer:

The part-time job, yes.

Gordon Hall:

Oh the part-time job, now what would your –

Richard Bayer:

Yes, right.

Gordon Hall:

What would your full-time job be then?

Richard Bayer:

Well, this might not sound very glorious for a paper of this sort, but I deliver lunches.

Gordon Hall:

You deliver what?

Richard Bayer:

Lunches. For the simple reason that right now that's the only thing I can get.

Gordon Hall:

Nothing to be ashamed of.

Richard Bayer:

Well most people usually expect a person in politics to be an [executive? 00:11:38]

Gordon Hall:

You deliver lunches here in the Manhattan area, is that it?

Richard Bayer:

Yes.

Gordon Hall:

You live in Manhattan, don't you?

Richard Bayer:

Yes. 53 West 90<sup>th</sup> street.

Gordon Hall:

Is that – is that a – I'm not too familiar with Manhattan any longer although I once knew it pretty well. Is that a pretty middle-class type neighborhood or - ?

Richard Bayer:

No it's not middle class at all except for the area further up towards Central Park West. I think you've gone up to Mr. Madole's house

Gordon Hall:

Yes.

Richard Bayer:

[inaud 00:12:08]. Well it's the same neighborhood only I'm further down the block. So you can judge for yourself.

Gordon Hall:

Oh, indeed. Yeah I have – get a fairly good – good picture of the neighborhood then.

Richard Bayer:

I've seen some of your photographs of – of the house. The NRP headquarters, that's what I refer to when I say house.

Gordon Hall:

Yes.

Richard Bayer:

And you can see from the photograph the old type of buildings, the old brownstones. At one time it was a very well-to-do neighborhood, but especially the years following World War II it deteriorated very rapidly.

Gordon Hall:

Now the first time that I heard you speak, Richard Bayer, was the time that you made several references to Plato and so on. I believe, and I don't have the exact date in my mind, but it was sometime this year. That was your first speaking engagement for the Party was it not?

Richard Bayer:

Yes. yes it was.

Gordon Hall:

I remember that, it was a good deal of heckling because it's –

Richard Bayer:

I believe that was in October – I think it was October 29<sup>th</sup>. I'm not – I'm not especially sure of the date, but it was in October 1967.

Gordon Hall:

Oh I didn't think – I thought that it was – it was the 1968<sup>th</sup>. It doesn't matter, but as I remember that – I believe that it was so stated that that was your first encounter with public speaking. Are you generally nervous when you are on the platform or not? You don't seem particularly nervous, I just wondered whether you actually are?

Richard Bayer:

When I begin of course I am a bit apprehensive. I want to get my ideas across and sometimes I feel that I don't do what I would expect myself to do. And that particular meeting I was not very well satisfied with myself, although others told me I did speak well.

Gordon Hall:

So that – it appears now that in the staple of spokesman for the Party, allowing for the fact that Mr. Madole is the National Director and the founder of the group, you will probably do more and more and more speaking, is that not a fair assumption?

Richard Bayer:

Yes sir. There is an outdoor meeting coming up this July. We don't have the particular date yet, we're renting sound equipment and this will be my first outdoor public rally that I will speak at.

Gordon Hall:

Now you – I asked you if you were nervous and you used the term "Apprehensive." I think now that perhaps you're referring to not so much your own feeling of confidence and being able to get your ideas across, but when you use the term apprehensive are you making reference to the group and the audience

that heckles and talks aloud while you're trying to speak? Is that why you're apprehensive, the fact that something might happen?

Richard Bayer:

No, no. I expect outbursts of this sort particularly since the nature of our subjects are so controversial. No, I would say that I'm apprehensive for myself. I haven't done –

Gordon Hall:

[inexperience 00:15:15] sort of?

Richard Bayer:

I haven't don't much public – well I have done some public speaking. Ironically enough I've – there was a time when I did public speaking from a Christian standpoint. At one time I had the idea of entering the Baptist ministry and I had done some public speaking. However since I investigated the full nature of Christian theology and history, I since fell away from that idea.

