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During World War II, Dr. Oliver was Director of Research in a highly secret agency of the War Department, and was cited for outstanding service to his country.

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.

### SOME QUOTABLE QUOTES FROM *AMERICA'S DECLINE:*

**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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George P. Dietz, Editor & Publisher

## POSTSCRIPTS

by Revilo P. Oliver

### THE STOLEN CHURCH

In *Liberty Bell*, September 1989, pp. 6-9, I reported on a booklet by Father Juan Martínez, one of the few priests who are striving to maintain the Roman Catholic religion, which has been abandoned and repudiated by the official Roman Catholic Church, headed by a spurious pope in Rome. The booklet that I reviewed was in Spanish, but I have since learned that Father Martínez has publications in English, which may be obtained from him (313 South Seventeenth Street, Frederick, Oklahoma).

In that article I referred obiter to the highly important book, *La nueva Iglesia Montiniana*, by the Reverend Dr. Joaquín Sáenz y Arriaga, and to an English translation of it which, so far as I know, was never completed. I was quickly informed by the American artist, Margaret Stuki, whom I have mentioned before in these pages, and Jane's Book Service of Reno, Nevada, that there was in existence an adequate English translation of which I had not before heard. I was soon given a copy.

*The New Montinian Church* was translated by Edgar A. Lucidi, M.D., from the second edition of Father Sáenz's work (1972), and published by him, 410 West Central Avenue, #101, Brea, California (92621), in a limited edition of two thousand copies in 1985. It may be obtained from him, \$25.00 + \$3.00 postage, or, at the same price, from Ichthys Books, P.O. Box 1701, Glenwood Springs, Colorado (81602).

It is a volume of 618 pages, handsomely printed and bound by the Lakeside Press. The long and laborious work of making a smooth and accurate translation, and the expense of having it printed by a famous press in so finished a form,<sup>1</sup> attest Dr. Lucidi's extraordinary devotion.

1. There are a very few typographical errors. The press, despite its high reputation, inserted two blank pages between pages 421 and 422.

The last pope in Rome who was a Roman Catholic by religion was Pius XII (Eugenio Pacelli), who died in 1958.<sup>2</sup>

He was succeeded by his worst blunder, Angelo Giuseppe Roncalli, whom he made a Cardinal in 1953, and who took the name of Johannes XXIII.<sup>3</sup>

There can be no doubt but that Johannes XXIII was not a Roman Catholic. He was a revolutionary conspirator who, having by covert intrigues and mysterious influences become a pope only five years after he was made a cardinal, renounced the religion of which he had become the titular head and worked zealously to destroy it, replacing it with the Marxian Reformation. Whether he believed in the Marxian religion may be doubted; as I have often observed in these pages, Marxists who are intelligent enough to reach positions of power and use the superstition to promote their own ends, are too intelligent to believe their own propaganda and have only contempt for their tools, the asses who have faith in it.

Having usurped the Papal See, Roncalli composed encyclicals to convert the church to the "social gospel" while pretending to disapprove of Communism; he prepared for the coming *coup d'état* by practically doubling the number of cardinals to pack the College of Cardinals with his own confederates and stooges; and he inaugurated the fraud called

2. He was Papal Secretary of State until he became Pontifex Maximus in 1939 to hold that office during an extremely difficult period of history. He made mistakes, but none that can be shown to have been malicious, and his doctrinal orthodoxy cannot be fairly questioned. Oddly enough, he is now adversely criticized, not for, e.g., having permitted the Vatican to serve as a hideout for British and American spies and for traitors conspiring against the government of Italy, such as the notorious De Gaspari, but for not having protested the "Holocaust," which the Jews had not yet invented!

3. The official names of Pontifices Maximi are always Latin, but are often translated in various vernaculars. Thus this pope was called John in English, Jean in French, Juan in Spanish, João in Portuguese, Giovanni in Italian, Johann in German, and probably Ivan in Russian. — The numbering of the popes who assumed this name is sadly confused; for the official explanation, see the *Annuario Pontificio* for any year before 1953. Some historians of the Roman See offer differing explanations.

"ecumenical religion" by embracing all Protestant (i.e., anti-Roman) sects and even religions antithetical to all forms of Christianity, such as the Japanese Shinto. Coöperation between such diverse religions is possible only through an understanding that they are all working the same racket and practicing on the gullibility of the masses they exploit. The necessary premise of "Ecumenism" is that all the diverse religions are equally entitled to respect because they are all equally false.

To put the matter bluntly, Roncalli simply stole the Papacy from the Roman Catholics, whom he then proceeded to evict for what had been their own church.

If you are interested in the theological details, you will find them abundantly exhibited and documented in the present book, which is indispensable to everyone who wishes to trace the history of Catholicism in our time.

It would be an abuse of my readers' patience to discuss, even summarily, the theology at issue, but I must note that the character and purpose of Roncalli are adequately and brilliantly portrayed on pages 151-154 of the present volume, which reprint an item in the *Masonic Bulletin* of the Supreme Council of Masons of the highest degree (33°).

The writer, who, of course, is not a Christian and preconizes the Judaized deism of a "Supreme Architect of the Universe," can see clearly and estimate objectively the work of Johannes XXIII, which he lauds and then epitomizes by imagining a dialogue between that pontiff and the ghost of Robespierre, the bloodiest of the bloody beasts of the French Revolution. The Masonic author permits Robespierre to boast that he killed off atheists, but naturally says nothing about the flood of the best blood in France that slaked that monster's murderous mania. Robespierre describes his obscene Fête de l'Être Suprême and its vaporous (and probably hypocritical) deism, which Roncalli finds to be his own faith. The pope and the ghost thus discover that their hearts beat as one, and we are left with the conclusion that John XXIII is a kind of Robespierre *redivivus*. The conclusion, which pleases the Ma-

sonic writer, whose "Supreme Architect" is as bloodthirsty as old Yahweh, is spiritually correct.

It is true that Roncalli's dirty work was continued and carried to the planned conclusion by Montini, whom John made a Cardinal in almost his first exercise of his ill-won power, but it was Roncalli who initiated everything that now disgraces the church that has its headquarters in Rome. One may wonder, therefore, why Father Dr. Sáenz chose 'Montinian' instead of 'Roncallian' as a name for the church that has replaced the Roman Catholic church in Rome. I think he chose Montini's name correctly.

