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One of the very few academicians who has been outspoken in his opposition to the progressive defacement of our civilization, Dr. Oliver has long insisted that the fate of his countrymen hangs on their willingness to subordinate their doctrinal differences to the tough but idealistic solidarity which is the prerequisite of a Majority resurgence.

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On the 18th Amendment (Prohibition): "Very few Americans were sufficiently sane to perceive that they had repudiated the American conception of government and had replaced it with the legal principle of the 'dictatorship of the proletariat,' which was the theoretical justification of the Jews' revolution in Russia."

On Race: "We must further understand that all races naturally regard themselves as superior to all others. We think Congoids unintelligent, but they feel only contempt for a race so stupid or craven that it fawns on them, gives them votes, lavishly subsidizes them with its own earnings, and even oppresses its own people to curry their favor. We are a race as are the others. If we attribute to Ourselves a superiority, intellectual, moral, or other, in terms of our own standards, we are simply indulging in a tautology. The only objective criterion of superiority, among human races as among all other species, is biological: the strong survive, the weak perish. The superior race of mankind today is the one that will emerge victorious—whether by its technology or its fecundity—from the proximate struggle for life on an overcrowded planet."

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Voice Of Thinking Americans

POSTSCRIPTS

by Revilo P. Oliver

SUBLIMELY SUBLIMINAL

For several months, some years ago, one saw in newspapers and magazines expressions of concern over the possible use of television to induce a kind of hypnosis and alter the minds of the unsuspecting viewers. Images and words displayed on the screen too briefly for them to be perceived by the viewer's conscious mind, already in a passively receptive state as he stares at the screen, will impinge on his subconscious mind and thereby charge it with impressions that become part of the body of information that he takes for granted, as in the habits that are automatic reflexes in quotidian life.

Then we were assured that the sublime Sheenies who own the boob-tube industry would never do anything surreptitious, and concern about brainwashing by subliminal hypnosis suddenly vanished from the press.

What is, so far as I know, the first authenticated instance of the use of this truly diabolical device for political dominion is reported in *Spearhead*, April 1990.

In France, the video-tapes of television programs during the crucial phase of the electoral campaign in 1988 were replayed at a reduced speed, and it was discovered that the ugly visage of Mitterand, the Jews' Communist candidate for the presidency, had been flashed on the screen at least 2,949 times to impinge on the subconscious of the viewers, but too quickly for their conscious minds to perceive what they had seen. Mitterand, of course, won the election and is now President of France and presiding, to the best of his ability, over the liquidation of our race and civilization in that unfortunate land.

The discovery was made because a courageous French attorney, Maître Robert Casanovas, filed a suit against the government's television system, alleging that the hypnotic ef-

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fect of subliminal sabotage of his mind had been so great that it "made me vote for Mitterand when I had not intended to." The effect, therefore, was one that is commonly produced by hypnosis induced by a skilled hypnotist.¹

The subliminal technique has thus been shown to be as effective as the one normally used in hypnotizing individuals—probably more effective, since the mind of the viewer of television is already in a passively receptive state, while a person confronted by a hypnotist is aware of what is intended and his mind is more or less defensive of its own integrity.

It is most unlikely that the Master Race would have overlooked so convenient a means of herding their American livestock, but, until the facts have been determined by a searching investigation, we can only suspect they used it, for example, to assure the election of their latest stooges, Ronnie and Bushy. So far as I know, the subliminally coercive images would have been recorded on video-tapes made from broadcasts, so at least preliminary data could now be obtained by running these at slow speed.

Do not, however, hope for too much from a discovery that the subliminal technique had, in fact, been used. Remember that there was no television in 1917, when the boobs were made enthusiastic for an idiotic "war to end wars" contrived and proclaimed by a crack-pot whom the Jews had made President

1. The effect is often demonstrated by ordering the hypnotized person to perform on awakening some act that he would not normally perform, such as clowning or singing an obscene ditty of which he had no previous knowledge; when restored to consciousness, the victim carries out the orders and cannot explain why he did so. The only point at issue is whether the victim of hypnosis can be charged with commission of a crime that is entirely foreign to his nature, as is supposed in the well-known novel, *The Manchurian Candidate*. If I am not mistaken, no hypnotist has carried a demonstration so far as to make his subject murder a person of whom the subject is consciously fond, but during the Army's experiments in 1944, an American officer was made to attack and try to kill a personal friend who was also an officer of higher rank, having been made to believe that the man was a Japanese spy. He was, of course, prevented from carrying out his subliminal compulsion, and investigation proved that he had not subconsciously disliked his intended victim before the hypnosis, and that he could not explain why he had "spontaneously" attacked him.

after training him for the job. Judge the mentality of the American people, not by your wishes and hopes, but by the historical record during the two centuries in which they gradually destroyed their Constitution, forfeited the freedom they had won in 1783, and finally gave themselves and their country to their implacable enemies, gladly acquiescing in the degrading servitude in which they now precariously exist. All that was needed to make them commit political suicide was to arouse fits of righteousness in minds stuffed and surfeited with Christian illusions.

MAVERICK LINGUIST

The *Scientific American*, May 1990, contains (pp. 40 ff.) an eulogy of Noam Chomsky, the Jewish linguist who is perhaps the best known figure in the Massachusetts Institute of Technology. Although newspapers delight in reporting such statements as his charge that the United States is "a terrorist superpower," which happens to be correct, whether or not in the sense which he intended, his most significant work has been the elaboration (not invention) of a theory that language is an ability confined to human beings, because the structure of language is inherent in the human brain as specialized by a long sequence of evolutionary development. This is the basis of the "cognitivism" that is supplanting "behaviorism" as an explanation of human conduct.

The theory would imply that language is, after all, an innate faculty. It is therefore as much a criterion of biological species as are anatomical structures or color of skin. It may therefore be an indication of racial and ethnic characteristics, subject to the proviso that human beings can learn to simulate behavior that is not instinctively acceptable. Perhaps we are right in being astonished by the mentality of Chinese, who can master their difficult language even when they are little children!

Strictly applied, the theory would state, for example, that Indo-European languages are varieties of the native language of Aryans, corresponding to the structure of their minds, while Japanese is the native language of the largely Mongolian but

hybrid race that has now made their small and poor country the leading industrial nation of the world, the language corresponding to the way in which they naturally think. One has, as I have said, to allow for the human ability to simulate and emulate the conduct of alien races. (On the lowest level, a nigger may be taught to behave in public like a member of a civilized race.) Intellectually, an Aryan may learn Japanese (I knew one who, while in Japan in the 1930s, was editor of a Japanese magazine.) And it is a common observation that some Japanese speak much better English than does the average American, who, even if not naturally slovenly, is a victim of the tax-supported boob-hatcheries.

Languages would thus correspond to the archetypal memory peculiar to each of the major races, and perhaps, with more subtle variations, to ethnic groups within a race. The discovery of archetypal forms was the major achievement of C. G. Jung, and will suffice to perpetuate his name.

It is indisputable that an individual's mental processes, his habit of thinking, correspond to the structure of the language in which he thinks. If you examine Japanese, for example, it will be obvious that a Japanese, although he probably has some infusion of Aryan blood diluting the Mongolian and Turanian amalgam,¹ must think in a way that will seem to an Aryan unnatural. The only question is whether that native intellectual process is innate, as Chomsky and the 'cognitivists' believe, or is formed by the language the individual learns as a child, as not only "behaviorists" but all who believe that the mind is originally a *tabula rasa* (e.g., Locke) assume.

The differences in mentality are obvious to anyone who has had much practical experience with languages. Sanskrit, for example, is thought a very difficult language, and so it is, for it requires the learner to commit to active memory a seemingly infinite mass of tables of sandhi (*sandhi*), highly complicated and irregular verbs, nouns become frustratingly polysemous, rules for forming compounds, etc., but the basic structure of the language is that of Greek. Indeed, in the time of Max Müller

1. Cf. *Liberty Bell*, October 1986, pp. 16 f.

(when every American college that wanted to be respectable had to offer a beginning course in Sanskrit, even if it hoped no one would elect it), it was believed that Greek was a kind of evolved and simplified Sanskrit, which was the original Indo-European language). The structure of Greek, in turn, is like that of German and Latin, which combine to form English. In other words, when you learn another Indo-European language you have only to learn details of inflexion and idiom: the *basic* syntax is always the same.

When you turn to languages that are not Indo-European, you are confronted by quite different and seemingly "unnatural" modalities of thought. Chinese and Japanese are striking illustrations of this (try reading a literal, word-for-word translation from one of them), but Semitic languages are also alien to you, although Semites are classified as Caucasian and therefore more akin to Aryans than to Mongolians, et al., and you will at first wonder how it was possible for Semites to read what they had written. One striking difference is in writing. Indo-European languages depend on vowels and consequently all such languages are written in scripts (alphabetic or syllabic) that show vowels. Semitic languages are normally written with only consonants (whence, of course, much hanky-panky in transmitting the text of the Christians' favorite story-book).

The extent to which language is innate is, of course, an important (if, at present, insoluble) problem. Careful writers, undeterred by Jewish terrorism, now use 'Aryan' as a racial term, and restrict 'Indo-European' to a linguistic term. The distinction is important, for while the native language of Aryans is Indo-European, Indo-European languages are spoken and used by other races, as is painfully apparent now, when many persons of other races have some smattering of English and very few attain an accurate knowledge of it. Conversely, Aryans may use a language that is not Indo-European, a conspicuous example being the Aryans of the Persian Empire, who, for convenience, used Aramaic for administrative purposes in dealing with their polyphyletic subjects. But if we consider innate, as distinct from acquired, linguistic structure and hence

mentality, it is possible, but not, of course, demonstrable, that 'Indo-European' and 'Aryan' are synonyms, native language being a function of race.

This problem will, for example, affect estimates of the race of the Sumerians, who certainly show many Aryan characteristics, but spoke and wrote a language that is not Indo-European and appears to be *sui generis*, despite a few, perhaps coincidental, similarities to some other extinct languages.

Chomsky insists that "we do not learn all the rules of grammar" from formal instruction or by trial and error in imitating users of the language, and that "some fundamental principles of language must already be imbedded in our minds" when we are born.

From prudence or his own tropism, however, he escapes the stigma of "racism" by postulating that "the innate language faculty" is like an electronic assemblage (a computer, for instance), "a collection of switches embedded in a network. All humans are born with essentially the same network, but the switches flip over into different positions — corresponding to different rules of grammar — depending on whether a child learns Swahili or Chinese or English."

The article expatiates on Chomsky's political and social activities. He became nationally known as a vehement opponent of the "war" in Vietnam, encouraging students to resist or evade conscription. Whether he knew it or not, he was right, for the sorry débâcle in Vietnam, like the earlier one in Korea, was contrived to kill American youths, infect others with Oriental diseases, begin the impoverishment of Americans by squandering their resources, and complete demoralization of the Army by forcing men to fight under lethal handicaps while giving the enemy strategically and even tactically decisive advantages, and eventually to go down to a planned and humiliating defeat.

Chomsky proclaims that "whatever the establishment is, I'll be against it."

According to the article, which is a very good summary, Chomsky distresses "Liberal" pundits by pointing out that they create "the illusion of dissent while in fact they support the

status quo in all but trivial matters." His observation applies not only to the "Left," but equally to the professed "conservatives" of today.

He criticized adversely the Holy Land of Israel and even supported the Palestinians, who are being robbed of their country. You will be amused to learn that the *Scientific American* tells you that Chomsky's championship of free speech is shown by the fact that he actually "signed a petition defending the right to free speech of Robert Faurisson, a French historian who has argued that most accounts of the Holocaust are exaggerated." Readers of the magazine are protected from the horrifying knowledge that Faurisson is one of the intellectually honest and courageous men who have conclusively demonstrated that the "Holocaust" is just the Holohoax, a gigantic Jewish swindle.

What Chomsky himself believes is unknown. He is, however, an intelligent man with a scientific education and, naturally, an atheist, and he must have some knowledge of physics and chemistry. I am sure, therefore, that he privately doubts the story that the tribal deity, old Yahweh, suspended the operation of the laws of nature to enable the Germans to vaporize or otherwise annihilate millions or billions of his own masterpieces.

* * *

The same issue of the *Scientific American* includes a valuable article, by Dr. Peter Wellnhofer, on the *Archaeopteryx*, which was, in the Jurassic Age, a transitional form between very small dinosaurs and birds, and hence a perfect illustration of the processes of biological evolution, although the Jesus-jerks have to claim that it was manufactured by old Yahweh to mislead the creatures that he created out of mud and now enjoys tormenting.

Most of you would never have heard of the *Archaeopteryx lithographica*, if Fred Hoyle, a competent British mathematician and physicist, had not yielded to his compulsive urge to read his name in newspapers and brashly claimed that the fossil in London (he evidently did not know of six others) was a hoax comparable to the Piltdown fraud. (Cf. my note on the latter in this

this issue.). The indubitably genuine fossils of this strange and long extinct creature (Ovid would have called it a *semiavis*) constitute one of the most interesting and instructive proofs of biological evolution, and so deserve your attention.

There is also an article on the much touted "greenhouse effect." The author is honest enough to concede that much of the "scientific" turmoil about it is more political than scientific, but even in the absence of valid evidence that the "greenhouse" is in operation, he naturally concludes that the best thing to do is to agitate for "One World" to avert the dire consequences predicted by computer-juggling "scientists" who hope to see their names in newspapers and perhaps also win some bak-sheesh. Of the real pollution of the planet, which does imperil life on earth as we know it, there is, of course, no mention. That would displease its and our owners.

