

PRAISE FOR THE CURSE OF 1920

Many books provide praise from noteworthy sources or individuals that add credence to their work. Often those quotes come from columnists or people who are respected in the field of expertise relative to the book. But *The Curse of 1920* stands alone in its field, evoking the question: Who can be the concurring expert on this never-presented material?

This book is unquestionably a learning experience for anyone; and for the reader, the most advantageous endorsements for you to examine come from the roots, the very place to which Gary seeks to draw our attention anyway. The roots in this case are the people who know and are familiar with Gary and the subject that he passionately addresses. Those providing their comments here are as diverse as the book itself, affording you insight, not only as to why you can confidently read *The Curse of 1920*, but also giving you an idea of where this book will take you in the quest for truth and hope.

—The Publisher

“Bravo on your book, *The Curse of 1920*! I am a 40 year old woman that feels left out of society because I hold to the biblical mandates of a woman’s behavior! I have always thought something was wrong with me! Your book is amazing! You have hit your mark with this writing! I want to give you a standing ovation for your writing! It is long overdue! Thanks for this wonderful work and know that there are women who KNOW you are right on track with this one!”

—Kelly Herman,
Dallas, TX

“*The Curse of 1920* is a great read! I have now completed reading it for the third time. It takes this amount of examination to study and understand the depth of truths hidden in the pages of this book. I have read many books—many written by well known authors—but none have the insight to what is going on in our country that is revealed here. This book is like a magnet—it draws you in to truth and understanding!”

—John Graham,
Mechanical Engineer, Mgt.

“There have been many books written on the plight of the black man—everything from African American history and culture to its attendant socio-economic conditions, from African American leadership to political/governmental affairs and race relations. *The Curse of 1920* takes a very compelling look at the root issues that have governmentally effected death, destruction, conflict, and corruption to the state of the black man, and our nation as a whole. It is my sincere hope and prayer that my fellow black Americans, both strong and weak, great and small, will take hope, faith, and courage and forego all hatred, animosity, and prejudice in this document of the Curse of 1920.

May Yahweh God bring about His spiritual revolution in the heart of all who embrace the spirit of the words of this very revealing book.”

—Tommy D. Tillman,
No Child Left Behind, Educator

“I absolutely love this book! It is awesome!

“You bring to the forefront truth that cannot be ignored! The conclusive facts you put forth in *The Curse of 1920* are overwhelming evidences that restoring God’s governmental order is vital! After reading this book it allowed me to reflect on past negative occurrences that have taken place in my life which have impacted the family structure, unbeknown at the time that it stemmed from the root, the Curse of 1920.

“Your instruction in this book provides three crucial steps to restoration:

- (1) Getting to the root of a matter is essential,
- (2) Man’s laws must be established upon God’s laws, and
- (3) Establishing right government and following it is paramount.

“It is my firm belief that the information within this book accurately reveals the curse we all remain under today and its root cause, yet equally reveals the answers to reversing this curse, bringing us back to the good that was intended from the beginning. As you clearly mention within, once one reads one will know, and once one knows they become accountable. Once we become accountable, may the men become our advocates and may we women learn to stand with them, not in their stead. I would encourage all to read this insightful book, knowing that everything you have presented here can only bring a desperately needed and welcomed work in our family, church, nation, and world.”

—Gina Gullo,
Housewife
Garden City, New York

“For the past several years, people have begun realizing that something is terribly wrong with this country. Most now agree that the moral fabric of America is quickly unraveling in government, society, and the family; but until now, no one has been able to put their finger on why. For the very first time, *The Curse of 1920* exposes why the wheels are coming off America. And it does so by succinctly encapsulating three key events that have altered the course of this country for the worse. History does indeed repeat itself, and the correlations Gary Naler makes between the past and the present are nothing short of stunning. *The Curse of 1920* not only unearths the very roots now feeding the disintegration of this nation, it also exposes the first seeds of rebellion sown in the Garden of Eden. More importantly, *The Curse of 1920* gives those with the courage to accept its truths a roadmap to reclaiming the vision our forefathers had for America.”

—Joseph R. Leguenec,
Professional Writer and Editor

THE CURSE OF 1920

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The Curse of 1920



GARY D. NALER

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REVERSE THE CURSE

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They have each proven that, “*capability is a composite.*”

Our sincere hope and intent for this book is that the accumulative effects of all these diligent labors will faithfully and humbly serve you, the valued reader.

And in the example and wisdom of the founding fathers of this great nation and all who know the frailty and utter inadequacy and wholly dependant nature of man, I acknowledge with hope and fitting humility Yahweh our Creator, from whom all things come, and His mercy to reveal to us the timely truths addressed herein; and I look to Him in hope and confidence that He will complete that which He has begun.