In the early 1950s, my scholarly interests made me acquainted with some members of the Roman hierarchy, including a Cardinal and several men close to him. The ecclesiastics knew, of course, that I was not a Christian, so our conversations were naturally confined to matters of scholarship, but once in after-dinner conversation I ventured to mention to two of them a Communist attempt to "democratize" the Church of which I happened to know the details<sup>4</sup>; it had failed utterly, and I regarded that as proof of the monolithic solidarity and probable perpetuity of the Roman Church.

The two ecclesiastics were doubtful, and, perhaps willing to speak more freely to a scholarly atheist than to a votary of any religion, expressed grave misgivings concerning the future of the Church. Their apprehensions were centered, not on Roncalli, who was already a Cardinal, but on Montini, who was then only about to be made Archbishop of Milan and thus the most recently appointed of the very many archbishops in the Church. They did not go into details, but they evidently regarded Montini, then a relatively obscure figure, as a formidably ruthless and clever enemy of the Church within which he had lodged himself. They may have known, but did not tell me, that he was a Jew and secretly a Mason, and I must confess that I was then inclined to regard their apprehensions as merely evidence of another internal feud in a church in whose solidarity I continued to believe until the

4. See *America's Decline*, p. 79.

Second Vatican Council<sup>5</sup> made the revolution and its capture of the official church apparent to everyone.

An effort to prevent the theft of the Church was made by a group of ranking ecclesiastics, whose collective work was published under the name of "Maurice Pinay" and distributed to all members of the Council in a futile effort to prevent what had already been decided by Roncalli's fellow conspirators and their appanage of other ecclesiastics who had been hired for the occasion. The original was written in Italian, the official language of communication within the Church, Latin being reserved for encyclicals and other documents of great solemnity. It was translated into German, French, and Spanish. I have only the Spanish translation, *Complot contra la Iglesia* (Caracas [Venezuela], 1964).<sup>6</sup>

This book traces the Jews' efforts through the centuries to capture the Roman Church, and obviously implies that another attempt will be made at the Council. The authors, needless to say, write as Roman Catholics, and an impartial historian will interpret many of the events they mention quite differently, but they were absolutely right about what was portended when they wrote. The Council simply converted what had been the Catholic Church into a Judaeo-Communist church, but dishonestly retained the old name.

It is now believed that the present Pope will be succeeded by a Jew who openly avers that he practices his Jewish religion and regards Christianity and specifically what he calls Roman Catholicism as merely an extension of Judaism to obedient *goyim*.<sup>7</sup> That will complete the work of the Council.

5. The First Council took place in 1869-1870, and, of course, has nothing to do with the activities of the Second.

6. I do not have a list of the reprints in various Spanish-speaking countries. There is an awkward and defective English translation, evidently made partly from the German and partly from the Spanish translation, *The Plot Against the Church*, which may be obtained from Omni Publications, P.O. Box 900566, Palmdale, California; clothbound, \$20.00 + \$1.50 postage.

7. On this slippery fakir, see *Liberty Bell*, May 1987, pp. 6-14.

As Paulus VI, Montini had total control of the property and priests of the Roman Catholic Church he had overthrown, and it was only spite that made him arbitrarily disqualify and exile some twenty-five Cardinals left over from the old régime on the pretext that they were old men. He prepared for the continuance of the new religion by making Karol Wojtyia a Cardinal in 1967.

His immediate successor was Albino Luciani, who took the name Johannes Paulus and was Pope for thirty-four days, until his sudden and mysterious death. It is likely that he was murdered to make way for Wojtyia,<sup>8</sup> who impudently called himself Johannes Paulus II, and is now running the Judaeo-Communist Church from Rome when he is not globe-trotting to incite subversion in some still peaceful nation, such as Chile, or to make grandstand appearances to promote his imposture on ignorant masses.

The Roman Catholic Church, based on a premise that human beings were equipped with immortal souls, was primarily concerned with the life after death that would follow man's brief existence in this world. The Montinian Church is really concerned only with the present world, although, to conceal the take-over and befuddle its victims, it occasionally talks about a life after death and a god whom it designates by the old names but is obviously the mythical "Architect of the Universe," who can be fitted neatly into any religion, including ju-ju (often called voodoo). There is thus a formal, but unimportant, difference between the Montinian cult and the Marxist religion, which, for a long time, used a profession of atheism as sucker-bait to enlist educated men who rejected belief in supernatural beings.<sup>9</sup>

8. See David Yallop, *In God's Name* (New York, Bantam, 1985); cf. *Liberty Bell*, June 1985, pp. 5-7.

9. It is neatly ironic that, according to Professor Alexander Krasnikov of the Moscow State University, as reported in *Christian News*, 10 September, atheists are now the victims of adverse discrimination and of attacks in the official Communist press of Soviet Russia, and may eventually be persecuted. The various Christian churches in Russia and the Moslem sects are thus indirectly given encouragement to compete with each

The formal difference appeared in the Communist Manifesto that was issued by the assembly of professedly Roman Catholic Bishops of North America in 1985, which contained the usual hypocritical gabble about "the poor" and "social justice" that is always used to incite turmoil and revolution, but the difference was ignored by the numerous priests in Central and South America who frankly proclaim themselves Marxists and openly labor to incite chaos and civil war.

Father Sáenz was naturally concerned about the work of the Montinian Church in Mexico<sup>10</sup> and all countries south of it. You may not be interested in theology, but you should be interested in the large part of the present volume devoted to Montinian subversion of society and civilization in what is called "Latin America."

What is happening in the larger part of the Western Hemisphere should directly concern us, and we should not suffer ourselves to be confused by the revolutionary priests' pretense that they lament the consequences of what they have done, while continuing to prepare the same consequences elsewhere. You must realize that the turmoil and bloodshed in El Salvador and Nicaragua are precisely what those holy men intended to promote, and that their success in promoting it gives them a joyous satisfaction which they deem it prudent to conceal. That they have not succeeded as yet in producing their "social justice" in other countries is probably to be attributed to the need of the Jews to maintain a semblance of order in countries, such as Colombia and Bolivia, which produce cocaine to enrich Israel.

other, and it seems likely that Gorbachev intends to delude his subjects with ecumenical hokum, thus confirming the rumor that he and the present pope agreed to amalgamate forces at their recent conference.