ANCIENT LOURDES

It has long been known that the Gallic goddess Sequana (whose name is perpetuated in the Seine that flows through Paris) was as efficient as her Christian counterpart, Mary, in healing maladies and other physical afflictions. As in other places where a supposedly ubiquitous Christian deity has replaced a less vaporous predecessor,¹ the Virgin became, like Sequana, a local goddess, accessible only to visitors to her famous shrine at Lourdes, where a number of evidently genuine cures imposed on some credulous physicians who knew nothing about psychosomatic therapeutics.

Excavations by the Oriental Institute of the University of Chicago, under the direction of Professor McGuire Gibson, have recently uncovered the temple of Gula at Nippur, the ancient Sumerian city on the Euphrates that even after the occupation of Sumer by the Semites, remained the Holy City of the great god Enlil and so flourished until the time of the Persian Empire. The temple of Gula, probably built on the site of an earlier one, dates from before 1600 B.C.

1. Cf. *Liberty Bell*, September 1985, pp. 5-12.

Gula, the wife of Ninurta (Ningirsu), was the goddess of the therapeutic arts. She may have had other functions earlier, probably a political one, since there are indications that in the very early days of Sumerian civilization, when the position of *lugal* (often roughly translated as 'king') was elective, the elections were held in the temple of Gula.

Gula's symbol was a bitch, and many figurines of dogs are found in connection with her worship.² It is, so far as I know, uncertain whether she was imagined as having canine form or the dog was sacred to her, since the antiseptic action of a dog's tongue in licking wounds was early recognized.

The archaeologists from the University of Chicago also found in the ruins many figurines of human beings, each represented as pointing to an organ of his body, which, presumably, had been healed by the divine power of Gula. These are the counterparts of the many votive offerings to the Virgin at Lourdes (and Guadalupe) by grateful votaries whose maladies she healed or relieved. We may thus be sure that the kind of medical business practiced by the Virgin at Lourdes goes back to at least 1600 B.C. and doubtless much earlier.

This is worthy of note because the pronouncements of Ronnie and Bushy suggest that our rulers intend soon to establish prayer as a rite in the schools, as desiderated by so many holy men, who think it would increase the suckers' susceptibility to the hot air of vaporings about the supernatural.

The promoters of that attempt to instill superstition naturally expect the unfortunate moppets to pray to old Yahweh, the sacred spook of their business, but they try to circumvent the Constitution (to which lip-service is still paid) by hypocritically pretending that a child will be free to pray to the high-voltage ghost of his choice. In that event, an American's offspring could (and probably will) do much worse than pray to Gula, a

2. She was sometimes addressed as *Bawa*, which may have been either a name or an epithet, and could have been onomatopoeic ('bow-wow'). If the latter, the word could be one of the Sumerian words for 'bitch,' a feminine variant of 'dog.' But remember that the phonology of many Sumerian words, especially in the Assyrian and Babylonian periods, is less certain than you would suppose from writings addressed to the general public.

deity who, as the figurines attest, did help those who had faith in her, and did not, like Yahweh, refuse to be bothered, thus making theologians rack their brains to find excuses for him.

THE PILTDOWN FORGERY

The renegade technicians who call themselves "creation scientists" constantly scrounge about, trying to devise arguments to impair the validity of the doctrine of biological evolution, the only plausible explanation of the existence of animal life, including the various human species, on this planet. The twisting and turning of the shamans and their allies involve the lowest kind of sophistic trickery in argument, and they naturally exploit the tergiversation of biologists who, from expediency or sentimentality, want to retain ties with religion.

I noticed an instance this morning in *Christian News*, 25 June 1990, which reproduces photographically excerpts from a screed attacking the reasonable explanation of life on earth. The writer quotes a man named Wright as saying that two of several approaches to the question are, first, biological evolution as "the means God used to create humans," and, second, "special creation." Wright is then quoted as saying "the evidence simply is not good enough to distinguish between the various views held by different Christians." So, the Christian myth-monger crows triumphantly, "If the evidence isn't good enough, then why do Wright and other Christian biologists teach primarily the Darwinian evolutionary approach?"—instead of just retailing the story about blundering old Yahweh and his unfortunate whim to make a mud pie. That fixes scientists, doesn't it?

I do not know Wright's work, but I shall do him the justice to suggest what he may mean by saying the "evidence is not good enough to distinguish between the various views" of Christians, is that the notion that a god used biological evolution as a complicated device to produce human beings is as preposterous as the silly story about Adam and Eve.

Needless to say, if Wright were scientifically honest, he would have said bluntly that in the known evolution of living

creatures there is no room for meddling by spooks, and that since there is no valid evidence for the existence of any of the innumerable gods imagined by primitive peoples, tales about special creation, including many less absurd than the one in the second chapter of the Jew-book, are merely fairy stories.

It is odd, by the way, that Christians always use the particularly absurd story about Adam and Eve, which was probably invented as part of the drastically henotheistic and blatantly misogynist reformation of Jewish mythology in the fifth century B.C., instead of the less absurd (and doubtless older) tale told in the first chapter of *Genesis*, that the human beings of both sexes were created coöperatively by the 'LHYM (usually vocalized as *Elohim* or '*Elohiym*'), i.e., the gods and goddesses whom the Jews worshipped until late in the fifth century.¹

The peddlers of creation-myths naturally try to use the now notorious forgery of the skull and jawbone found at Piltdown in 1912 to discredit scientific thought. Why pay any attention to silly anthropologists: they were fooled by that hoax, so they are probably fooled by all the fossils they use as evidence for biological evolution. Hurrah for Jesus and his plastic dad!

It is important, therefore, that we understand precisely what was involved in that deplorable but clever hoax.

A full account of the hoax and history of its eventual exposure is J. S. Weiner's *The Piltdown Forgery* (Oxford University Press, 1955; reprinted, New York, Dover, 1980). The book has one defect. Although its author gives a delightfully ironic exposition of the theory requisite to prove Charles Dawson innocent, he weakly concludes in his summary that the case against Dawson is not conclusively established—although the evidence of Dawson's guilt is much stronger than the evidence on which

1. Archaeological evidence indicates that even in the fifth century, the Jews in Palestine still worshipped a goddess, 'SRH (usually vocalized as '*Asherah*'), who was evidently the consort of YHWH (usually vocalized as *Yahweh*). The verbal trick by which this fact was covered up in various places in the "Old Testament" is typical, but I must not take space to explain it here. At least in their colony at Elephantine, the Jews recognized three additional deities. Obviously, the 'LHYM were of both sexes, thus rendering the earlier creation myth in *Genesis* much less absurd than the second.

many a man has been justly convicted of murder. For one thing, there is usually only one murder, but Dawson, after perpetrating the first hoax went on to contrive others to validate the first, thus paralleling the situation dear to the writers of detective stories, in which a murderer commits a whole series of murders to prevent discovery of his guilt for the first one. Moreover, although Dawson evidently began with a few genuine but minor discoveries, he was obviously a thoroughgoing scoundrel, who perpetrated other plausible hoaxes and, in his one literary effort, was a plagiarist.

All this is obvious now, but in the early decades of this century much of the evidence was unavailable or overlooked, and Dawson, who had been first trained as a solicitor, was a gentleman of socially respectable antecedents, a man of considerable charm, and, when he chose to exercise it, master of a technique of scientific discourse that impressed contemporaries as forthright honesty and scrupulous scrutiny of the evidence he had himself forged, partly by the use of chemical reagents and dyes. The scientifically trained men who trusted him could not imagine that he was what he has been proven to have been.

Incidentally, the fact that Dawson deceived so many genuine scientists is simply another proof that to men who are true scientists by vocation the adulteration or manufacture of data is so abhorrent that they are easily deceived by clever prestidigitators and other swindlers, whom it takes a professional magician, such as James Randi, to expose.

Dawson planted in a gravel bed at Piltdown the fragmentary cranium of a low-grade, thick-skulled human being, probably a thousand or more years old,² and part of the jaw of a female orang-utan, and the two in combination were taken to be evidence for the existence of a peculiar species, both simian and human, which was named, in honor of the discoverer,

2. Since the extant parts of the cranium were "unusually thick" (i.e., in comparison with the skulls of Europeans), it is likely they came from the skull of a Congoid, which Dawson could easily have obtained from some amateur's collection in England or by purchase abroad. He would have wanted—indeed, needed—a skull that differed from the skulls of contemporary Europeans.

Eoanthropos Dawsoni. He later planted and found similar remains to validate the original hoax.

Of Dawson's guilt, there can be no reasonable doubt. The question is whether he had accomplices. It has been urged that Dawson had neither the requisite expert knowledge nor access to the bones that he planted. This is mere speculation. There is no body of knowledge which a determined man cannot master by diligent application, and the bones could have been obtained in any one of many ways, e.g., by purchase abroad, perhaps in France, or by abstracting them from some collection in England. An accomplice was by no means necessary, but a suitably competent one would have greatly facilitated the hoax.

Suspicion will first fall on Dawson's friend, Dr. Arthur Smith Woodward of the Natural History Museum, who helped Dawson in some of the excavations at Piltdown and sponsored him when the great discovery was announced. So far as I know, there has been no searching investigation to determine the guilt or innocence of Woodward, but I believe that the known facts, viz. Woodward's eagerness to make a great discovery, his rivalry with (and perhaps jealousy of) Sir Arthur Keith, a more distinguished anthropologist, and his personal friendship with Dawson, whom he regarded as a protégé, make it likely that Woodward was the patsy in the fraud.

An article by Caroline Grigson in the *New Scientist* (London), 13 January 1990, gives a succinct summary of the fraud and presents new evidence which implicates F. O. Barlow, the Museum's "preparator" (i.e., the technician who prepared specimens for exhibition, made casts of them, and made reconstructions under Woodward's direction). He *could* have been Dawson's accomplice, having expert knowledge and practical experience and also access to the miscellaneous collection of remains that had probably come from various sources to the Museum but had not been selected for cataloguing and exhibition. He actually made for Dawson a sketch of the kind of canine tooth the *Eoanthropos* would have had, and precisely that kind of tooth was discovered at Piltdown soon thereafter. Moreover, he profited handsomely from the hoax, for he set

himself up in business as the vendor of casts of the remains of the wonderful *Eoanthropos Dawsoni*, which were in great demand from anthropologists and museums throughout the civilized world, together with casts of other anthropological material in his Museum and in others. This is not quite proof of guilt, but it is a plausible hypothesis which would explain some aspects of Dawson's success as a scientific hoaxer.

There have been other suggestions, including a recent one that I mention reluctantly and with great distaste. Professor Frank Spencer of Queen's College got his name in all the many newspapers that published on 6 June 1990 a despatch from Associated Press reporting that he had "solved the Piltdown Mystery." He accused Sir Arthur Keith of having been the prime mover in the hoax, claiming that his long research had found in Keith's diary "information about the site and events at Piltdown...which he wouldn't have had unless he was an inside member of the group." There is no reason why Professor Keith, who was puzzled and disconcerted by the discovery, could not have obtained that information by questioning, as he doubtless did, Dawson and Woodward, the discoverers. Conclusive evidence is Spencer's discovery that Keith, "who backed the theory of evolution that came out of Piltdown, had met with Dawson a year before." I fail to see why it is incriminating that a distinguished anthropologist and generous gentleman met a younger, ambitious, and still obscure worker in the same field. And it simply is not true that Keith "backed" a theory that "came out of Piltdown." As I shall note below, he was always dissatisfied with the *Eoanthropos*, which he regarded as a puzzling anomaly, and accepted it only because he did not suspect it was a forgery and adhered to the scientific principle that evidence must not be excluded because it is unwelcome and disconcerting. It is true, however that Professor Sir Arthur Keith deserves to be posthumously traduced and defamed because he was one of the wicked anthropologists who refuse to believe that God halted the evolution of anthropoids some hundred thousand years ago so that all races now extant would be equal — it being

understood, of course, that Congoids are twice as equal as Aryans, and that Jews are four times as equal as niggers.

What we must understand is the significance of *Eoanthropos* when it was assumed to be a genuine species of anthropoids, and why it was accepted by many learned contemporaries.

At the time of the "discovery," there were known only a very few remains of subhuman anthropoids, chiefly the Neanderthal³ and the far more primitive "Java man" (*Pithecanthropos*). These correctly suggested a linear evolution from ape to human form, marked by diminution of simian characteristics and increasing size of the brain, but they were obviously only two points on a theoretical line which needed to be confirmed at other points.

To educated men, there was nothing at all astonishing about the linear evolution that conformed to Darwin's magisterial *The Descent of Man* (1871). When our race in Greece first began to think rationally about the world of nature, including itself, and until the Christian blight fell upon it, it was obvious that we, civilized men, must have had more primitive ancestors, and a line of social and physical evolution was extended back to barbarians, savages, and even more primitive anthropoids who, like apes, had no language and no social organization. Furthermore, the anatomical similarity of men to apes was recognized even by the lower races. 'Orang-utan' is a Malay term that means 'man of the forest.' In Africa, most of the various native names for chimpanzees and gorillas involved an explicit or implicit recognition of them as 'men.'