Gordon Hall:

Now how far back would that go, I don't want to get into – into your brushes with Baptist fundamentalism, perhaps, but is that a fairly good description of it, Baptist fundamentalism?

Richard Bayer:

I don't think you could best describe it any other way.

Gordon Hall:

Fine. Well how – just how far back would that be, because you're still a young man?

Richard Bayer:

This would go back to 1963.

Gordon Hall:

And just roughly speaking, how long did this whole experience last, the idea of thinking about going into that? A year, two years, six months?

Richard Bayer:

No, it lasted - actually before 1963 in one sense, at this particular time I was spending some time down in the Bowery Mission simply because I had no other place to go. I – I'd run out of funds and circumstances forced me to take residence in this place. I don't mean alcoholic circumstances, though most people usually think that's the only reason for it. But naturally in a Protestant mission one gets to hear a great deal about theology and the bible and in Evangelical Christianity in general. Now at first I did not take all this to heart, although I did study religious history before my reading in the service, what was out of it, and since I was trying very ideologies and since I had been brought up in the Roman Catholic church, some idea of Christian thinking had remained with me. And through various acquaintances between 1962, if we want a specified date, to 1966 I made the acquaintance of I think a very wonderful gentleman who since died, who was a former missionary and minister to French West Africa before the war. And he's done

quite a lot of church work in this country. And I came under his influence and we sat down and discussed many things, and I became so interested in this, of course now I realize for the wrong reasons, but I became interested in this to such an extent that I began to desire going into it more deeply into the ministry on the ministerial end of it.

And I would so have done except for the fact that when a person entered the Baptist seminary in Texas would have to be a college graduate, which I am not. But I think perhaps it was more the surrounding influence that I felt under all the people, looking for ideas or answers, the general dissatisfaction with conditions in the country, the attempting to get an education, this all contributed to it. It was only superficial and that was the reason why I fell away from it so easily.

Gordon Hall:

And you have no regrets having fallen away from something like that?

Richard Bayer:

No, sir, not at the present time. Because as I said, I investigated more fully, especially when I was down in the mission I saw the difference between spoken doctrine and actual practice. And these lead to further doubts in my mind the further I looked into the history of Christian dogma, Roman and Protestant, the more I felt this would be a mistake to go into the ministry and I did not.

Gordon Hall:

Now just once again, how many – how long a time span, I'm not quite certain that we've actually mentioned it. How long a time span are we talking about here? Is it again, I may I have missed your – your answer, was it six months or a year?

Richard Bayer:

No this was a period of – of about two and a half years. I first

entertained this idea, as I said, in 1962, late 1962. But it wasn't until I met Mr. Becker, that was his name, that I started to think more thoroughly about it. This would have been actually from the middle of 1963 to 1966, about two and a half years.

Gordon Hall:

I see. Now I take it that you – you say you were – you were raised a Roman Catholic out of the brief experience, two and a half year experience, with Evangelical Protestant Christianity, I would gather, and this is just an inference now I could be wrong, that you no longer have any adherence to any particular denominational religion at the present time?

Richard Bayer:

No. My interests remain purely as historical and metaphysical research. Nothing in the way of personal conviction. I do not deny the existence of a God, but I have since found through my scientific investigations that I believe it's ridiculous for any individual to put a denominational creed or name on that which is unnamable.

Gordon Hall:



I want – before we get back to the National Renaissance Party, which I want to return to shortly, I want to go back to something you mentioned a little bit ago, the business of your great interest in education and the educational aspects of the Party being one of the – or the key thing in terms of your own interests in the Party. Imagine that this exists in Communist China, in the Soviet Union, and in some Latin American countries, if I'm quoting you correctly and I think I am, did you at any point in your own studies, reading, thinking, philosophizing, find any attraction in Marxism and or Communism?