May Yahweh have mercy upon us all and reverse the Curse!

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INTRODUCTION



THE PURPOSE OF this book is to expose the error that this nation has committed as a result of the Curse of 1920; and in so doing, to call it back to the principles upon which it was securely founded.

First and foremost, there are two things you can expect regarding this book:

- (1) **This writer seeks to look at things from the big picture, and**
- (2) **To understand this book, you have to think governmentally.**

This writer does not look at things in an isolated microcosm or on the level of personal feelings, but corporately; considering how everything fits into the big picture. Therefore, I do not see or assess things under the influence of the bias of a self-serving microcosm, no matter how large or established or influential it is. Paul aptly said, “[W]hen they measure themselves by themselves and compare themselves with themselves, they are without understanding” (2 Corinthians 10:12). To avoid falling into this trap, one must get outside the box of popular or conventional thought within these microcosms and look at the big picture. Only then can we gain true understanding and insight that will enable us to expose and solve beckoning problems.

Likewise, this man thinks governmentally, and governmental thinking is the only way we can come to know real truth regarding man, the family, society, the church, and the nations. Proper government is the wellspring that impacts and determines the state of each of these. Emotions and desires will always lead us astray; only government holds a steady constant, either for good or destruction.

The greatest problem we face today in this nation, and have suffered from since the mid-1800s, is that our government has gradually changed from its original patriarchal form, to a now matriarchal form. This book addresses this

tragic transformation, citing abundant compelling and revealing statistical data. Furthermore, it examines the governmental standard we once possessed, its origin, and notes the dramatic, ill consequences of our fateful departure. But again, this is all done under the scope of governmental thinking, the only certain standard and judge.

Governmental thinking is to think masculine and not feminine, which most people today do not do. It seeks to establish governmental order that includes replicable masculine headship that begins at God. Governmental thinking looks at the long-term effects and not the short-term, and seeks to conform government to a divine pattern set forth at man's beginning, and the beginning of this nation. Therefore, one cannot understand this book unless they are willing to look at the big picture and think governmentally.

The one common goal of *The Curse of 1920* is the pursuit and understanding of truth. Unfortunately, man's thinking has become so feminized and corrupted, lacking the foundation and standards we once possessed, that even those who call themselves conservatives are adversely impacted and shamefully compromise our sound beginnings. This holds true with morals as well. Even religious, moralistic people are far from the truth on many issues, failing to see the root of the problems our nation and the church are experiencing. And despite their good intentions, they are just as much a part of the problem. As you will see, we can never stop the moral and social ills of our nation and the church until we are honest about their root causes and repent of our own part in them. This is addressed in the concluding chapter.

In this regard, Yahshua said, "Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye" (Luke 6:41-42).

You notice here that I use the Hebrew name of the Son of God and not His Greek/English name, Jesus. I do this throughout the book, for it is the name I prefer. Also, I do not use the Father's title exclusively, as is the case with essentially all Bible translations. God actually has a name, but it has not been used for about 2,500 years. He has a reason for this—that man would not use His name in vain—and, one day, He spoke to me saying that I was to use His name. So I call God by His name, and use it here as well. His name is Yahweh, and I hope you can get used to reading it here. And His name is actually why I use the name Yahshua, because it bears His Father's name—Yah—and His own title as "savior," or—shuah.

Another thing this writer has sought to be sensitive to is to not sound too religious. I want to respect those who are understandably turned off by



THE THREE-PRONGED CURSE

CHAPTER ONE

T WAS SEPTEMBER 6, 1870, and a little old lady, now seventy, placed a clean apron over her housedress and prepared to go on two important errands that morning. Before she walked out the door, she picked up a little tin pail to take with her.

The streets of Laramie were dusty as usual, and the weather was beginning to change, becoming much cooler. At the age of seventy her pace was slower, giving her time to think. All these years as a Quaker, she had known the freedom of being equal as a woman in her church, having the right to speak or preach, and even to be an acknowledged minister if she had wished.

But the world around her didn't move as fast in these ideas shared by her Quaker friends. There were others who felt as she, like the passionate Quaker sister she had heard about who was beginning to get a lot of attention—Susan B. Anthony. Anthony was demanding equal rights with men, even the equal right to vote! Just the year before, Anthony had joined with Elizabeth Cady Stanton and formed the National Women's Suffrage Association. Can you imagine, she thought, a national women's suffrage association!