When our race began to recover from its addiction to mental narcotics in the Eighteenth Century, the ancient sketch of human origins was naturally revived. You will remember from Boswell that Dr. Samuel Johnson, who, although a learned man, could not dispense with the emotional relief given him by

3. There have been some efforts recently to 'upgrade' the Neanderthals, since some skulls found in Palestine are evidently of hybrids, showing that Neanderthals could interbreed with more advanced forms of life. But it is not known whether the Neanderthals were physically capable of articulate speech and could have had a language. It has been plausibly inferred from the structure of the small bones that would have supported organs of speech that the Neanderthals, like apes, were capable only of a variety of animal cries.

the prevalent superstition, could not be reconciled with the equally learned Scottish jurist, Lord Monboddo, who maintained that men had evolved from apes and monkeys. At the very beginning of that century, chimpanzees were given the biological designation, *Homo sylvestris*.⁴ Many travellers in the East Indies and Africa during that century constantly confused orang-utans with chimpanzees, not having had a chance to compare the two species side by side and unaware of the great difference in their habits.⁵ They furthermore confused both species of ape with the lower forms of human life in Africa and Asia; hence tales of apes that live in villages, governed by a chief, and apes that walk erect, carry clubs or spears as weapons, and can be trained to perform simple household tasks.

After Darwin formulated the evolution of human species in scientific terms, and could not be suppressed by holy men, alarmed for their business, it was naturally assumed that the evolution was linear progress, from apes, which can stand erect and walk a few paces but normally proceed on all fours on the ground, are covered with dark brown or black hair, and have comparatively small brains, through a long succession of intervening species, each a little less ape-like than its ancestors and with somewhat larger brains, to modern man, who stands erect and cannot move far on all fours, has little hair, except on the head and in the pubic area, is light-skinned, and has a brain that has enabled him to master other animals and use natural forces for his own comfort and security.

Dawson's "discovery" was sensational, as he knew it would be, because it did not fit this linear sequence. The *Eoanthropos* was essentially an ape with a brain that approximated the size of modern brains. If it was our ancestor, the Neanderthal and perhaps the *Pithecanthropos* were not. The latter species could

4. I do not know whether it is more than a coincidence that the Latin term is a translation of 'orang-utan,' of which, I suppose, Dr. Tyson could have known the meaning.

5. Chimpanzees are gregarious and normally live in small, loosely associated groups, which, however, do not have the social organization natural to baboons. Orang-utans are individualist and solitary, except that females, when in oestrus, seek males for impregnation.

have been earlier than the *Eoanthropos*, for the relative dating was uncertain, but the Neanderthals were certainly later, and therefore, if they were in the same evolutionary sequence, would have been offshoots that somehow regressed to more simian form, especially in the structure of their brains.

A creature that was physically an ape but had doubled the size of its brain could not be fitted into a linear evolution, but must have branched off from that line and then evolved separately until its physique matched its brain. We are thus spared the ignominy of recognizing the brutish Neanderthals as our ancestors, and there was something special about our species after all. This view naturally strongly commended itself to men who had only reluctantly surrendered the comforting illusion that we differed from other mammals in having impalpable souls tailored to measure by old Yahweh or some less ferocious god. It salvaged some of our vanity. And that, we may be sure, is why the *Eoanthropos* became an article of faith with such men as Grafton Elliot Smith and other champions of Dawson's great discovery.

More objective anthropologists, notably Sir Arthur Keith, were from the first puzzled by the *Eoanthropos*. There were men (see Weiner, *op. cit.*) who suspected that the wonderful remains had been planted by Dawson, but they were men who had no or slight scientific credentials and disliked Dawson personally, a circumstance that made their statements suspect. Dawson, perhaps with assistance from Barlow, had cunningly used reagents and dyes to give to the various bones precisely the appearance of antiquity and long inhumation that genuine remains would have had, and Sir Arthur felt compelled to consider them authentic and to take them into account in formulating a scheme of human evolution.

He trusted Dawson and Woodward as gentlemen and anthropologists, and he, a born gentleman, probably exerted himself to be more than fair to Woodward, whom he personally disliked. And, as a matter of fact, the scientific techniques that finally proved Dawson's discovery to have been a hoax perpetrated with forged remains were not available until 1950, shortly before Sir Arthur died.

As more and more remains of prehuman anthropoids came to light, the linear evolutionary sequence was confirmed every time, and Dawson's fabrication became an anomaly, an "enigma," as Sir Arthur often termed it. Anthropologists in general began to disregard and ignore the *Eoanthropos Dawsoni* as an anomaly that could have no significant relation to the linear sequence of evolution.⁶

Sir Arthur, however, was unwilling to ignore the anomaly. In his last important work, *A New Theory of Human Evolution* (New York, Philosophical Library, 1949), in which he sets forth his brilliant determination of the effects of social organization on the evolution of human species and subspecies, he recognized the Piltdown as "an aberrant type," but wrote:

If we could get rid of the Piltdown fossil fragments, then we should greatly simplify the problems of human evolution. We should have to account for the evolution of the pent-browed type only, and the development of modern races from that type. A leading authority on such problems, Dr. Franz Weidenreich, has recently proposed that the right solution is to deny the authenticity of the Piltdown fossil remains. Here are his exact words: "Eoanthropus should be erased from the list of human fossils. It is the artificial combination of fragments of a modern-human braincase with orang-utang-like mandible and teeth." That is one way of getting rid of facts [!] which do not fit into a preconceived theory; the usual way pursued by men of science is, not to get rid of facts, but to frame a theory to fit them. That is what I propose to do.

We must feel sympathy for Sir Arthur, a great anthropologist whom we must highly respect for his crucial contribution to our knowledge of biological evolution as it affects the several species called human. It was his very fidelity to scientific method that led him into a conspicuous and deplorable error on an essentially irrelevant detail. The great man was 87 when he

6. The linear pattern is, of course, certain, although it is true that we now have the remains of several anthropoids, such as the now famous "Proconsul," who diverged from the direct sequence into evolutionary *culs de sac*.

realized that Dawson and his followers had "made a fool" of him for forty years. He died two years later.

There are times when one is tempted to regret that religions are just a residue of barbaric ignorance. It would be consoling to believe that Charles Dawson is now being roasted in the underworld, or perhaps, in keeping with myths of a nobler religion, compelled endlessly to manufacture forgeries to authenticate forgeries, while Sisyphus and Tantalus have the relief of pausing to deride him and all Hades echoes with laughter.

THE BEAR IN THE BUSH

The change in the cast of the perpetual comedy staged in the White House was of some minor importance.

Old Ronnie was a stupid galoot. According to *Newsweek*, he at least once sent a letter of condolence to one of the fictitious characters portrayed on television by actors in one of the drearily vulgar comedies called "soap operas." Trying to please his Jewish masters, he claimed to have been himself an eye-witness to the fictitious horrors of the Holofoax while he was a warrior in Europe. The lie was a peculiarly stupid one, because records accessible to everyone proved that the drugstore cowboy had spent the war safely ensconced in a motion-picture studio in Hollywood, and when his lie was exposed, bumbling old Ronnie could only claim he had seen those horrors on films that could not have been produced until long after the catastrophic end of the Jews' War Against the West.

It was only natural that Ronnie, with mentality of that order, believed the hocus-pocus called astrology, delegating to his wife the task of learning what the stars were saying from day to day. It is likely, therefore, that the clumsy and ignorant old actor believed what he said when he babbled about Armageddon and "Bible Prophecy" and the low superstitions associated with those terms. And one was not surprised when he, probably on orders from his director, disgraced the office he nominally held by proclaiming a Year of the Bible, recommending his favorite fiction to the numerous dumb bunnies who did not regard him with condign contempt.

Bush is much more intelligent and so more dangerous, even though he, like Ronnie, has to make his performance on the stage correspond to the scenario of the play and the direction of the impresario (Kissinger?). He is surely too intelligent to be taken in by the childish tales in the Jew-Book.

It was to be expected, of course, that Bush would continue to use the horde of "conservative" wittlings who, enchanted by Ronnie's gabble, were much more effective than "Liberals" in consummating the Judaeo-Communist occupation of the United States. They, delighted by Bush's persiflage about "prayer in the schools" and the "murder" of unwanted fetus,¹ will help him to tighten further the noose about the necks of the American boobs and perhaps enable him to begin, before long, the rule by open terror that will make him the peer of Stalin and other model rulers of "mature democracy."

What is odd is that Bush has gone out of his way to insult persons who have emancipated themselves from Jewish superstitions. In a public letter not long ago, he made clear his animosity toward atheists, adding, however, that he would (reluctantly) concede them their "Constitutional rights." Although the truth was blurted out three years ago by the mulatto who is a member of the Revolutionary Tribunal that sits in the building that was built for the Supreme Court when we still had one, it is still considered expedient to let the subject population believe that the American Constitution was not effectively rescinded in 1861, and that scraps of it are still legally operative. It would be premature, therefore, for Bush to send in the terrorists of the Federal Bureau of Intimidation to squash rational Americans and enforce the lesson that taxpaying ani-

1. I hesitantly use the Latin form (both singular and plural), although there is much to be said for the traditional spelling 'foetus' in the restricted sense of 'offspring still in the womb, embryo (at any time before birth).' The traditional spelling, which alone is recognized in Britain, was (like, e.g., 'coelum' for *caelum*) the result of an etymological error made by the Humanists of the Renaissance, but will serve to distinguish the restricted sense of the word from its more general meanings, 'offspring (before or, more usually, after birth)' and 'the process of reproduction (in animals or plants).'

and whatever other nonsense their masters choose to tell them.

One does not usually waste time reading in the press recitations by actors in the White House, but the *American Atheist*, January 1990, reprinted a sermon delivered by Bush before a bevy of Cardinals on 12 December 1989. Bush, emulating such great hokum-peddlers as Jerry Falwell and Oral Roberts, ranted about old Jesus's wonderful Drivel on the Mount, and declared that he was a champion of "Catholics' fidelity to freedom" (doubtless as exemplified by the *autos da fé* and the Church's desperate attempts to prevent or suppress a rational perception of the real world), adding that he was certain that "one cannot be America's President [under the Jewish government] without a belief in God [i.e., old Yahweh] and prayer [to spooks in the sky]."

In his doubtless cynical diatribe, Bush added that he had "not yet been tested as Abraham Lincoln was," i.e., had *not yet* had an opportunity to marshal armies for the slaughter of Americans who wanted to preserve their Constitutional rights. He also boasted that he spent "time on his knees," which is credible, if he meant that he knelt while licking the boots of Kissinger or whoever is now the satrap in charge of the country the boobs gave away half a century ago.

Bush dilated on his confabulations with his colleague in Russia, Gorbachev,² and waxed lyrical over the conference between the latter and the Chief Dervish in Rome, Papa John Paul II, which suggests that the two will cooperate henceforth in herding their Aryan boobs into the pens prepared for them.

Continually as he preached, Bush deliberately insulted atheists and everyone too rational to take seriously the absurd yarns in the Jews' story book, and he avoided mentioning the fact that his hero,

2. On their song-and-dance act at their "summit" jamboree and the probable consequences thereof, see *Liberty Bell*, August 1990, pp. 1-20, 27-42.

Lincoln, was an atheist, although only in private after he became a politician and the pawn of sinister forces beyond his control.³

It is only natural for Bush to make the millions of "conservative" cats purr as they lick up verbal cream, oblivious of their now imminent future, but why should he gratuitously advertise his animus against the small minority of educated and rational Americans? Surely his passions have got the better of his political prudence.

A plausible explanation is given by Dr. Fritz Erik Hoevens in an article in *Ketzerbriefe* (Freiburg), which is translated in the *American Atheist*, March 1990.

Dr. Hoevens recommends three books which, taken in conjunction, will, in his opinion, heal minds afflicted with Christian superstitions. The three are:

1. Hyam Maccoby, *Revolution in Judaea: Jesus and the Jewish Resistance* (London, 1973; translated into German under the title *König Jesus*, Tübingen, 1982). The author is a learned Jew, who exhibits his hatred of our race by denying, as Dr. Hoevens notes, the immeasurable cultural superiority of the civilized Greeks over the barbarous Kikes, but is useful for drawing attention to the parallels between the "New Testament" and the Talmud and thus proving that Jesus was an orthodox Pharisee, but was also a revolutionist, ambitious to become a messiah (i.e., King of the Jews), who sought to organize a Jewish revolt and lead his barbarians to plunder and massacre civilized nations. As Dr. Hoevens remarks, if Jesus was an insurrectionist, he must have been insane to count on support from "heavenly hosts."

2. Professor Morton Smith's well-known and fundamental *Jesus the Magician* (San Francisco, Harper & Row, 1978; German translation, *Jesus der Magier*, Bonn, List, s.a.). Professor Smith is best known for his discovery of part of a version of the gospel attributed to an unidentified Marcus, written before the revision that was made to permit its inclusion in the inconsistent anthology of wonder-stories called the "New Testament." In

3. The candid admission, attributed to Lincoln, that he was "bought and sold six times" at the convention that nominated him for President, has been used, in differing contexts, in two stage plays that were based on his early career.

the book in question here, he shows that the historical prototype of the Jesus celebrated in those tales must have been a *goë*s, an itinerant magician and thaumaturge, preying on the credulity of ignorant masses, though perhaps so mentally unstable as to credit himself with some supernatural powers.⁴ I would modify that conclusion only by suggesting that there probably were a number of such fakirs, all of whom bore or assumed the very common name of Jesus⁵ whose exploits were conflated in the folk-traditions that were the basis of the various "synoptic" gospels.