10. When Mexico becomes a Communist state, like Cuba, Americans cannot pretend to be surprised. I have on my shelf at least ten books by civilized Mexicans who emphatically warn us of what is happening in Mexico. I can mention here only two typical volumes: Alberto Ortiz, *Wall Street, el Kremlin de América* (Istacalco, D.F., Editorial Tradición, 1984) and "Alby O Alby," *Yo acuso* (Guadalajara, Jalisco, Editorial Saeta, 1985).

Although Father Sáenz is prevented by his religion from recognizing the reality of race, he does notice the revolutionary exaltation of aboriginal "cultures" in all countries of "Latin America," and the systematic denigration of Spanish civilization. (See especially pp. 93-94). He sees that this can lead only to the expulsion or eradication of the White (Hispanic) minorities in each country, the part of the population that is civilized and capable of civilization.<sup>11</sup>

The more intelligent Montinians doubtless know that there will be no place for Aryans in the Jews' One World, which they are laboring to create.

11. Excluding Argentina, Uruguay, and Costa Rica, the percentage of White inhabitants in the Spanish-speaking countries, generously estimated, varies from 1% in Honduras to 30% in Chile. The latest available statistics credited El Salvador with 11% and Nicaragua with 17% of Whites, but a survey today would probably show a great decrease in the number of Whites in both countries. The greater part of the population of each country consists of mongrels, almost all of them mestizos (e.g., 90% in Honduras, 78% in El Salvador, 65% in Chile); in some of the hybrids the Spanish blood may be predominant, at least temporarily, but their number is unknown. The genetics and abilities of the various Indian tribes whose genes appear in the mestizos varied greatly and hence there are important differences between the hybrids, not only from country to country, but within a given country (e.g., Chile).

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## **The American Civil War And The War Against Germany In 1939-1945**

### **Some Noteworthy Parallels**

By  
*Charles E. Weber*

During 23-27 September 1990 The Public Broadcasting System (PBS) transmitted an eleven-hour series on the American Civil War of 1861-1865. There seems to have been a considerable interest in the series and we understand that it will be rebroadcast several months from now. The series was well documented and of considerable merit with regard to filming technique. To give an appearance of balance, a Caucasian author with a strong southern accent was often used as a commentator, while a Negress presented as an "historian" was rather frequently to be seen on the screen. There were a good many sequences which dealt with the rôle of Negroes in the Union armies, probably given a disproportionate amount of attention. A sensitive, patriotic American must have found the film sobering or even depressing, for it showed clearly the stark tragedy of the war, both in terms of blood and treasure. Much time was devoted to the suffering of the wounded and even to the medical techniques of that time used in their care. Many of the illustrations, largely derived from photographs, could be described as depressingly gruesome, but that was the reality of war which was quite properly included.

The greatest lack of balance in the series was a result not of what was shown but rather the absence of a treatment of the postwar period, notably the absence of detail of the "Reconstruction" which followed the war, a kind of continuance of the war by other than military means for a decade or so after 1865, a topic effectively and dramatically presented in one of the greatest of all American Films, *The Birth of a Nation* (1915)[Available on VHS video cassette from Liberty Bell Publications]. This film made such an effective use of the motion picture techniques of its time that it is still fascinating viewing for anyone with even a passing interest in the aftermath of the

most costly war in American history, a war that involved a greater loss of military personnel than all of the other wars fought by the United States combined, a war fought when the population of the country was far smaller than that in 1917 or 1941. To have given a real balance, PBS should have followed the eleven-hour series with a showing of *The Birth of a Nation*.

In spite of the depressing nature of the series, I viewed it carefully. My paternal grandfather, who was born in Baden and migrated to this country as a boy, was a member of the 57th Ohio Volunteer Regiment and was wounded at the battle of Kennesaw Mountain west of Atlanta in 1864. My maternal grandmother, born in 1853, was terrorized by Morgan's raiders into Brown County, Ohio. As a participant in the Second World War and a student of its history, I could not avoid noting the rather many parallels between the American Civil War and the Second World War, at least in the case of its European phase.

Both the Civil War and the Second World War persist in being active psychological factors in the American mind (see our *Bulletin 19*). The terrible destruction of the Civil War and the sadistic "Reconstruction" which followed it are still a psychological reality for Americans one and one-quarter centuries after 1865, particularly for Americans who grew up in the former Confederate States, even though there were some attempts at reconciliation during the 1920s and 1930s, as the PBS series showed, and even though the last of the veterans of the Civil War have been dead for nearly a half century. The awareness of the Second World War is kept alive in the American mind, not only because a large portion of its veterans are still alive, but because various aspects of the war, notably the sufferings, real or imagined, of the Jews in Europe, are constantly being employed for the attainment of various objectives. The state of Illinois has even enacted legislation that provides for courses in public schools that deal with that particular aspect of the war, as if the suffering of hundreds of millions of Europeans and hundreds of thousands of American soldiers were of relatively little importance.

Several wars fought by the United States were supposedly fought for the benefit of non-Aryans. This is true of both the Civil War and the Second World War, fought for Negroes in the case of the former, for Jews in the case of the latter. At least two other major wars fought by the United States were supposedly fought to defend non-Aryan countries, namely those fought in Korea and Vietnam. Considerable gains were made by the races for which the Civil War and the war against Germany were fought at the cost of huge amount of good Aryan blood. The need to rationalize psychologically the costs of these wars and the cruel treatment of brother peoples during and after them has been of immeasurable social, economic and psychological advantage to both Negroes and Jews. The change of status and increase of power of Jews since 1945 sometimes seems beyond belief. Whatever wrongs Jews might commit are now countered by mention of real or imagined Jewish suffering during the Second War and charges of "anti-Semitism" whenever the slightest protests are made.

Economic envy seems to have been an important factor in the causation of both wars, the envy of New England abolitionists of the wealth of Southern plantation owners and British envy of the economic success of National Socialist Germany.