Also, just a year before, Wyoming had become a territory of the United States; and what began as a publicity stunt in order to attract attention (and carried out as little more than a joke, even with the expectation that the Governor would veto it), the Wyoming legislators actually passed a bill on

December 10, 1869, granting women of Wyoming the right to vote. As a surprise to everyone, the bill actually became law. The right for women to vote in Wyoming was the first of its kind. My, how times were changing! And here she would be participating in this first ever opportunity for women! Wouldn't her Quaker father have been proud of her?

When she entered the "old blue front" building, she sat her little pail down and completed her ballot, handing it to the town clerk. What a day, what a wonderful day, she thought! Finally, at the age of seventy she was able to vote in the United States under laws guaranteeing women political equality.

Following a polite exchange with the clerk over this matter, she once again picked up her little pail to now complete her second and final errand. This took her to the bakeshop. With pride she shared that she had just voted, and asked the clerk if he would please give her some leaven in her little pail.

Upon returning home, she sat down at the kitchen table, placing her pail in front of her, its purpose now being fulfilled. She had finished her chores for the morning—having voted in the first-ever election of its kind for women—and brought home her leaven. She even wondered how this historic event would change the future. Would Anthony actually be successful? Would all women in the United States some day really have the right that she had just experienced? How would this change our nation? For the good, she was certain. But she was seventy now, and knew that she would not live long enough to know the answers to her questions.

Being a good Quaker, she would often sit there at the table and read her Bible, and looked down at the page that was opened before her. Her eyes fell on a passage in Matthew 13, verse 33, the words of the Son of God: "The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened." This puzzled her; and she thought about it. But she was seventy and knew she would never know the answer to her question. So she arose and placed her leaven in the cupboard of her home to be used for another day.

Louisa Ann Swain was the first woman in the United States to vote under laws guaranteeing women political equality. There is a statue in downtown Laramie depicting Mrs. Swain with her little tin pail. It is not without prophetic meaning that after she voted, she purchased leaven to take into her home. This is precisely what has happened through women's suffrage, evidenced by the first woman to vote. When women received the right to vote, they leavened the home, even leavened the nation and the world, just as surely as Yahshua said that the leaven of the woman would leaven the kingdom of heaven.

And it is not without prophetic meaning that she was seventy—the

Chapters 2 - 7

the first prong

THE WOMEN'S
Rights
MOVEMENT

APPENDIX 1

Your Desire Will Be For Your Husband

“Yet your desire will be for your husband, and he will rule over you” [Genesis 3:16].

The question arises here: **Is the desire that the woman has for her husband a positive desire, or is her desire one of wanting to usurp her husband, to usurp his authority?**

One could read this passage to mean that her desire is indeed for her husband in a positive way that leads to submission; and since she is the weaker vessel, his ruling over her is for her protection. Or, it could also read that her desire is for the place of her husband, the place of authority that has been given to the man. Unfortunately, its meaning is the latter.

The Hebrew word used here for “desire” is “teshuqah,” and is used only three times in the entire Bible. It is used here in Genesis 3:16, as well as in Genesis 4:7, and later in Song of Solomon 7:10.

It is interesting that the two other places where “teshuqah” is used reveal both possible meanings. On the positive side, Song of Solomon reads, “I am my beloved’s, and his desire [teshuqah] is for me.” This is the song of the bride, and her husband’s desire is for her. This is, of course, the desire that Yahshua has for His bride; and obviously, it is quite positive and would support that the desire the woman will have for her husband is good and affords her protection as she submits to him.

But more compellingly, Genesis 4:7 supports that the desire the woman will have is to usurp her husband, who is Yahweh’s ordained head over her. Here we read, “If you [Cain] do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire [teshuqah] is for you, but you must master it.”

After Yahweh declared this to the woman in Genesis 3:16, in the very next chapter we find this statement that is remarkably parallel, even using the identical Hebrew word. Note the parallel nature of these two clearly related statements.

“Yet your desire will be for your husband, and he will rule over you.”

And:

“ . . . [sin’s] desire is for you, but you must master it.”

And upon closer examination, we find that not only is the identical Hebrew word for “desire” used (teshuqah), but the identical Hebrew word for “rule over” or “master” is used (mashal). So we have an even more stunning parallel:

“Yet your desire [teshuqah] will be for your husband, and he will rule over [mashal] you.”

And:

“ . . . [sin’s] desire [teshuqah] is for you, but you must rule over [mashal] it.”

The parallel here is unmistakable. Therefore, the choice for the woman is: be led by your sinful desires and seek to usurp your husband, and he will rule and dominate over you; or, rule over your desires and conquer sin by submitting to your husband, and let him occupy the place of authority wherein Yahweh God has placed him. For as it is written, “Christ is the head of every man, and the man is the head of woman.”

Thus we see that the accurate message of this passage is:

“Yet your desire will be for [the place of] your husband, and he will rule over you.”