3. Karlheinz Deschner, *Der gefälschte Glaube* (Munich, 1988). According to Dr. Hoevens, this book, which I have not seen, demonstrates that the Jesus imagined by Christians is a purely mythical figure who never lived.⁶ This, then, is one of the fairly numerous books that show that the Christians' Jesus

4. This is an odd psychotic condition, said to have been found in some of the "spiritualist mediums" who fleeced the suckers in the last half of the Nineteenth Century and the first decades of the Twentieth. The individual, having an hallucination that he or she has supernatural powers, resorts to more or less ingenious trickery to convince others of those imaginary powers. Some anthropologists suggest that the shamans who impress ignorant savages by crude prestidigitation and similar tricks, may be so crazed as to believe that they are somehow in contact with supernatural beings or forces.

5. One such Jesus flourished c. 75 B.C.; see *Liberty Bell*, February 1986, pp. 27-34.

6. The substance of the German book cited by Dr. Hoevens can surely be found in the latest work by G. A. Wells, *Who Was Jesus?* (Peru, Illinois; Open Court, 1989), which recapitulates and refines the author's earlier works on the same subject. It is easy, of course, to demonstrate that the Jesus who is the protagonist of the "New Testament," like the Robin Hood of the folk-tales systematized in Howard Pyle's pleasant book for boys, and the Hercules of the Twelve (or Thirteen!) Labors, never existed and never could have existed on this planet. That does not exclude the probable existence of one or more itinerant thaumaturges and political agitators whose activities were the nucleus about which the tales about Jesus were formed, or of various English outlaws who were the prototypes of Robin Hood, or of some remarkably strong and courageous man who, for reasons that the loss of the early traditions must make conjectural, was regarded by an Argive people as a hero in the strict sense of that word, i.e., the result of miscegenation between a mortal and a deity, and in some way related to, fostered by, or inspired by Hera, whose 'glory' he was (Ἡρα-κλῆς).

never existed, but was manufactured by theologians from their tendentious and self-serving interpretations of some discordant passages that were probably inserted in the folk-traditions about the fakir by the Fathers of the Church when they edited the various tales before including them in their motley collection.

It is not my purpose to comment on Dr. Hoevels' evaluation of these books, or to criticize the sometimes seriously defective English translation,⁷ but rather to notice Dr. Hoevels' ingenious and suggestive analogy.

It is now virtually certain that an individual's immune system, like his intelligence, is inherited from his genetic antecedents, but just as native intelligence is exercised and developed by education, so some physiologists believe that the inherited immune system is exercised and developed by the common childhood maladies (measles, etc.), which not only produce immunity to a recurrence of the same infection, but also prepare the immune system to resist more efficaciously other infections in later life. The prophylactic immunity thus established is often called 'cross-immunity.'

On the basis of this physiological theory, which, though widely accepted, is, so far as I know, not so well established as to be called a fact, Dr. Hoevels formulates a persuasive psychological analogy:

An immune system which has become stronger by protecting itself against religion will also, as the statistics show, more radically and successfully cope with other ideological infections. This results, so to speak, in cross-immunities, and is exactly the reason why the state so determinedly protects one religion or a successful group of religions against any kind of criticism or

7. E.g., the misleading "expected" in the last paragraph of the third column on p.49 probably comes from a confusion between *entgegenstehen* and *entgegensehen* in the translator's mind; it might also come from a use of *erwarten* in a military sense, 'to await (an attack),' but a German writer would have made the meaning clear by giving the verb an object of which there is no trace in the translation. The reader, incidentally, will be amused by an editorial footnote that affirms that the great poet who wrote *De rerum natura* was a "Roman general !! and epicure !!."

8. The alien government of Western Germany imposes a fine or imprisonment of up to three years for "publicly insulting a church or re-

other damage.⁸ This is why religion is subsidized and allowed to go about its filthy business in sheltered competition with other ideologies. For exactly this reason the state is suspicious of, and ready to discriminate against, those of its citizens whom it suspects of having established such an immune system, one that has gained strength due to its resistance against the religious virus.

The analogy is, I believe, valid. Critical intelligence is strengthened and acuminated by exercise, and a mind that has liberated itself from one vulgar error by its own efforts will have the acumen to detect others. Dr. Hoevels is doubtless right in claiming for atheism a "cross-immunity" that protects the individual from other fictions to which the populace is predisposed and susceptible.⁹ But the atheism has to be thoroughgoing and complete.

Many of the Biblical myths, beginning with the absurd tale about Adam and his Spare Rib, are incredible to anyone who thinks about them, and became ridiculous, when the revival of rational observation and understanding of natural phenomena abated religious awe of uncomprehended and therefore mysterious forces. The Protestant Reformation, based on the premise that the tall tales in the Bible were historical records, thus became indubitably fallacious, and Christendom was prepared for the Marxian Reformation, which revived the "social gospel" of primitive Christianity and became the gospel now preached by the various cults that belong to the World Council of Churches and, indeed, by far the great majority of all Christian churches today, which differ from the Communists only by pru-

ligion." This tyrannical prohibition of blasphemy against Judaeo-Christian spooks was discussed in detail by Gottfried Niemiets in the *American Atheist*, March 1989. Obviously a Sheeny government that extorts trillions of marks from its hapless German victims and tries by open terrorism to ram the Jews' filthy and absurd Holofoax into their minds, needs to make its subjects mentally stultified, and so naturally promotes belief in other frauds, irrational myths, and barbaric superstitions.

9. One remembers the famous aphorism of Champfort, that every belief widely held by the populace is almost certainly foolish: "Il y a à parier que toute idée publique, toute convention reçue, est une sottise, car elle a convenu au plus grand nombre."

dently retaining nebulous references to Yahweh and Jesus for the comfort of the unthinking dupes on whom their incomes depend.

Many persons who are intellectually or emotionally dissatisfied with the vapid gabble of contemporary Christianity, but who have not considered the unsubstantiality of all evidence for the supernatural, are apt to yield to their emotional need for mystical mummery and flop over from Christianity to some more acceptable cult, such as Buddhism, Theosophy, Baha'i, Wicca,¹⁰ Satanism, the hodgepodge called "New Age," or even another Judaic cult.¹¹

There is another kind of religious conversion that is seldom noticed as such. Many persons, more intelligent than those who

10. This is the official designation of the cult in *The Witch's Bible*, by Gavin and Yvonne Frost. It is a little odd, because in Anglo-Saxon a *wicca* is a warlock, while a witch is *wicce*, witchcraft is *wiccecraft*, and the generality of practitioners of the religion is *wiccedom*.

11. The most remarkable religious conversion of which I know personally was that of a lady with whom I was acquainted in the early 1950s. She had some social standing in Washington (she was listed in the Social Register), and was an aviatrix, who had the distinction of having been the first woman to fly to Saudi Arabia (if I remember correctly her Islamic destination), where she had something of a career, flying as a pilot for various persons of importance. She was converted to Islam and learned enough Arabic to read the Koran, of which she carried with her an india-paper edition, which she, like persons who carry with them an edition of the "New Testament," would produce, on the slightest provocation, to cite (and translate) some passage that proved the Truth of her adopted religion. Courtesy prevented me from asking whether she followed the strictly orthodox doctrine of the Moslem theologians who, like many Fathers of the Church, held that women have no souls and will therefore be dissipated at death, but, unlike the misogynist and ideologically homosexual Fathers, provided that women will be replaced in Paradise by much improved models of femininity, specially created for the delectation of male True Believers. (This doctrine is scarcely affected by the concession that four women and one dog were transported to Paradise by special dispensations.) Oddly enough, she predicted that Islam would become a major religion, first in England, and later in the United States. At that time, no one would have thought it even remotely possible that effete Englishmen would admit several million Moslem Semites to their little island, would have to listen daily to the din of electronically amplified yells from muezzins in six hundred mosques, and would humbly consent to be kicked around by the invaders, who already dream of eventually reversing the results of Charles Martel's decisive victory at Tours.

flop over from Christianity to an equally illusory religion, do emancipate themselves from belief in overtly supernatural beings and forces, becoming atheists, but incompletely, since they retain in their minds the residue of that religion without being aware of it.

They consider and reject tales about such impossible events as virgin births, walking on water, resurrection of the dead, floating up into the clouds like a hot-air balloon, and ferocious Saviours who can and will smash up the whole universe, including the most distant galaxies, but they never ponder the equally absurd social superstitions that were authorized by, and depend on, the god whose existence the tales about impossible events were devised to prove.

Atheists who do not perceive that the supernatural tales they disdain were devised to authorize a revolt against civilization retain so much of a residue of Christianity in their minds that they are apt to flop over into Communism, the ostensibly but spuriously atheistic form of the Marxist Reformation of the religion they think they are rejecting. It dispenses with gods but retains all the Bolshevik venom the Jews' god was supposed to have sanctioned. As Philip Wylie¹² justly observed, "Communism is the most successful religion yet evolved." In place of traditional Christianity, they adopt an *ersatz* Christianity and, forgetting their atheism, have an emotional and unreasoning faith in their new religion.¹³

12. *The Innocent Ambassadors* (New York, 1957).

13. I speak only of persons who believe in Communism. This, of course, excludes the leaders of the Judaic cult, from Lenin to Mao Tse-tung, and the ruling bureaucracy of a Soviet state. They are too intelligent to be taken in by the sucker-bait they use to enlist mass support. Recent events suggest that Gorbachev may intend to make some superficial changes in the Soviet religion, which has always included the Greek Orthodox churches in its territories as subsidiaries, and unofficially recognized and even promoted the up-to-date churches of the West as allies. Decades ago, when there was a pretense that the government in Washington was opposed to Communism, thousands of American clergymen were officially listed as "Communist-fronters," and many were known to have been recruited into the Communists' conspiratorial apparatus for low-grade converts.

The True Believers of the Communist faith think they are atheists, but they deceive themselves. That is obvious from the fact that their revolt against civilization differs in only a few unessential trimmings from the subversion practiced as "social gospel" in the great majority of Christian churches today. The link between Communism and traditional Christianity is so close that when Communists lose their faith, they usually and naturally flop over into Roman Catholicism. Whittaker Chambers was only the best known of the Marxists who, when disillusioned, reverted to an earlier form of his ruling superstition.

Would-be atheists who do not become converted to the Marxist cult often retain in their minds the Christian residue that makes them susceptible to drivel about "all mankind," "One World," and the "humanitarian" sentimentality of dogooders and similar pests — all of which find no confirmation in the facts of nature and the real world. There are even self-styled atheists who evidently think that the god in whom they do not believe stopped the biological evolution of anthropoids a hundred thousand years ago to make all talking species equal in some mysterious way that transcends the obvious and great difference between extant races in intelligence, character, and instincts, perhaps because the non-existing god equipped the several species with exactly equal souls. Minds which have progressed to that stage of muddled thinking probably have their critical powers so far in abeyance that they will even take seriously the Jews' inherently preposterous Holohoax, regarding it as a religious certainty which it would be impious to doubt.

A really critical mind will not be content to remark the patent absurdity of the tales about supernatural beings and events in the "New Testament," but will go on to examine the purposes those tales were devised to serve. It requires no great critical acumen to perceive the appalling malice shown in Bolshevik promises that "the last shall be first"; the proletarian rancor of almost continual¹⁴ harping on the threat that rich men will be fried forever hereafter if they do not give all

14. "Almost continual" because this is another example of the incon-

that they have to the poor and become paupers themselves¹⁵; the frantic hatred of reason evinced by hostility to "the Greeks" who "seek after wisdom" and try to understand nature and the real world instead of drug-ging themselves with narcotic fantasies; the frightful malevolence of a god "who has made foolish the wisdom of this world" to profit a squalid and mindless rabble; and the hatred of all culture and civilization implicit in the election of illiterate boors (ἀγράμματοι ἰδιῶται) as apostles and the insistence in the Drivel on the Mount on the need for bird-brains that "take no thought for

sistency that appears everywhere in the carelessly edited collection of tales. It is noteworthy that when Jesus was in the presence of a prosperous and influential man who sought supernatural therapy for his sick slave, Jesus commended him warmly and tactfully not only said nothing about the evil of owning property, but implicitly sanctioned slaves as property. The two gospels, one by a Jew named Matthew (8, 5-13) and the other by the unnamed man from Lucania (7, 2-10), which recount the incident differ very considerably in important details, but concur, almost verbatim, in reporting Jesus's praise of the slave-owner. Everyone who has read the "New Testament" knows, of course, that Jesus and the early Fathers of the Church explicitly endorsed slavery as a social institution. That is in itself an inconsistent approval of wealth, for slaves were valuable and expensive property, and while an average citizen might own one or two slaves, only the very wealthy could afford large numbers of them. It is also noteworthy that when Jesus, on a different tack, admonishes rich men that they must sell all their property if they hope not to be broiled perpetually after death, he evidently instructs them to sell all of their slaves, not emancipate them, as the rich at that time often did to reward faithful service or from vanity.