In an ethnic sense, both the European phase of the Second World War and the Civil War might well be described as fratricidal or even racially suicidal. Germany, England and the United States had populations that were largely Germanic and Celtic. (Some localities in Germany still bear Celtic names.)

Neither the Civil War nor the American participation in the war against Germany (which had started as a naval war quite some time before the Japanese attack on Pearl Harbor; see our *Bulletin 29*) were necessary or beneficial for Aryan nations. Without the Civil War the Union and the Confederacy could have lived in peace, with customs and monetary unions that would have incurred no economic disadvantages to the two countries. Southern states had a right to withdraw from the Union if they so desired. About 20 years ago I walked through the huge capitol building in Austin, Texas and I no-

ticed a display on a wall which contained documents demonstrating that Texas had a legal right to withdraw from the Union. Several years ago I was again in the capitol building in Austin but could not find the display.

During the Civil War the Confederate States made attempts to negotiate peace with the Union, just as German leaders attempted to negotiate a peace with England, culminating in the famous flight of Rudolf Hess to Scotland on 10 May 1941 after German intelligence became aware of Stalin's military preparations for an advance into western Europe. Finally, in an address to National Socialist party leaders in November 1941, Hitler declared that he had ceased his attempts to negotiate peace because they would only be taken as a sign of weakness.

In general, Lincoln's conduct of the war was uncompromising toward the Confederacy and it must be assumed that he knew very well about the conduct of his troops during Sherman's March to the Sea (15 November 1864 ff.). At the Hampton Roads Conference on 3 February 1865 Lincoln demanded, in effect, the unconditional surrender of the Confederacy, just as unconditional surrender was demanded of the Anticomintern powers by Roosevelt and Churchill in January 1943, an irresponsible act that no doubt prolonged the war and made it more costly to both sides. One can hardly escape the impression that Roosevelt and Churchill, as well as Lincoln, derived considerable personal gratification from their rôles as wartime leaders and that they were not eager to end their rôles as such. (For a penetrating analysis of Lincoln's personal motivations and conduct of the war, see the article by Sam Dickson, "Shattering the Icon of Abraham Lincoln," *Journal of Historical Review*, Fall, 1986, pages 319-344.)

Both the Confederacy and Germany attempted to finance their war efforts on the basis of fiat money. The Confederacy struck 962,633 silver half dollars in the New Orleans mint in 1861, but with federal dies. These soon disappeared from circulation and paper notes were issued as substitutes. A lack of small coins caused people of both sides to use postage stamps for small change. At the end of the war the huge issues of

Confederate paper money and bonds became worthless. (See Arlie R. Slabough, *Confederate States Paper Money*, Racine, 1958.) The Reichsmark sank to such low levels of value that a package of cigarettes brought over 100 Reichsmark on the black market before the Deutsche Mark was finally introduced in June 1948, which the Soviet Union used as a pretext to start the blockade of Berlin. (For details, see *Bulletins* 44 and 45.)

Both the Confederacy and Germany made attempts against overwhelming odds to change the course of the war by the introduction of radically new types of weapons. The Confederacy attempted to break the Union blockade with ironclad naval vessels, while Germany pinned hopes on the development of ballistic rockets called *Vergeltungswaffen* (retribution weapons). Experience with these rockets helped to put Americans on the moon exactly 25 years later to the day after the attempted assassination of Adolf Hitler on 20 July 1944. In both wars blockades played important rôles. Both the Confederacy and Germany had decidedly inferior naval forces at the outset of the war. A scarcity of food played an important rôle in the defeat of both the CSA and Germany.

The last desperate counteroffensive by Germany took place under the command of Field Marshal von Rundstedt (the "Battle of the Bulge") in December 1944. This counteroffensive had some parallels to the desperate and daring attempt of General Hood to revive Confederate fortunes by attacking Sherman's rear late in 1864, almost eighty years earlier to the day.

There are also some parallels in the treatment of prisoners of war. Conditions under which prisoners of war were confined both in the Confederacy and the Union were often terrible and the number of deaths in the prisons was considerable, especially from dysentery. (See Mark Weber, "The Civil War Concentration Camps," *Journal of Historical Review*, Summer 1981, pages 137-153.) In the final phases of the Second World War a lack of food, medication and the opportunity to transport them led to rampant epidemics, especially of typhus, in the German concentration camps. In both wars disease and malnutrition took heavy tolls. However, nearly all American



soldiers taken prisoner by German forces survived the war (in contrast to those taken by the Japanese), but after the war huge numbers of German prisoners died in American prison camps as a result of unnecessarily bad conditions, as described in James Bacque's important book, *Other Losses* (Toronto, 1989), which holds Eisenhower responsible for the deaths of hundreds of thousands of German prisoners.

After some initial victories both the CSA and Germany fought largely defensive actions in order to retain their territories. Both wars might be described as wars of attrition after the initial phases. Their populations were far smaller than those of their adversaries.

The wanton destruction of Southern estates and cities, especially in Georgia, without any military objectives has a striking parallel with the destruction of Dresden in February 1945 with an enormous loss of life which has never been ascertained with absolute certainty because the city was full of civilians who had fled the terror of the Red forces advancing into East Prussia and Silesia. Atlanta was set on fire even after it was captured (September 1864). The final phases of the two wars were separated by eighty years and by the end of the wars the Confederate and German governments retained only remnants of the territories which they had held. The final defeats of the Confederacy and Germany took place in springtime.

After both the Civil War and the Second World War the victorious powers attempted to bring about changes in the thinking and way of life of the defeated populations, namely by reconstruction after the Civil War and by "reëducation" and "Denazification" after the Second World War.

Following the Second World War the American government abandoned legal principles honored in Europe since ancient times and embodied in the U.S. Constitution (e.g., *nulla poena sine lege*) in order to collaborate with the Soviet government in the show trials in Nuremberg. On trial were 23 leading figures of the defeated German government, of whom 10 were hanged in 1946. To his eternal credit, Senator Robert Taft of Ohio protested against these trials. After the Civil War Jef-

erson Davis was imprisoned and the commandant of the Anderson prison was hanged on 10 November 1865. (For details, see the January-February 1989 issue of *Confederate Veteran*, pages 22-31, "The Trial of Henry Wirz: A National disgrace." Address of *Confederate Veteran*: 8506 Braesdale, Houston, Texas 77071.)