Richard Bayer:

No I did not find any particular attraction in Marxism or Communism because speaking theoretically, I think such a state is an impossibility. The idea that Communism would be an absolute classless, totally equalitarian society, and ironically we speak of equality in this country whereas true equality would and should be spoken of in Communist theory at least from the working man's point of view. I think that this would have been an impossibility. Because we are not equal; our capacities in stations of life are not equal. And I the current trend in China and the Soviet Union, as well as Europe and Cuba, have shown that the differences between the Marxist theory and the Communist practice is very great. But at no time did I – did I feel any strong attraction to it.

Gordon Hall:

I ask that only because a number of, I think a number of totalitarians, and I think you'll agree with me and you may come to meet more in the future, did have at one point in their careers an interest in the extreme left before turning to the extreme right. Or sometimes vice versa, an interest in the extreme right and then – and move in the direction of the extreme left.

Now, in the business of the National Renaissance Party, people who are familiar with the Party - and this does not include everyone of course, you have a tough time in the – in the news media and I'm well aware of that, so that your Party is not well known despite its many years of existence. But the people who do know about it tend, I think, to think about it in terms of being anti-Jewish and anti-Negro. But let's face it, anybody who goes to any of your public meetings is bound to come away with a feeling that there's some strong attitudes and hostilities expressed towards both Jews and Negroes.

Now in your case, I watched you in action, and outside of one outburst against **Tamara Benaniv [ph 00:24:47]**, one of the consistent hecklers at you – at your meetings at Public School 169, outside of that one outburst you have not given yourself over to what I would call the anti-Jewish, anti-Negro tirades, which are kind of a characteristic of the meetings in general. **Mr. Mestachio [ph 00:25:07]** tends to deal with this, Curtis **Bruin [ph 00:25:11]** has dealt with it, Mr. Madole deals with it in some detail, Mr. Wagner deals with it almost exclusively, and yet you do not. Like you to explain that a little bit.

Richard Bayer:

Well to begin with, you will find that when this next article appears, not the one that's coming Monday but the one that will appear thereafter since each bulletin covers a three month period, you will find that I have devoted to the major portion of that publication a history of Jewish theology and social impact on the western societies. I'm in process now of doing research and investigation to conclude my second part, which would cover from the rise of Christianity to the present time. I feel if I have not made any – I have made anti-Jewish remarks and I do not deny the fact that I am anti-Jewish, and I appreciate the word "anti-Jewish" that you used since we hear so much of the misused word "anti-Semi."

Now Mr. Madole and I, as well as the Party policy in general, do not agree with the word anti-Semi, but I don't want to go into this particular point now since I want to answer your question. I have made anti-

Jewish statements in past meetings and I am very much anti-Jewish since I feel that many of the world's social ills do lie from a tumult of concepts of these people. I do not put the blame for activities so much on the Negroes of the United States today, I don't love them by any means. I have been and remain today a firm segregationist and I believe that this is best for both races. But when we look into the nature of Negro unrest, we see a two-pronged Jewish head. To begin with, we find that the leaders of major civil rights and Black movements other than extreme Black nationalists are run and headed by non-Negro Jews. And in the second place we find that the majority of Communist activities at the basis of these Negro disturbances and unrests can be traced to Jewish Communists in this country.

I use that word "Jewish Communists," it's – it should have really been the Jewish Bolsheviks since in 1905 the first unsuccessful revolution in the Soviet Union, or at that time Russia, Tsarist Russia, Russian Jews attempted to overthrow the government of – of the Tsar and failed. They were expelled by the Tsarist government. They came here to New York City in 1905, set up the first American Bolshevik movement and founded also the Workman's Circle, which is a national organization today. And in my article, my second part at any rate, I believe that I can prove this with history and logic rather than unsound and unfanatical claims and statements.

Gordon Hall:

By the way I used the term "anti-Jewish" for the very same reason that you suggested. I used it in fact in almost every article when I deal with your particular type of movement because to use the term anti-Semitic is to suggest that the movements are also anti-Arab and I know only too well within your case in particular, the National Renaissance Party, that quite the reverse is true. If anything I think it could be said that Mr. Madole and the Party is actually pro-Arab, although that's not all that precise either, however.