15. The threat has often induced madness in credulous men of means, e.g., Peter Waldo, reputedly a wealthy citizen of Lyons, who, c. 1176, gave away his property and tried to restore Apostolic Christianity by attracting ignorant peasants and laborers to form the sect known as Waldenses (*Pauperes Lugdunenses* in the contemporary ecclesiastical writings). There is a curious anti-Christian instance of such mental alienation in the conduct of the protagonist of Jakob Wasserman's once famous and subtly nihilistic novel, *Christian Wahnschaffe* (1919), which probably owed its extraordinary vogue in the United States to the dramatically seductive title under which it was translated, *The World's Illusion*.

the morrow" and, indeed, emulate the intellectual processes of vegetables.¹⁶

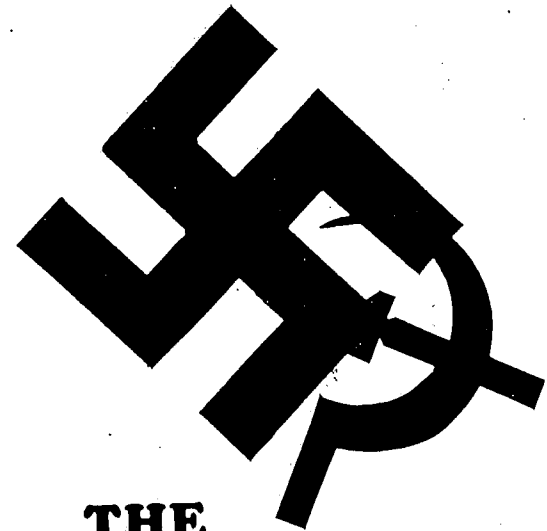
A real atheist, needless to say, will disregard what the dervishes think it expedient to say about the "New Testament" when they make their pitch to the ignorant. He will read the myths for himself and objectively consider and appraise them as a whole, including the social gospel that is, indeed, the most important and operative part of them. And he will shudder at the Judaic malevolence that inspires them, the vicious hatred of culture and civilization. They were designed to create a foul and squalid world in which every instinctive value of our race is negated and aborted—a world in which the natural ties of family and property have been severed, leaving only rootless and helpless individuals, isolated and lost in the terrible loneliness of crowds—a world without history, without philosophy, without science, without reason—a world without beauty of any kind, without art, without literature, without culture—a world without real love, the love that unites men and women, and without even the Aryan's instinctive feeling for the beauty of women¹⁷ and physical health.¹⁸

16. It is simply amazing that Thomas Jefferson, who was an intelligent man and privately considered Christianity an injurious superstition, was nevertheless able to take seriously the preposterous Gabble on the Mount attributed to Jesus in the "New Testament"; see my *'Populism' and 'Élitism,'* pp. 13 f., and especially note 17. Jefferson must have been aware that that balderdash would make impossible an organized society and was fit only for a rabble that hoped for and expected the proximate destruction of the world.

17. The importance, both cultural and biological, of feminine beauty is admirably stated in Richard McCulloch's *Destiny of Angels (s.l., 1986; I am told that the book is available from Howard Allen Publications, P.O. Box 76, Cape Canaveral, Florida)*. He notes that physical beauty is genetically recessive; the same may be true of intellect. The extent to which Christianity has eaten into our minds is shown by the common pejorative dismissal of man's admiration of beautiful women as sexual and biological—as though religion (i.e., fear of the unknown) in human species were not equally the product of the biological forces that have shaped all mammalian life.

18. It will be remembered that the first work of Christianity after it gained control of the ancient world was the abolition of all baths, public

COMMUNISM IN GERMANY



**THE
COMMUNIST
CONSPIRACY
ON THE EVE
OF THE
1933
NATIONAL
REVOLUTION**

Adolf Ehrt

"First they came for the Communists . . ."

—Attributed to Pastor Martin Niemöller

Come for the Communists they did, in 1933, when Adolf Hitler and his National Socialist German Workers Party, the strongest political party in the Weimar Republic, came to hold supreme political power in Germany (through entirely legal, constitutional means). When Hitler became Chancellor, Germany was menaced by a huge, powerful, and popular Communist movement, which boasted hundreds of thousands of dedicated members, had polled six million votes in the national election of 6 November 1932, and was unswervingly loyal to the international Communist movement and its chief, Red dictator Josef Stalin.

Communism in Germany tells the story of Germany's peril before January 30, 1933, when Hitler's Nazi movement was the only force capable of matching Red terror and Red propaganda blow for blow, word for word. Americans and Britons, used to their own countries' small, and in recent decades ineffective, Communist parties, will learn much about the grim realities of Bolshevism in Germany after World War I: the bloody Red uprisings across Germany from 1918 to 1923; the pitched battles and political assassinations by which the Reds attempted to smash German nationalism in the service of Stalin's "International"; the Moscow-directed espionage and subversion aimed at the German state; and the hidden ties which linked Establishment politicians, intellectuals, and financiers to Communism in Germany and in Russia.

This book is more than an account of the Red threat to enslave the Germans before 1933. It is also a grim reminder of the fact that while the Communist menace was smashed in Germany (as earlier in Italy and Japan) by a program which offered social justice and self-respect as well as national pride to the people of the nation, America and Britain's internationalist Establishment—in cooperation with an influential Jewish minority—was reaching out the hand of friendship to the Red murderers in the Kremlin. Hitler and Germany's quashing (through comparatively humane methods) of Bolshevism at home could not prevent the triumph of Communism, abetted by its Western Allies, in eastern and central Europe, China, North Korea, Vietnam, and elsewhere. Now that mankind's Communist nightmare seems drawing to an end, let the readers of *Communism in Germany* look Communism's sympathizers and helpers in the West, many still wielding great wealth and power, firmly in the eye and say: "Never again!"

Communism in Germany

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An atheist who has thought the problem of Christianity through to its ineluctable conclusion will be immune to derivative hoaxes, such as the Jews' Holohoax and oleaginous gabble about "Equality," "Human Rights," "One World," and "World Peace," and will not be befuddled by "democracy" and other negations of the responsibly organized society on which the survival of his kind depends.

The test of Dr. Hoevels' theory of "cross-immunity" will be atheists' relative immunity to fallacies that have no immediate relation to religion and social structure. We expect atheists to dismiss, after searchingly sceptical consideration, Extrasensory Perception and other attempts to smuggle in spooks through the back door, and to observe that the current vogue of the "Big Bang" among physicists eager to be fashionable assumes a creation of the universe that is suspiciously similar to absurd and long discarded myths. But what about matters that have no such connection with dead gods? For example, do the statistics of which Dr. Hoevels speaks show that atheists are far more likely than religious persons to estimate accurately, at any given time, the chances that "flying saucers" are illusions or hoaxes, or to smile at exertions of misguided ingenuity, such as attempts to find cryptograms in the plays or sonnets of Shakespeare.¹⁹ Are atheists far

and private, and promulgation by the Fathers of the Church of the doctrine that cleanliness and hygiene were sinful and that personal filth was a proof of piety. Admiration was reserved for the diseased and malformed dregs of mankind, prone to holy hallucinations. One amusing instance of Christian thinking is found in the Mediaeval tradition that Plato located his academy in a particularly miasmatic spot to keep his disciples sickly and weak and thus prevent physical health from distracting them from spiritual concerns.

19. The best known example is Ignatius Donnelly's *The Great Cryptogram*, which is an expenditure of great diligence that is pathetic, rather than ridiculous, when we remember that the author was a highly intelligent but self-educated man, who undertook the heroic task because he was uninformed about the methods of printing in Shakespeare's time. The itch to find cryptograms in literature is a *cacoëthes* that will probably last as long as literacy. I have glanced at William Pötters' *Chi era Laura?* (Bologna, Il Molino, 1987). He exercises his ingenuity on Petrarch's *Canzonere*, mangling the lines of the sonnets until he can

more immune than others to such frauds as "modern art" and the substitution of trading stamps for money? I do not know where the statistics are to be found, but I am confident that they will prove the general efficacy of "cross-immunity."

Integral atheism will always be confined to a small minority. It requires not only implacable logic and lucidity in cogitation, but extraordinary courage. The atheist must confront the horrors of reality in a universe in which we and all organic life are only transitory epiphenomena produced by a chance chemical reaction on a minor satellite of our insignificant sun, which is but one of many thousands of balls of incandescent gas in a galaxy that is one of thousands and perhaps millions that are equally lost in an infinite void vast beyond comprehension. Even the bravest may be daunted by the realization that we belong to a species that is alone in a world not made for man, with no hope of succor except from our puny selves. Even the bravest may quail at perception of our dolorous and perilous plight in a world on which incompatible and necessarily hostile races will now have to fight it out for survival on an overcrowded planet.

* * *

We have, I think, explained Bush's animosity against atheists. They represent the power of human reason, for which there is no place in the one world of the future, a global jungle of pullulant mongrels, ruled by the Holy Race from its capitol in the Holy Land. They may be a politically negligible minority, but they represent the rationality that he fears, and he knows that they watch his antics on the stage with sardonic contempt. They represent an obstacle to the total reimposition of religious hokum on the destined slaves of the Jews' One World. The victims are to be narcotized by the universal religion that is now being brewed, and of the nature of which the recent "union of faiths" promoted by the Chief Dervish in Rome gave an adequate indication. It is to be an oecumenical mish-mash of all supersti-

construct arithmetical sequences which, when divided by π or an approximation thereof, can be made to disclose wonderful secrets about the identity of Petrarch's ideational mistress.

tions, including ju-ju, with a vaguely Christian coloring, and in which the Holohoax will eventually replace the Crucifixion.

To ease the boobs into the slave-labor camps we need more prayer to imaginary ghosts—more prayer in the schools, in the churches, and everywhere. But it will not be long before the prayers will be simplified and made practical.

It is obviously futile to try to attract the attention of old Jesus, who did not even keep his solemn pledge to return "like a thief in the night" with a hundred battalions of tough and ruthless arch-angels before the end of the First Century, and who, for nineteen centuries thereafter, has never given the slightest sign of his existence. To try to address him is a waste of effort.

In the coming century, moppets in the schools and their parents will learn to be practical and pray to Yahweh's living favorite, the local Sheeny, who determines all the circumstances in which they live, and who, if they can persuasively flatter him, may ease the burden of their slavery and even take a whim to bestow on them some of the blessings that are otherwise reserved for God's People. □

THE ANTI-HUMANS by D. Bacu (307 pp., hb. \$7.00 + \$1.50 for postage & handling) describes what was done to the young men whom Corneliu Z. Codreanu, the founder of the Legionary Movement in Romania, inspired, when seven years after his brutal murder, Romania was delivered to the Bolsheviks. They were subjected to what is the most fully documented Pavlovian experiment on a large number of human beings. It is likely that the same techniques were used on many American prisoners in Korea and Vietnam. *The Anti Humans* is a well-written document of great historical and psychological importance. Reading it will be an emotional experience you will not forget. "A sequel to Orwell's 1984" —R.S.H. "A searing exposé of Red bestiality!" —Dr. A.J. App). Order #01013. Single copy \$7.00, 3 for \$15., 5 for \$20.00. For postage and handling add: On domestic orders, \$1.50 for orders under \$10.00, 15% of order total for orders over \$10.00. On orders from abroad, \$2.00 or 20% respectively. Sample copy of our monthly magazine *Liberty Bell* and copy of our huge book list containing hundreds of "Eye-Openers," \$4.00. Subscription for 12 hard-hitting, fact-packed issues \$35.00 (U.S. only). Order from:

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DIE JUDENSCHUL

A Selection of Passages
Translated by Charles E. Weber

From a resolutely anonymous source in the United States we have recently received a manuscript of 85 pages with the title, *Die Judenschul*. The work purports to have been written by Jews or by a Jew for the instruction of Jews, but various passages (for example, the passage from page 54) would indicate that, in fact, it was written by a German man as an admonishment to Germans and the world at large. No matter who the author was, there are some interesting passages which we have selected for translation into English.

A covering letter requests absolute secrecy as to the origin of the manuscript. No author, place of production or date are given. Various passages (for example, those on AIDS) would indicate that the work was written within the past several years. Although the author is rather cynical even about traditional Jewish religious beliefs, the long discussions about Jewish concepts of God might point to an author with a theological education who has been a close observer of Jews and their behavior for many years. His observations on the sexual corruption and disloyalty of German women are especially bitter.

The covering letter piques the interest and curiosity of the reader by stating that there are only a few copies in circulation but that it is important that *Die Judenschul* ("this incomparable, revealing work") get into the hands of important people outside the German Federal Republic who would keep the manuscript out of the hands of Mossad and perhaps get it into print. Whatever the authorship of the manuscript might be, it helps us to focus upon and organize thinking on the status, methods and objectives of present-day Jewish leadership. Although the work was written from the point of view of someone living in the German Federal Republic, many of its observations are also quite valid for the United States, which, far more than present-day Germany, has become the

area of concentration and center of power of Jews throughout the world.

The name of B'nai B'rith is never mentioned in the manuscript, but the word *Bund* is frequently used. This work might refer to a secret organization or league, but "covenant" would seem to be its most appropriate equivalent in most of the contexts in which it occurs. (Compare the English word "bond.") A phrase, "Entheiligung des Namens Gottes" (desecration of the name of God), would seem to refer to embarrassing or compromising individual Jews or the Jewish community as a whole by their being apprehended in frauds and crimes.

The following selection of passages in English translation will perhaps encourage a further interest in the manuscript and publication of it in its entirety. We have selected a wide variety of passages from the manuscript in order to convey its orientation, style and wide range of topics.

* * *

Page 6.

Zionism is understood as a uniting factor between Orthodox religious Kaftan Jews, Reformed Jews, free-thinking liberal Jews and even Jews converted [to Christianity]. We continue to consider as Jews those who pretend to be Christians and who are only seeking advantages. A few are in important positions in special assignments for our Covenant. Here there are problems for many Orthodox Jews, to whom our Judeo-Christian Cardinal Lustiger in Paris is revolting and will become even more revolting if he were ever to become Pope.