We referred above to economic envy as a causative factor in both the Civil War and the Second World War. Postwar behavior of the victors had a strong tendency to confirm the importance of the economic factor. In the article by Sam Dickson to which we referred above, he points out (*Journal of Historical Review*, VII, 3, page 330) the exploitation of the Southern states by means of tariffs unfavorable to the South, which were continued for almost eighty years after the war. Likewise, the economic objectives of the war against Germany were demonstrated by postwar Allied policies. German goods were kept off world markets by dismantling factories (continued for about five years) and by causing a considerable paralysis of the German economy by delaying a currency reform (see *Bulletin* 45). The Deutsche Mark did not replace the Reichsmark until June 1948.

\* \* \* \* \*



The Confederate war effort was essentially financed by fiat money. This fifty-cent note was dated 17 February 1864. Note the inscription: "Two Years after the Ratification of a Treaty of Peace between the Confederate States and the United States The Confederate States of America will pay FIFTY CENTS to bearer." The portrait is that of Jefferson Davis.

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## DEATH BY DIESEL

by Robert Frens

It is not my intent to "prove" anything to anyone. Proving some notion to another person is merely an exercise in the art of convincing as any snake-oil salesman or politician knows. In most cases, to be convinced of something is to be transported into the realm of belief. Some people refuse to believe what their eyes and ears tell them (the Warner syndrome). Others believe only that which appears on a signed affidavit (the Daley syndrome). Our government and courts are run by those that evidence both. Most of us will believe any sort of nonsense as long as it is accompanied by sufficient tearfulness and sobriety.

If one criticizes a Jew, he is automatically classified as an "anti-Semite". If one criticizes a "Revisionist," he is usually classified as an enemy of Revisionism and thereby becomes an "anti-anti-Semite". In both camps, the same sort of mental set exists and this commonality is perhaps the reason that they have so much fun when they get together. It also explains why those with distinctive personalities, such as Michael Hoffman, can easily be ostracized irrespective of the logic or truthfulness of their utterances. Ernst Zündel is outside of this pale, as he is always, and generously, open to any criticism as long as it enhances the truth. My continuing discussion should also be accepted in this light.

In *The Journal of Historical Review*, Vol. 8.1, Spring 1988, we find in Robert Faurisson's article (p.91), the statement, "But a Diesel engine is not appropriate for asphyxiating people." This was puzzling to me as I had recently read a small notice in a Rochester, N.Y. paper concerning a suicide involving the exhaust gas from a Mercedes Diesel automobile. The method used was not specified. In itself, this might not have been interesting to ponder except for the fact that I recalled a similar incident being reported in the *Los Angeles Times* sometime in 1975. Whether reported correctly or not, I do not know, but the articles clearly indicated that Diesel exhaust was sufficient for suicide purposes. When I queried Dr. Faurisson recently about his statement, he replied that it was incorrectly translated from his original French version. Dr. Faurisson was busy with his research work

for the second Ernst Zündel Holocaust trial in Toronto, Canada and therefore terminated the discussion. This was entirely understandable and justified. Later, my mind began to buzz with the notion that perhaps people really could die from breathing Diesel exhaust fumes. After all, it was quite believable. The matter would not rest and so I shuffled through my collection of unkempt files to find the 1984 report entitled "The Diesel Gas Chambers: Myth Within A Myth" by Friedrich P. Berg, V.5.1, Spring issue of *The Journal of Historical Review*. There are several statements in this report that do not agree with what I believe to be true. I will address those statements that appear to be the more salient.

I do not believe that there ever existed any homicidal Nazi "gas chambers." I did once, but in a very feeble manner. I no longer do, either in whole or in part. Perhaps in the future I shall be swayed back to the earlier belief which I held in 1959. I was a bigot then, knowing only one side of the story and believing it to be the only side, the truth, if you like. In general, I believe that Mr. Berg has done an excellent job in demolishing this facet of the continuing barrage of defamation directed toward the German people in particular and the Aryan people in general.

First, some commentary in regard to excerpts from the Berg article.

1. "...they piped carbon monoxide from diesel motors..." (p.18). "...bodies were tossed out blue, wet with sweat and urine." (p.20, eyewitness). The falsity of these statements was aptly covered by Mr. Berg. Under most operating conditions, Diesel engines emit relatively little carbon monoxide.

2. "...in any Diesel gas chamber, although death from lack of oxygen is very unlikely, it is nonetheless far more likely than death from carbon monoxide." (p.20, Berg). On the contrary, death from the lack of oxygen in the blood is nearly certain regardless of the oxygen content of the surrounding air. The presence of carbon dioxide inhibits the oxygenation of the blood and death would result even in the presence of ample oxygen. However, death from non-existent carbon monoxide would be a miraculous event for anyone except a Jew.

3. "...the thoroughly false impression that Diesel exhaust must therefore be very harmful." (p.24, Berg). Diesel exhaust IS harmful

to your health because it contains a generous amount of carbon dioxide. The Diesel engine has received less attention in regard to noxious emissions than has the spark-ignition engine mainly due to the relatively small number of Diesel powered vehicles in use as compared to the spark-ignition gasoline types. (p.118, V.2, ref.A).

4. "At idle, Diesels operate with air/fuel ratios of 200/1." (p.25, Berg). Nowhere in the M.I.T. volumes (ref.A) nor in the Society of Automotive Engineers papers (710835, 710836, 720755, 729757, 730169, 730170, 730212, 730213, 730214) is there any mention of any such lean ratio. At idle speeds, combustion chamber turbulence would be reduced along with wall temperatures and ignition would be highly unlikely at this ratio. The surveyed literature commonly refers to an air/fuel ratio of 40/1 as "very lean" and cites no performance data above this ratio. Ratios higher than 40/1 may be achieved by a decelerating engine under low pressure conditions but this transient state is not pertinent. Moreover, at idle speed, combustion is not complete and unburned hydrocarbons make their appearance known by the visual evidence of smoke.

5. "...Diesel exhaust is relatively harmless, ..." (p.31, Berg). I am not sure what Mr. Berg means by "relatively." Diesel exhaust contains a greater volume of nitrogen oxides, sulfur dioxides and assorted aldehydes than does the exhaust from a gasoline powered vehicle. (S.A.E. papers). The higher percentages of nitrogen oxides are mainly the result of the higher compression ratios used in Diesels and not from the different method of ignition or fuel. All exhaust substances, with the exception of water, uncombined nitrogen and uncombined oxygen (if any), are listed as toxic materials. (ref. D & E). The usual Diesel air/fuel ratios of 20/1 to 35/1 will produce a lethal exhaust in the same sense as an atmospheric environment devoid of oxygen.

6. "...could they have died instead from the effects of reduced oxygen in Diesel exhaust?.....This theory, however, does not hold up very well because of the fact that Diesels always operate with excess air." (p.32, Berg). In regard to respiration, we always operate with excess air. Expired air (breath) contains about 16% unused oxygen but I have yet to find anyone that suggests that expired air could serve as a replacement for inspired air of the usual composition. Our expired air contains 4.5% carbon dioxide and that is what makes it

hazardous. We were not designed to make use of expired air. One simply cannot live in an environment consisting of 4.5% carbon dioxide and 16% oxygen. At sea level, the atmosphere contains 21% oxygen but we could exist very well with lower oxygen levels as the Incas did and their descendants still do. In this case, the body would respond by increasing the concentration of red blood cells (hemoglobin) thus making the blood more efficient in oxygen carrying. At an altitude of 2000 feet, the concentration of oxygen is equivalent to 10% at sea level. About 40% of normal blood consists of red blood cells. Given a period of time, the body can increase this percentage upwards to 70% in order to adapt to the lower oxygen levels found at the higher altitudes. The body cannot, however, adapt in any such fashion to unusual levels of carbon dioxide.

7. "Carbon dioxide is not really any more poisonous than ordinary water. Most toxicology handbooks do not even mention it." (p.34, Berg). I do not know what Mr. Berg means by "most" handbooks. Ref. C states that carbon dioxide is a narcotic. Refs. D & E state that carbon dioxide is toxic and can be lethal. It certainly is a substance that produces injurious or deadly effects upon a body and therefore can lay claim to being classified as a poison as is so labeled in most medical handbooks.

8. "The cause of death, chemically, in both situations is not carbon dioxide but rather the lack of oxygen in the blood." (p.34, Berg). This statement is also enigmatic. In order to be consistent, Mr. Berg should also state that, chemically, carbon monoxide (CO) could not be a cause of death. In this case, death is also due to the lack of oxygen. Blood hemoglobin has approximately 600 times the affinity for carbon monoxide (CO) than it has for oxygen and therefore absorbs it in preference thus rendering the blood oxygen deficient. The reason that this insidious poison gets past the body's "security guard" I shall explain later. In order to be logically consistent, I shall refer to the culprit that causes low oxygen levels in the blood, as the toxic substance. This is in agreement with definitions and usual practice.

9. "In general, if enough oxygen is available, a carbon dioxide level even as high as 12 percent is not likely to cause death." (p.34, Berg). Since Mr. Berg cites no references for this conclusion, I will classify it as an opinion albeit one that is at odds with the literature I

have perused. An examination of the relevant medical literature will demonstrate the falseness of Mr. Berg's remark. The partial pressure of carbon dioxide in veinal blood is 45 mm Hg (mercury), which corresponds to 5.9% (Dalton's Law). The inspired air must contain less than 5.9% carbon dioxide or there will be absolutely no diffusion taking place. Actually, the body attempts to maintain a concentration of 5.3% carbon dioxide at the blood/air interface (alveolar air sacs). If carbon dioxide is not released from the blood, there can be no oxygen absorbed by the blood's hemoglobin. The breathing rate would rise and a small increase in soluble oxygen would sustain the biological processes for a time. In any event, the 12% figure given by Mr. Berg is ludicrous. Inspired air containing 12 percent of carbon dioxide, regardless of the oxygen content, is fatal. (ref.D, p.1701).

10. "The principal danger to life from Diesel exhaust arises not from an abundance of carbon dioxide, nor even from carbon monoxide, but rather from the lack of oxygen." (p.35, Berg). I have commented upon this in item 9. Poisons are causative agents. Excess carbon dioxide CAUSES an oxygen deficiency. Therefore carbon dioxide IS a poison. Using the logic of Mr. Berg, we could state that Rudolf Hess did not die from strangulation by his murderers. Rudolf Hess died from the lack of oxygen in his blood. In Diesel exhaust, carbon monoxide is really not a consideration but an abundance of carbon dioxide, in any atmosphere, is lethal.

Hydrocarbons are substances composed of the elements hydrogen and carbon. During combustion the hydrogen is oxidized to form water while the carbon may be transformed to its uncombined state (soot), or into carbon monoxide or carbon dioxide. Depending upon circumstances, the combustion may be complete in a chemical sense whereby the products consist entirely of water and carbon dioxide. We have all observed the laboring Diesel truck puffing out its volumes of black smoke while climbing a hill. The exhaust, in this case, always contains carbon (you can see it) and carbon monoxide as well as other toxic substances. Whether spark-ignition or compression-ignition (Diesel), the internal combustion engine never produces "clean" exhaust. A clean exhaust being one where the fuel and oxygen entering the engine egress as water and carbon dioxide. In an internal combustion engine, the maximum chemical to mechanical

energy transformation occurs when the carbon monoxide content of the exhaust is 2-3%. Incomplete combustion (carbon monoxide) produces a larger volume of products while complete combustion (carbon dioxide) produces a larger quantity of heat. Combustion chamber pressures increase as the volume of produced gases increase and also as the temperature increases. As the combustion products shift from carbon monoxide to carbon dioxide, temperatures increase while the produced gas volume decreases. The maximum pressure is achieved where the combustion process is not quite complete, that is, when the exhaust contains a small percent of carbon monoxide. It must be remembered that maximum pressures occur under full load conditions and that the black stuff pouring out from a Diesel's exhaust pipe, when it is laboring, can hardly be classified as "excess air".