Page 8.

It can hardly have escaped you that our Covenant goes back to a long tradition and must also be motivated by religion in some manner. On the other hand, you also know that we Zionists often have great difficulties with the intolerance of the tradition-laden, strictly believing Orthodox religion. From a higher perspective, while this is not to be taken as seriously, the problem, after all, does exist and must be kept in mind. Religion must keep its sheep together, the white ones as well as black ones. Thus, everyone can seek out in the "holy scripture" whatever he needs to give his

morality a religious foundation. Our greatest wise men have always made a central point that the name of God must not be desecrated and that it is completely a matter of the external situation as to how one must act. The adherence to the dietary laws and the reverence for the Sabbath are old, outdated means for the purpose of setting Jews apart. The nucleus of the holy Covenant is the belief in the chosen status [*Auserwähltheit*] of the Jewish people. That is tantamount to the striving for domination of the world. On this basis even a free-thinking Jew can be deeply faithful and an Orthodox Jew can be a schismatic.

Page 9.

Our God, Jehovah, who concluded the Covenant with Abraham, was verily not a great god. He was a quite insignificant god amongst the gods, inferior in power, glory and, also of course, in character. He had nothing good to offer and not a single worshiper. For a long time he had to look in order to find a person who wanted to have what he had to offer; unscrupulousness, underhandedness, insolence, shrewdness, vindictiveness, lack of mercy, cruelty and business acumen.

Page 13.

In connection with Israel, let us go somewhat deeper into the topic of "anti-Semitism." It was clear to our wise men that the state of Israel could be established only with great sacrifices of the Jews of eastern Europe. The chances which Hitler's National Socialism and the Second World War presented could not be passed up. The Covenant had a share in Hitler's anti-Semitism and a decisive share in the anti-Semitism that came after Hitler. It guided these forces for the strengthening of Jewry and the foundation of Israel. For this purpose anti-Semitism had to be fanned up and had to bring the Jews of eastern Europe to the boiling point under high pressure, like water in a steam kettle. The sacrifices in this connection were unavoidable and were charged to our enemies a thousandfold for every individual Jew. That is by no means concluded and the submission of such accounts continues without any end in sight.

At the opportunity of the forced ghettoization and banishment of the Jews, the Covenant broke up all Jewish organizations which stood in the way of its task and whose policies would have resulted in the annihilation of Jewry by assimilation within a more or less

short period of time. A certain type of collaboration with the Nazis, that belongs to the past and which should not be stirred up, was unavoidable. Under the oppressive measures of the Nazis an idealism could even be created in our Jewish people which was also an urgent necessity for the creation of Israel, but which could, unfortunately, not be kept alive for a long time.

The Jews of Europe passed symbolically through the chimneys of the gas ovens of Auschwitz, only to land well preserved in most cases in the United States or in Israel. The legend of our martyrdom, the Holocaust, is the greatest political work of art which the Covenant was ever able to create in the thousands of years of its history and of extremely great value.

Page 14.

If we could not quite definitely count on the stupidity of non-Jews our forefathers would never have grasped the idea of our chosen status as Jews and we would certainly have failed. For that there was no reason for thousands of years. The stupidity of non-Jews is and will remain the solid foundation of the chosen status of Jews.

Today world Jewry has its center of gravity in the United States. Nevertheless it is true that the emigration from the former center, eastern Europe, which has been continuing for decades, is not yet concluded. The Jews willing to emigrate from the Soviet Union are, however, stragglers on the paths of Jewish migrations. For the majority of Jews, the United States, not Israel, is the promised land. This emigration was combined with a huge accretion of power in the United States which was hardly foreseen. This turn of fate from a component of population, that was really viciously oppressed under the Czars in Russia, to the dominant element only became possible by a change within our Covenant whereby the reflection on the nature of the divine Covenant took place and there was a breaking away from old, rigid formalities. For Jews and non-Jews who want to look, this development was apparent, but took place without being readily noticeable to the public. The strengthening of our holy Covenant and of Jewry, as the true victors of both world wars, was the only thing that made project "Israel" possible. With this particular term we have arrived at the

second most important current in Jewry, which until the present has attracted the greatest amount of attention to itself by far and which has consumed by far the greatest amount of energies.

Page 15.

Undoubtedly, the origin of Israel is an historically unique experiment and only we Jews were at all capable of this accomplishment. Likewise undoubtedly, powerful experiences were gathered which otherwise would not have been gathered. But if one proceeds from the very excessively great wishes, hopes and — let us not forget — expectations, with which the promulgation of Israel by our Covenant was accompanied, the result is, after all, less than modest. The expected superiority of Jewish statecraft, Jewish art, culture and science has remained completely absent and replaced by the sobering thought that we can realize achievements of our talents far better in the midst of our enemies than when we live as Jews in the midst of Jews.

Page 19

It will be clear to you that such a government [a nationalistic government] cannot be dominated by us Jews and it is a big block to our domination of the world. For that reason we have made out this ideal to be diabolical and "fascist" very emphatically in order to harness the non-Jews before our cart and to induce them to hurt themselves and benefit us. We Jews isolate ourselves from all non-Jews; in the case of all other races we brand this as "racism." We always promote racial mixing through non-Jewish governments and intend to breed the "Eurasian-Negroid unified race" from non-Jews, because such a race must turn out to be so inferior that we Jews would incontestably be distinguished from it as a true nobility by birth. The European nations, especially the Teutonic ones, but certainly also the Japanese, must be exterminated by mixing of races. For that reason the governments must not be nationalistic. The promotion of immigrants of foreign races will be highly praised as especially "freedom-loving and liberal." It is obvious that this will lead to social and racial disturbances, but that is again a good pretext to push for mixing by compulsory measures. [We Americans need only think of such measures as imposing what is euphemistically called "public housing" on predominantly

Aryan communities such as Yonkers, New York. — Translator.] Freedom and liberalism must naturally cease where it hurts us.

Page 21.

Hitler's crime was that he put an end to this game [exploitations in democratic elections] and broke our Jewish power in Germany. In so doing he complied with the popular will. With the "German ethnic community" (Volksgemeinschaft) he created an unimaginable force in only six years of peace which accomplished superhuman things during six years of war. Hitler had become a model for the nations. He had recognized us to some extent and for that reason he had to be annihilated. With all our might we branded him as the greatest criminal of all times and made a devil out of him. Our lying propaganda against Hitler has always been willingly supported by all democratic politicians, even by the Germans. Every lie was and is all right against Hitler. For the whole "world public" it has become a duty to lie against Hitler and for us Jews.

Page 22.

As a result of our catchword "anti-Semite" only an apostate Jew would ever dare attempt to take a position against us. The former Austrian federal chancellor [Bruno] Kreisky [1970-1983] did indeed achieve a tremendous popularity amongst the masses of people but we caused him to lose pleasure in politics and he withdrew in frustration. His halfheartedness made it possible for us to allow him to live. If he had proceeded a bit further it would not have been avoidable to have him murdered, by a madman, a Communist, a Nazi or an anti-Semite. We Jews would again have had a victim to mourn. This would have been the greater advantage for us, but then there could have been the danger of desecrating the name of God. We must keep in mind the fact that even in our organization there could be traitors who would violate secrecy in the event of a wise sacrifice of a Jew. For that reason a Jew must be sacrificed only in an extremely grave situation.

On the topic of family and nation there is an extremely striking anomaly as to what we make our own ideal and practice and what

we force on non-Jews as an ideal. Let us view the matter clearly: what is good, proper and useful for us Jews is almost always quite bad whenever it is done by non-Jews in their own interest. Rather, in most cases it is in our interest that non-Jews do the opposite of what we do.

If we deal in drugs on a large scale, but of course refrain from the poison ourselves, it is good if the non-Jews, except for those who help us, leave us the business and of course surrender to the "pleasure." If we manage brothels on a large scale and promote sexual excesses of non-Jews, the non-Jews should be cognizant of our magnanimous offers. Amongst ourselves we should practice a natural moral strictness, even if non-Jewish women are permitted to serve the Jewish supermen as whores and the non-Jewish men as procurers, as is proper.

This split state of things gets us Jews into big problems, which cannot be solved without contradictions until we rule the world. How can we destroy the families of the non-Jews and at the same time care for and promote our own? How can we wreck the youth of non-Jews with greatest certainty and raise our own healthy, natural, happy Jewish youth? After all, we are a tiny minority numerically amongst foes and must camouflage ourselves. We cannot isolate our Jewish youth completely from the non-Jewish youth. The number of mixed marriages must terrorize us. We can bring about the depravity of non-Jews very well and profitably, but then it is very difficult to keep our own people, our own youth out of this process.

Page 24.

We have incited children against their parents and women against men. There are hardly any families left in Germany that function as well as was formerly the rule and could be taken for granted. Everyone is incited to selfishness and to fighting within the family. This war in families is the right thing for non-Jews. We Jews know that we have to keep together ourselves, naturally first in the family and of course also in the Jewish people. We shall bring about, as far as possible, the destruction of the families of non-Jews. Of course, that is also part of the democratic system. If the families would be coherent, the selfish-

ness of parties could not hold out in a healthy nation. Under those circumstances there would be coherence in the nation and that would be unfavorable to us Jews. If the non-Jews are so stupid that they carry on their wars with members of the family, we shall always be the beneficiaries and rulers in the nations. The destruction of the non-Jewish family is a part of our global war strategy.

Page 25.

We have shaped politics into such a labyrinth of lies that it has become very difficult to find the truth in the heap of lies. This enables us Jews to produce "truths" on a mass basis just as we desire them because we alone have power over the news media. We Jews are always the good ones for whom everyone must have sympathy and our foes are always the quite repulsive objects of disgust and criminals. Whatever the radio, television and newspapers, which are uniformly directed by us, put forth as frauds in unison is believed by the idiotic non-Jews. But the non-Jew cannot extricate himself from the whole system of lies and hypocrisy. He just believes everything because he is too stupid for our art of lying.

Page 26.

It was often said formerly: "The Jews are our misfortune." Today, no one can afford to say that any longer because he would be severely punished. Only a very few people hit on this idea because no one can say it any more. Truth has few chances in opposition to our propaganda and power. It has been a pleasure to stultify the Germans so thoroughly. We cause that to happen even in the case of children in school. There they already learn that we Jews are always good and "anti-Semites" are the most evil of people.

Page 32.

The Jewish ritual slaughtering and the collection of the blood in the sacrificial vessel are just practiced on animals. The Jewish ritual slaughtering is motivated only indirectly on a religious basis. It is a practical survival training which involves cruelty in order not to become soft in a world dominated by enemies and not to forget the Covenant with God. If the meaning of the divine Covenant cannot be made vivid in the mind of the individual Jew, then it must

certainly be made rooted in his instinct and be guided into the paths of Jewish blood. The Jewish ritual slaughtering is a magnificent educational device indispensable for the preservation of Jewish existence and Jewish spirit. Kosher food is only the pretext for that purpose. Naturally kosher food must be eaten, otherwise Jewish ritual slaughtering would be given up.

All non-Jews must get used to the idea that Jewish ritual slaughter is a taboo subject. The Christian churches, the humane societies, the Green environmentalists, anyone may not dare to take a position on it. Finally, no one must get excited about this in particular, about the treatment of the Palestinians or about the exports of the Israeli armament industry. For the peace movement, that also must remain a taboo subject. The political left should be obliged to continue ranting against the Nazi crimes and to fight against fascism. Instead of learning its lesson that the political left, like everyone else in the world, must simply crawl in the presence of us Jews on its belly at the mention of the word Auschwitz, the political left sometimes makes some questionable gestures against us Jews. In this instance, the political left owes the fools' freedom it enjoys to us alone because it is, on the whole, useful to us. In the future we are probably going to have to show with greater force to the political left what its limits are.

Page 42.

Art and culture can be viewed from various sides. We consider them a business and of use to us from that point of view. Art has its market value and the person creating culture is also trying to earn his bread. Art and culture require a favorable environment and they thrive only on the basis of a generally recognized ethical and moral foundation and at least a minimal measure of general idealism. The reverence in the presence of the magic of a great work of art can only come about in a society which strives for truth and beauty. However, it can never be in our interest that non-Jews live in such a manner.

The old, timeless fine art must wait until we dominate. It is our business to force upon non-Jews the modern, ugly, lowering products of the art market dominated by us. This poison of the psyche, which can only generate bad thoughts and feelings, and

brings about insanity and sickness, was simply designed by the Nazis as "degenerate art." That is the dot on the "i" of the stupidity of the non-Jews. After all, the Nazis certified that our intellectual poison weapon is "art."

That poison can be sold only on the principles of "the emperor's new clothes" which must be promoted by a big retinue of art lackeys. This business is magnificent and presented as a sort of "art stock exchange" which is ballyhooed with every manner of fraud and deceit and which dominates the market. These fakes satisfy the need for genuine old art and antiques. The brand names of modern art are constantly produced by promotion on a grand scale and supported by advertising, frauds and tricks. In former times we had more Jews appear on the scene, but now we are inclined to confine ourselves to cashing in and, to a smaller extent than formerly, to connect the Jewish name with the doubtful reputation of modern "art." The more power we have, the more we can leave this dirty work to the non-Jews.

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Today the center of gravity of Jewry is located in the United States. There lives not only by far the largest group of Jews but the center of Jewish power is also located there. For decades the Covenant has been working very successfully there on the expansion of our instruments of power. While it is true that we have dominated the United States for quite some time with regard to foreign policy, we shall be able to and have to expand our instruments of power to a much greater extent for the purpose of dominance in domestic matters. The foreign policy of the United States can be so easily controlled simply because no other power group in the United States has found it necessary to become involved financially in both camps during the presidential elections. In domestic matters that would also not pay as well. This point is not so important for you but you can start with the assumption that U.S. foreign policy, including its secret services, is the strongest of our instruments of power that we have at our disposal in general and which is especially effective in the German Federal Republic. U.S. foreign policy and the demands on it by our Covenant will, as a rule, be completely congruous.

The symbolic figure of America, "Uncle Sam" with his big bag of money, not only has the Jewish name, Samuel, but also symbolizes a newly rich Jew who originates from Eastern Europe. Uncle Sam has been the ideal of an uncle rich in dollars for the poor Jews in eastern European countries. No country in the world is so imbued with the Jewish business spirit as the United States, has absorbed crime and prostitution so much as a matter of course in public life and so completely accepted them. Even Israel, where everything is carried on by way of corruption, in other words "connections," is less materialistic and of a better morality. America attracts the majority of Jews so strongly because they can get ahead much better as a solid minority amongst the mass of non-Jews than a Jew can amongst Jews in Israel.

The basis of our power in the United States is, as everywhere, the domination of the news media, that is, press, radio and television. We have expended huge amounts of a financial and personal sort so that none of our enemies can get in a word and so that nothing derogatory can be said about us Jews. All of this expenditure has paid off very well. The politicians of both parties in the United States keep outdoing themselves to obey us, to get a good press and to be promoted in television. Political careers without our support have become completely unthinkable. The voters are no big problem; they are taken in by promises and propaganda and prepared for voting exactly as for the sale of merchandise. But the money for propaganda campaigns must be on hand and the competition must have less money for that purpose. As in the case of soccer, the government, like the home team, has an advantage. It sits on the sources of money and makes the big deals. Hence the opposition can and must give campaign promises without inhibitions and whip up the wishes and hopes of the voters if it wants to have a chance. In the United States it becomes especially clear that the democratic-parliamentary system simply forces into being irresponsibility, fraud and hypocrisy in politics and we Jews have the greatest advantage from that. The parties cannot be anything other than disrespectable businesses and politicians must be frauds and imposters in order to be able to succeed.

Our Jewish success lies in the fact that we are above the parties, that is, that we make deals with all parties and politicians and take care, regardless of all parties, that nobody can seriously turn against us. If a popular president, like John F. Kennedy, ever intends to eliminate our dominant power, God will save us at the right time and send an assassin against him. The Watergate business clearly showed our power over the opinion industry. President Nixon had the nerve to become angry in private about the "insolent Jewish bums" and to cause difficulties for the rise of our hopeful young successors in the administration. This megalomania in so senselessly challenging our power as president of the United States suddenly showed us that this man would gladly take a position against us in a critical situation and that his irrationality meant a danger for us. Deliberately, an especially wretched pretext was used against Nixon so that it would not be necessary to start washing dirty clothes. We could have brought up quite different things. But then things could also have easily come to light and quickly got out of control, things that would have damaged the respect for democracy and, above all, us. For that reason we boiled Nixon on a low flame and with "Watergate" as a clear warning we demonstrated the power of our "public opinion." With caution, we kept from the mass of people the fact that this is our Jewish power. But we opened the eyes of politicians in leading positions, the only ones that count, so that, where necessary, they could clearly see our Jewish power.

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It will be of marginal interest to you that we originally promoted Communism, that is, Soviet power, so strongly that we could be considered its creators. The number of Jews in leading positions was originally very large and Communism was the basis of our hope for achieving domination of the world. During the time of the Czars our Covenant itself had strongly Communist ideas, as you have them even today, and as you can find them in Israel, not only in the kibbutz system. Our Covenant and hence all of Jewry was nationally and internationally the power that stood behind Communism in Czarist Russia, just as later against National Socialism. The

later extirpation of the entire Russian leading class was a Jewish idea. To the Czar it did not remain a secret for long that we Jews were his worst enemies. For that reason he exposed the Jewish population to pogroms without any protection, a situation especially exploited by the Kossacks. Our uninitiated Jewish masses never understood this treatment and they hated completely the Czar's government and then the non-Jews for this oppression. This was just what our Covenant wanted. It was not affected and it understood how to exploit the hatred on the part of the Jewish masses.

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Before the United States and Israel became the center of Jewry, eastern Europe was the Jewish center. In large part that goes back to the great Tataric nation of the Khazars who originally lived north of the Black Sea, when they converted to the Jewish religion under the leadership of their Khan. The Khazars who converted to Judaism probably also absorbed Jews. There followed long periods of mixings with refugee Sephardic Jews, but also probably with other races, so that the high Tataric, Asiatic component became less. The true Jews, the Sephardim, were scattered throughout the entire Mediterranean area. Their center of gravity was at one time in Spain. That was a "golden era" but little by little an expulsion from west to east took place in Europe. The language of the country was always spoken. It was not until there was a great wave of expulsion from Germany that the Jews took "Yiddish" with them to Eastern Europe. Yiddish was a kind of medieval Jews' German with bits of Hebrew and other languages. Little is known about these migrations and their causes. The fusion of Sephardic Jews, the original Biblical Jews, with the Khazars in eastern Europe is the only explanation for the racial splitting up of Jewry into Ashkenazim and Sephardim. The Sephardim have a far stronger Asiatic, Oriental character. On the other hand, we Ashkenazim have an almost truly European appearance, although it is not clear what the origin of this racial influence is.

We Jews were in Europe much too long. People learned to know us and became anti-Semitic. We Jews have always been attracted into prosperous lands and into the metropolises of com-

merce and business, where our Jewish skills in business could come to their full fruition. But in Europe we were driven out of these very metropolises. We Jews had only a miserable existence in eastern Europe. We were limited as to our freedoms and amongst non-Jews we were limited in bringing our capabilities into effect. In the Ghetto we were simply Jews amongst Jews. That was a dreary life and one without perspective. The non-Jews did not trust us and forced isolation on us as a precaution. We did not have the appropriate power. Rather, we were a minority deprived of power. The emigration from eastern Europe could consequently not be stopped and our holy Covenant was farsighted enough to go along and to build up the new centers. But in Europe modern Zionism still established the basis of our present power. The ascent of the house of Rothschild was not that of Zionism, but later and not as clearly discernible the Zionist movement enjoyed a far more significant upsurge than the Rothschild family. When we Jews migrated to the United States and to Israel we took along our wisdom which was thousands of years old in dealing with non-Jews and we again came in contact with nations that do not know us, that took us in amicably and believed our stories. That could not last long in the case of the Arabs but the Americans are especially primitive and gullible and praise to heaven us Jewish successful people. In the United States we are accorded an unlimited trust. [The last statement is open to question. As early as 1920-1922 Henry Ford supported the publications of *The International Jew*, a work which is still in print in the United States and is available from Liberty Bell Publications. A somewhat comparable work, *Forschungen zur Judenfrage*, was not published until 1937-1943. This work is now out of print except for translations of four articles published in the *Liberty Bell* of August-September 1983, August 1984, September 1984 and November 1984. They are still available as offprints. There are also a number of American periodicals which have the courage to observe the current activities and machinations of Jews. Indeed, it might be argued that no country in the world has a livelier, more critical discussion of Jewish power and its misuse than the United States. — Translator.] □

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THE GRAECO-JUDEAN CONNECTION

by
Nicholas Carter

It is axiomatic that people cannot be rightly understood and fairly judged unless they are regarded in the light of the standards and values of the society in which they lived. In other words, the peoples of the ancient world should not be judged by *our* intellectually and culturally molded standards and values.

Comprehending this principle better than most, F. Jackson and K. Lake, the authors of *The Beginnings of Christianity*, observed several decades ago that the application of psychology to the problems of Christian origins would be more valuable to future writers than the collection, analysis and synthesis of material. To evaluate the processes of man's subconscious for the purpose of understanding the motivations that bring about monumental changes, however, one must know as much as possible about the people involved—how they lived, what they meant by the words they used, and the AGE in which they lived; and regarding the origins of what eventually became known as Christianity, we must begin this investigation with a day and time that antedates the Palestine of the legendary Nazarene. We must begin with the ancient Greeks.

A moment first to clarify an important point: Since there was no Jesus and no Christianity during the 1st century of the Common Era, there were no "Christians." Rather than referring to the participants of the early movement that preceded the development of mythological Catholicism as the "early Christians," I will describe them from this point on as the *New Messianists*.

The Greek peninsula, jutting southward into the Mediterranean Sea, is a mountainous land, with some plains, divided by small rivers and streams. For many centuries before 1200 B.C., a pre-Greek civilization had developed at Mycene and Argos and Tiryns on the Greek mainland and at Troy on the Asiatic coast.

The established kingdoms of this civilization were eventually overthrown by a series of waves of migration of tribes belonging to an Indo-

European family of peoples. These newcomers, who called themselves Achaians, came from the North, possible through Thrace, and settled in Thessaly and Boeotia, in the Peloponnesos and the islands of the western coast, in Crete, and in a few of the neighboring islands off the coast of Asia Minor. They were a true Greek race and they spoke a true Greek tongue.

The Pelasgians (the Greeks gave them the name), who inhabited the area first, remained on the land as a plebeian class governed by the Achaians, who in turn went on to become innovative builders, achieve great wealth, and rule for at least several centuries.

Tragically, the Achaian civilization was destroyed around 1000 B.C. by the invading Dorians, primitive tribes of Greek mountain people who pushed southward from the hills around Thessaly. The Dorian invasion slowed the growth of Greek civilization to the point that it took some time to recreate an equally vigorous social system.

The next important step in the evolution of the luminous Greek cosmos belongs to the Ionians. The appearance of the Ionian name significantly marks the difference between pre-historic and historic Greece. In Homer, the Greeks are a unity—the Achaians. In the Historic age they are divided into three distinct entities: Aeolians, Dorians, and Ionians. The Aeolians were the descendants of the Achaians; the Dorians were Greek mountaineers; and the Ionians, who evolved out of a mixture of the old pre-Hellenic or Pelasgian population *and* the Achaians, developed as the type of all that is most Greek in the world of intellect. The beginnings of nearly all the great things that civilized minds now respect were then being cultivated in Greece.

And thus it was that the new Greeks emerged to display qualities of leadership in every department of life. Long before the repressive Christian-Judaic system began, Ionian Greek physicists started the world on an orderly, naturalistic interpretation of the cosmos. They discovered the uniformity of nature and the analysis of cause and effect in materialistic terms; and in just a few centuries they achieved more in the fields of mathematics, astronomy, physics and medicine than had been achieved in all previous history.

The remarkable Greeks of the 5th century set the pace for all that was to follow. They produced some of the noblest poetry and art, the finest political thinking, and the most vital philosophy known to the world. In everything they did, from their beautifully cut in-

scriptions to the epitaphs on the dead, the Greeks displayed a great and pervading instinct for beauty. The conception of beauty as a joy in itself and as a guide in life was first and most joyously expressed in Greece, and the very laws by which things are beautiful or ugly were to a great extent discovered and laid down then and there.

Throughout this era, which began in the 6th century, culminated in the fifth in the Age of Pericles in Athens, and extended down almost to the beginning of the New Messianic age, much of the civilized world was dominated by the genius of Greece. Hence the descriptive appellation — "Hellenistic." (*Hellas* was a name for Greece; *Hellenism* represented the culture, ideals and pattern of life of Greece, as represented in Athens at the time of Pericles.) Most amazing of all, perhaps, Greek civilization, while being curiously unstable in some respects and containing serious flaws, was almost totally free of entanglements of elaborate creeds, ceremonies, customs and traditions.

By contrast, little Israel in Palestine was more encumbered with entanglements of just that sort than possibly any other nation on earth. While I can barely scratch the surface of the Greek soul in these pages, my aim is to provide enough of that essence to serve as an introduction to the all-important connection between the Israelites and the Grecians. The genesis of that history-making relationship occurred during the 4th century B.C. when Alexander conquered Palestine and initiated the spread of Hellenic civilization over that part of the world — and nothing that had ever happened to the Jewish nation was as disrupting or as stimulating as that development.

Taking their philosophical and theological writings mostly at face value, we find that the Israelite/Judeans were the strangest of people — overly sensitive under a brash exterior; offensively arrogant but consumed with self-pity; explosive in their emotions, fanatical in their zeal; formalistic, literalistic and legalistic in their religious intensity: always ambivalent, gravitating between self-love and self-hate; obsessed with symbols to the point that they had created a commandment outlawing them; ritualists in conflict with themselves because of the way ritual had enslaved them; hungering for other-worldliness, but contemptuous of the other worlds around them; fanatical in defense of their prejudices; and, for the most part, alienated forever from Gentiles because of a lack of ego-identification, and the curious blend of

superiority and inferiority complexes that had emerged to fill that vacuum.