Regardless of whatever air/fuel ratio is necessary, a moderate sized Diesel engine consumes, at the least, 100 grams of fuel per minute just to overcome the internal engine friction at idling speeds. This amount is equivalent to over 2 gallons of fuel burned per hour. Most Diesel truck operators will tell you that their rigs consume in the neighborhood of 4 gallons per hour in the idling state. Two gallons of fuel per hour is sufficient to produce a carbon dioxide flow of over 6 cubic feet per minute. This is sufficient carbon dioxide to render, within one minute, 60 cubic feet of otherwise normal air, lethal. I take issue with Mr. Berg and dispute his claim that "... the Diesel engine is nothing more than an unusual kind of blower...". Whether or not some oxygen is unaffected is beside the point and the fact remains that whatever oxygen is consumed, it is replaced by carbon dioxide to the extent of 65% of its volume. Under standard temperature and pressure conditions, the relation between the percent carbon dioxide and percent oxygen in the exhaust is a linear one. We must not lose sight of the fact that regardless of all other considerations, the Diesel engine is a carbon dioxide producer. Let's assume that our "sweet-clean" Diesel doesn't use oxygen after all. It magically replaces some of the nitrogen in the air with carbon dioxide thus leaving the 21% oxygen level unaffected. This, I think, would fill Mr. Berg's "not likely to cause death" situation. How does the body react to ever increasing levels of carbon dioxide even in the presence of an unaltered oxygen supply?

Carbon dioxide is about 20 times more soluble in blood than is oxygen. While hopefully not prompting my atheist friends into laughter, I will state that God, in His infinite wisdom, apparently designed our bodies with this in mind. Deep within our medulla oblongata are nerve cells called chemoreceptors that monitor both the oxygen and carbon dioxide levels of the blood at the alveolar interface. (ref. B). These chemoreceptors prompt the body to respond to a condition of hypercapnia (excess carbon dioxide) or a condition of hypoxia (deficient oxygen) by a rather immediate increase in respiration rate. The alveolar oxygen concentration is maintained at about 14% while the normal carbon dioxide concentration is about 5%. Inspired air remains in contact with the blood for about 300 to 700 milliseconds which is ample time for the achieving of the diffusion equilibrium.

The chemoreceptors are very much more sensitive to changes in carbon dioxide levels than they are to changes in oxygen levels. The receptors that monitor the carbon dioxide will precipitate a doubling of the respiration rate if the carbon dioxide concentration is increased only a bare 4/10 of 1 percent above normal levels. An increase of 7/10 of 1 percent will quadruple the breathing rate. Severe carbon dioxide poisoning occurs at 8%, producing narcosis. The fatal range begins at about 10% and at this level and above, death can occur within minutes (ref.D & E). Carbon monoxide, on the other hand, is not detected by the chemoreceptors, enters the blood rapidly and is physiologically far more dangerous and poisonous, than is carbon dioxide. Hydrogen sulfide (the smell of rotten eggs) is more poisonous than hydrogen cyanide but less dangerous, simply because the body detects it more readily. Both carbon monoxide and carbon dioxide are poisonous in nature because they interfere with the oxygen-carrying function of the blood. Red blood cells will transport carbon monoxide in preference to oxygen since hemoglobin prefers it 600 to 1. Carbon monoxide will occupy the space usually reserved for oxygen. Carbon dioxide will prevent that space from being used by either, including itself.

On the other hand, if the body is at rest, oxygen levels can drop to as low as 8% before the receptors trigger an increased respiration response. Unconsciousness is produced at levels of 4% and some other effects have been stated in Mr. Berg's article. As mentioned

earlier, prolonged exposure to oxygen levels of 10% or so, will induce the body to adapt by increasing the oxygen carrying capacity of the blood. However, the body has no way of adapting to high levels of carbon dioxide. Low oxygen levels occur naturally on this planet. High levels of carbon dioxide are transient abnormalities.

This augmented sensitivity of the body to changes in carbon dioxide levels is the reason that the common practice of hyperventilating before a deep plunge beneath the water, is often fatal. Hyperventilating hardly affects the oxygen level in the blood, but it does reduce the carbon dioxide level dramatically. As the diver holds his breath, the carbon dioxide level of his blood increases while the oxygen level decreases. In many cases the oxygen level is reduced to a point where unconsciousness appears before the warning level of 5.3 percent carbon dioxide occurs. My WW II, U.S. Navy diving manuals make heavy reference to this even in editions as early as 1942. Also heavily noted are warnings concerning recirculating apparatus where the exhaled carbon dioxide is absorbed in a filter medium while oxygen is continually furnished. A failure in the absorbing module is lethal regardless of the presence of sufficient oxygen concentrations. Unlike the usual SCUBA gear, a recirculating apparatus does not discharge the expired air into the surrounding water. Here the oxygen is supplied by a small tank and the produced water and carbon dioxide is absorbed by a special unit. Moreover, the carbon dioxide levels in all manned NASA space capsules are continuously monitored and a level of 6/10% is cause for "deep concern".

Hemoglobin does not transport carbon dioxide. In the presence of carbon dioxide, it acts as buffer in the blood by absorbing hydrated protons. Blood normally carries about 5% of this gas in solution and as carbonates and bicarbonates. The inhaled air must contain less than this percentage in order for the carbon dioxide to be passed into the expired air since matter moves from high pressure areas to low pressure areas. Since gasses are compressible, high pressure areas are also areas of high concentration and each individual gas supplies its own contribution to the overall pressure independent of the other gasses that are present.

Normally, inspired air contains little or no carbon dioxide. In the alveolar sacs (blood/air interface), the carbon dioxide equivalent in percentage is 5.3 (40 mm mercury, partial pressure). These are the conditions for normal respiration. When the inspired air contains 1% to 2% of carbon dioxide, by volume, the body experiences discomfort. Obviously, if the inspired air contains 5.3% carbon dioxide, no passage of that gas can occur. The body responds with an increased respiration rate which will be quadrupled if the carbon dioxide level reaches 6.1%. Increasing the oxygen level would prove valueless because the body is reacting to the abundance of carbon dioxide and not to a deficiency of oxygen, although this is also the case. If the situation is not soon remedied, narcosis will set in and death would follow. Narcosis always occurs when the inspired air contains 8% or so of carbon dioxide and is fatal in the region of 10% and upwards. The presence of abundant oxygen has no effect upon this physiological reaction. We must not lose sight of the fact that the body is continually producing carbon dioxide thus aggravating the situation.