A day in the life of a pious Israelite might follow this pattern: From the moment he awakened until he fell asleep his life would be regulated and governed by what he called holy writings. When he arose he would walk no more than four cubits before washing his hands, nor touch his mouth, nostrils, eyes or ears; he would pour water alternately on each hand three times to the wrist, and then wash his face and mouth; and he would utter a benediction while drying his hands. In dressing and undressing he would observe many divine rules, such as removing or fastening the left shoe or sandal first, or putting on his garments before walking four cubits, or covering his head before uttering thanks. Eating involved the observances of many laws, such as not eating with unclean people. And was the meat *nebelah* or *terefah*? Did the animal die only of blood effusion? Were its entrails inspected? If he intended to eat a piece of bread no larger than an egg he would not wash. If he bit into bread and found on it a speck of blood from his gums he would throw it away. Rather than eat meat and milk at the same time he would cut off his hands.

After eating he would neither walk nor ride nor excite his body or in any way weary himself. He would sleep neither on his face nor back, but the first part of the night on his left side, the second part on his right side. It was the duty of his wife to make certain that his position when asleep was correct. Before copulating with his wife, he would have to observe so many rules that it would take him hours to get ready, and then a whole day afterward to purify himself. He would never laugh or play with his children, because the famous sage Jeshua ben Sirach never laughed or played with his children for fear of losing his holiness.

If he was a learned scribe (although not always Pharisees, the scribes were usually of that party) he would be endlessly involved in the disputing of countless matters in the holy writings. Which trees might be used for the booths, for instance. Some said the palm and willow; others, that palm and willow were to be borne aloft by the worshipers before the Holy Place. An eminent scribe, one Hosea ben Jorah, had ruled that the fruit of the godly trees meant the ethrog or citron; that the boughs of thick trees meant the myrtle (provided that it had

not more berries than leaves); that the citron must be without blemish; that the palm branches must be three hands high and suitable for shaking; and that all branches must be free of the pollution found idolatrous groves where the heathen worshiped. And on and on, *ad infinitum*.

Why was the life of the devout Son of Israel consecrated by religious rites? Because so may mitzvoth (duties or opportunities to serve Yahweh) that had been developed over the long centuries by this ritual-intensive nation—with the very plethora of mitzvoths being regarded as just one more indication of Yahweh's dedication to his chosen people.

Following the introduction of Hellenism to Palestine, a schism soon began to develop within Israel that would inexorably lead to a civil war. Due to the growing dissension the Israelites began to divide their numbers into two principal factions: the *Hasidim* or Pious—those who were dedicated to being a peculiar and a chosen people who faithfully obeyed the Torah to its last letters, and who were glad to be bitterly contemptuous of all heathen; and the *Letzim* or Hellenists—those with more adventurous spirits who had learned to value Greek medicine, science, philosophy, sports and arts.

The best philosophy invariably encompasses some eternal quality of creative imagination. And thus it was that the more enlightened Israelites could not help but observe that Hellenism was a thing of the spirit, and not dependant on the place where a person was born, or whether he belonged to a God-chosen race.

Hellenism offered the venturesome Judeans the conception of Freedom and Justice—freedom in body, in speech and in mind, and justice between the strong and the weak, the rich and the poor—that penetrates the whole body of Greek political thought, and was, amid obvious faults, actually realized to a remarkable degree in the best of Greek communities. There was also the Greek conception of Truth as an end to pursue for its own sake, a thing to discover and puzzle out by experiment and imagination and especially by reason, a conception essential allied with that of freedom and opposed both to anarchy and to blind obedience.

What, on the other hand, did Judaism have to offer? Submission instead of beauty; the acceptance of tradition instead of the pursuit of truth; the belief in hallucination or ecstasy instead of reason and

temperate thought; a religious aristocracy in which only Jews were good, and all others were evil; a total patriarchy in which the son was exalted, and the daughter ignored: a religious structure in which an entrenched orthodox minority could exercise an exclusive authority over all areas of life and religious practice for an entire people; and inflexible faith in which the prophets demanded with clenched fists and enraged voices, total obedience to Yahweh and total obeisance to the inviolate Law of Yahweh.

Is it any wonder that Hellenism attracted young Israelites hungry for a world of art and poetry?...for a language habitually toned to a higher level both of intensity and nobility than theirs?...for a world of books produced with such genius and vitality, that instead of falling out of fashion in the lifetime of their authors, they continued to inspire men with lofty thoughts and passionate emotions?

Is it any wonder that Judeans exposed to Hellenism could not help but compare Zoroaster who taught that virtue alone established differences between men, with Saul ben Jorah who spent a lifetime trying to prove that Jews were superior to all other peoples?...Euripides who said that humanity drifts on legends, with Amiel ben Micah who speculated endlessly about how many heathen souls it would take to equal one son of Israel?...Epicurus who said that there was no supernatural, with Jeshua ben Sirach who wrote that the badness of men was better than the goodness of women?

As the *Letzim* saw the Stoic philosophy deny and condemn slavery and preach a religion based on philosophy and *humanitas*, and a concept of the world as one great city of god and men, they realized above all that while the Jews had the burdensome baggage of righteousness, the Greeks had the liberating wings of reason. And thus it was that many Israelites returned from Alexandria, Tarsus, Ephesus and other cities, steeped in Hellenism, and convinced that Israel should eventually be Hellenized—by force, if necessary.

For over 100 years this controversy swirled within Judea until finally, in the latter part of the 2nd century B.C., the *Letzim*, well outnumbered by the faithful Jews of Israel, but supported by the Syrians, sought to bring their fellow Israelites, kicking and screaming, out of their own Dark Age. What became known as the War of the Maccabees was the result.

Antiochus Epiphanes had placed the Hellenic Jew Menelaus in absolute power in Jerusalem, assisted by Syrian officials and troops. It

was Menelaus who abolished Israel's worship, making the laws of circumcision and the sabbath punishable by death. He then decreed that heathen altars would be built in all the cities of Judea. And it was Antiochus who declared that Jerusalem would soon be known forevermore as Antiochus Hierosolyma. He was wrong. The Hasidim, organized and led by Judas Maccabaeus and his sons, fought with such fury that they surged to victory by defeating four successive Syrian armies. Around the middle of the 2nd century, the war ended, temple worship as restored, and the surviving Letzim were forced to flee to neighboring countries where people were devoted to the culture of the Greeks. Eventually, this dispersion of Hellenic Judeans was to have an enormously significant effect upon the Western world.

For nearly 100 years following the Maccabaen War and prior to the capture of Jerusalem by Pompey in 63 B.C., bringing the 150 miles of Palestine — a tiny country, bordered by sea on one side and mostly by deserts on the other — under Roman dominance, Jewish priest-kings ruled the country. They were “kings” in name only, however, with none of the power and glory associated with monarchs who ruled under the umbrella of “the divine right of kings.” While the priest-kings were not Hellenized to an extreme degree, they were at least liberalized to the point that they desired more power and influence over all of Israel. During the ascendancy of the priest-kings, the party known as the Sadducees (from the Jewish *Tsadduqim*), and composed largely of the priestly aristocracy, was formed. Described by orthodox Judeans as “the scoffers” and the “boorish” who were able to persuade only the rich, the Sadducees originated, it appears, in a reaction against the Pharisees, because the priest-kings favored less rigidly observed views and practices of the Law and interests of the Temple priesthood.

The Pharisees (corresponding to the Jewish word *parush*, separated) represented the militant arm of orthodox Judaism. Noted for their strict and formal observation of rites and ceremonies of the written law and for insistence on the validity of the traditions of the elders, they even added their own further injunctions to the 248 positive commands in the Torah (known to the Christians as the Pentateuch). In the words of Josephus, “They take a pride in the scrupulous observance of the religion of the Fathers and think to

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themselves that God loves them more than others.” That “scrupulous observance” led them to an “all-embracing scholasticism,” “a cold iron-bound legalism,” and a “zealous formalism.” It is worthy of note that the Catholic hierarchy would eventually perceive in the Pharisees’ claims to the Law only a means to insinuate themselves into the good opinion of the people, while the Jews in turn would regard the Christians’ claims to a superior holiness only as an excuse to emancipate themselves from the common duties of life.

When the Jewish high-priests finally dared to declare themselves to be military and political kings, the schism between the Sadducees and the Pharisees widened even further. Many Jews resented and objected to this arbitrary ascension to power, and it’s possible that some of them withdrew into the wilderness and joined the mysterious group known as the Essenes — “the outsiders” ... “the silent ones” ... “the pious ones” who had founded the Qumran community. The atmosphere of the time gave rise to numerous fanatical or extremist sects — the Morning Bathers, the Water Drinkers, the Worshipers at Sunrise, and others. The Essenes, whose community was located on the northwest shore of the Dead Sea, were the people who produced the Dead Sea Scrolls. Philo said their number was relatively insignificant — less than 4000.

The Essenes were able to make their presence felt, however, when they joined with the Pharisees in a revolt against Alexander Janneus, who succeeded his brother Aristobulus as the high priestly ruler of the Jews in 103 B.C. He then issued coins with the title “king” on them and completed the conquest of Palestine. In violent opposition, the Pharisees led a six-year revolt against Janneus. It’s possible that the Great Teacher of Righteousness whose sufferings are reflected in the Dead Sea Scrolls was involved in that uprising. Janneus crushed the revolt in 90 B.C. As for the Righteous Teacher, he was “abandoned by his friends, abused by his enemies, persecuted by the wicked priest who chastised him and harassed him at his place of exile on the day of atonement, and put to death.” The suggested parallel between this scenario and the trial and execution of Jesus of Nazareth indicates the possible resurrection of the Great Teacher as the New Testament Christ.

An account of the Great Teacher portrayed as the prototype of Jesus the Christ is delineated in my book, *The Late Great Book: the Bible* (available from Liberty Bell Publications, Order No. 12006,

\$6.00 + \$1.00 for postage). The purpose of this study is to present a different scenario. Why? Orthodox Christianity provides us with a theological view of reality brimming with distorted myths and dramatized allegories based on some profoundly elusive aspects of man's existence. On the objective side of the fence, we are faced with the most mysterious period of time in Western history due to the fact that *we simply don't know what happened during the first hundred years or so of the Common era* — a uniquely significant period of time characterized by the events that apparently paved the way for the development of Gentile Catholicism. Within the purview of speculation and educated guesses, anybody may be right in a situation such as this where nobody knows, even though nobody knows who is right. Nonetheless, the more information that you the reader have, the easier it will be for you to draw your own conclusions about what really happened — should you be so inclined.

A further point: Unlike dogma, scholarly research should always be open-ended. We should be forever aware that what we have learned might be subject to change in the light of future findings, or due to the awareness of new concepts. Hopefully, a deeper understanding is waiting to be recognized. A discovery of ancient scrolls, for instance, which would actually shed some light upon the New Messianic activities of the 1st century, would be of inestimable value.

To be continued with *The Messianic Age*.

HISTORICAL COMMENTARY

BREASTED, JAMES H.: "We must therefore adjust our minds to the fact that the moral heritage of modern civilized society originated in a time far earlier than the Hebrew settlement in Palestine, and has descended to us from a period when the Hebrew literature now preserved in the Old Testament did not exist."

DELITZSCH, FRANZ: "Israel in the time of Jesus regarded with suspicion and contempt every trade which necessitated an intercourse with women."

FOWLER, H.T.: "The Pharisees sought with pathetic devotion to carry out the will of God as prescribed in his law."

GLOVER, T.R.: "It is interesting to note in passing that the land (Greece) which introduced the Mother of God (Cybele) to the

Roman world, also gave the name *theotokos* (Mother of God) to the church."

GUIGNEBERT, CHARLES: "It is well established that the Old Testament [the Jewish Old Testament] knows nothing of a suffering messiah...a contradiction in terms, unspeakably repulsive to a Jew, but apologetic exegesis has always been able to accommodate passages to its needs."

HARNACK, ADOLPH: "A great deal of useless discussion has taken place as to the historicity of Jesus, but we know that nineteenth-century of his supposed acts and teachings were attributed to various gods all over Asia."

HATCH, E.: "A large part of what are sometimes called Christian doctrines, and many usages which have prevailed and continue to prevail...are in reality Greek theories and Greek usages changed in form and color...but in their essence Greek still."

JOHNSON, WENDELL: "Our problem is in large degree one of unraveling this net of symbolism in which our human destiny has become entangled."

KLAUSNER, J.: Such is the Jewish conception of God; the wicked are not worthy that God's sun should rise upon them."

LAKE, KIRSOPP: "If the history of religion has any clear lesson it is that a nearer approach to truth is always a departure from orthodoxy."

LECKY, W.E.H.: "Sin, in the conception of the ancients, was simply disease...the philosophies of ancient Greece and Rome appealed most strongly to the sense of virtue, and christianity to the sense of sin."

MANSON, T.W.: "If with St. Peter (*Acts 15:10*) we describe the Law as 'a yoke which neither our fathers nor we are able to bear', we should have to regard the new law of the Sermon on the Mount as a still more intolerable and impossible burden."

MONTEFIORE, C.G.: "To talk to a woman, to look at a woman, indeed to have anything to do with a woman, was regarded as dangerous and objectionable to pious Jews."

OESTERLEY, O.E.: "Judaism had very little sympathy to offer to the unlearned, the ignorant, the weak, the fallen, the sinner."

RENAN, ERNEST: "The hostility between the good and the bad led him (Enoch) to an eschatology that was absolutely ferocious...perfectly ridiculous...he knows a whole race or celestial beings, whose names he fabricates in the most audacious fashion. All this is pure nonsense."

ROBERTSON, J.M.: "If the reader, cowed by the truculent negations of some of the anti-mythologists, should reply that there is no documentary ground for the hypothesis of a pre-Christian Jesus-cult, let him be assured that he has been deceived."

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