In an analogous sense, one cannot survive by drinking sea water. Sea water contains about 4.5% salts and the body can only excrete water containing about 3.5% salts. For salt to be eliminated, the ingested water must have a salt content below 3.5% and the lower the better. In order for carbon dioxide to be eliminated from the body, the inspired air must contain less than 5.3% carbon dioxide and here again, the lower the better.

Under normal operating conditions, Diesel engine exhaust contains from 5% to 13% carbon dioxide, depending upon speed and load conditions. Even if there were as much as 14% excess oxygen in the exhaust gas, the mere presence of carbon dioxide would render it poisonous. Diesel engines usually operate with excess oxygen but not always, as Mr. Berg has stated. Regardless of air/fuel ratios, a typical idling Diesel engine will produce each minute sufficient carbon dioxide to render 60 cubic feet of air fatal to anyone unfortunate enough to have to breath it.

It has not been my intent to cast doubt upon Mr. Berg's considerable efforts nor upon his excellent article. I feel that there exists a serious flaw in his argument that needs to be addressed even though enough time has already been wasted on this "gas-chamber" non-

sense. I agree with Robert Faurisson who reminded us that the "holocaust" is dead, but we're having a Hell of a time burying it.

To that great, unconvinced crowd, I shall conclude with questions that you might find stimulating to ponder. When was the last time you were trapped in traffic, following a Diesel powered bus? Did those invigorating smells conjure up an image of a harmless "blower" in action? Do you really believe that you could breathe that stuff undiluted, for an hour or so? Would you be willing to have your SCUBA tanks filled with 67% nitrogen, 12% carbon dioxide and 21% oxygen, believing that carbon dioxide is harmless? Would you like to prove to me that you cannot kill yourself, via an actual experiment, by breathing the exhaust gas of a Diesel engine? I am not a paper-and-book type of researcher. You don't learn about cows from a college text about farms. You learn about them from the sweat of milking, pitching hay and shoveling manure. Put your life where your mouth is. SCUBA dive with Diesel exhaust filled tanks or do the usual hose-in-the-window automobile exhaust trick. While we are at it, let's build some real "gas chambers," "burning pits" and what all, according to those 6 million eye witness accounts and see what effect they have upon some Palestinians. The Jews shouldn't object to that. It would settle the revisionist/holocaust debate once and for all and send the great unwashed out looking for another way to earn a living. Once upon a time, there was a Shroud of Turin (Torino, Italy, 1578 AD).

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## THE NEW MESSIANISM

By

*Nicholas Carter*

The blackest hole in the cosmos of Western civilization is the *first* century of the era beginning *Anno Domini* 1. The West has been so thoroughly Christianized for so long with Bibles and Testaments and wondrous myths supporting the Christ that, if anything survived the 1st century that explained what exactly occurred during the one hundred years or so that antedated the development of Catholicism, it was destroyed by the Christian faith-police a long time ago.

In this brief study, I have endeavored to make irrevocably clear that the entire New Testament, as well as other carefully Christianized works, cannot be accepted as historical documents because the events they chronicle did not occur as or when related. Ergo, virtually all of the sources recounting the activities of Stephen, Saul, and others whom we believe to have lived during that day and time, must be eliminated from any and all scholarly considerations.

For rational, intelligent people, there can be no compromise with mythological beliefs that are nonsensical at their best and obscene at their worst.

What, then, do we know about the 1st century?

We know that someone—a *real human being*—did die at the approximate same time as the fabled Nazarene, and for the approximate same reason. Stephen, a Jew with a Greek name, was put to death by Pharisees or Zealots for the Law, around A.D. 30, for preaching heretical ideas. Sound familiar? (Of this, more later.)

We know that *orthodox* Jewry was in no way involved with the establishment of whatever ethical or religious system emerged in that time frame.

On the Christian side of the fence, once the Catholics made the second century determination to appropriate the historically-defined Messiah of the Israelites and transform him into

the divine head of a Gentile mystery cult, they realized that so radical a move would need the appearance of Jewish support. Hence, the insertion of material in the New Testament citing a large 1st century participation on the part of Jews in the "new Messianic Movement." The redactors even declared that an attempt was made in Palestine to exclude Jews from the Synagogue for accepting the Jesus as Messiah before A.D. 80—which is nonsense most fanciful.

We are reasonably certain that Jews *did* play consequential rôles in the New Messianism because of the existence of Philo, Stephen, and Saul of Tarsus. Significantly, however, they were Hellenized Jews who were not comfortable, to one degree or another, with the traditional theology of Judaism.

We know, too, that Catholic Christendom did not begin to evolve into a viable theological system until well into the 2nd century. It is historically evident that, around that time, a manifest change came over the New Messianism, a new innovation resulting from the appropriation of the cult by the Gentiles and signaling the advent of Catholicism with its ever-expanding layers of external, ceremonial, legal and metaphysical dogmas to come, which in turn would increasingly subject the spirit to law and the individual to the institution.

In the most basic terminology, the theological evolution over the first few centuries can be divided into *two* periods. The first, beginning early in the 1st century A.D. and lasting for approximately 130 years, was *morals*; the second, beginning with the acquisition of the New Messianic cult by the Graeco-Roman Fathers of Catholicism during the 2nd century, was *orthodoxy*.

Setting aside all dogma and its faith-supported counterfeits of truth, I have composed a scenario delineating what may have happened *in the beginning*—and my speculations and educated guesses are based upon the philosophical yearnings of the people involved and their psychological motivations.

First, the significant players.

PHILO OF ALEXANDRIA (*circa* 30 B.C. to A.D. 40), often called Philo Judaeus, or Philo the Jew, was the supreme example of Hellenism's influence on the cosmopolitan intellectual

life of the Jews in Alexandria. He was an outstanding intellectual, and his writings demonstrate that he was well-educated in classical Greek philosophy, rhetoric and the natural sciences. He mentions in passing that he had once questioned the Jewish elders about Judean traditions. Perhaps the New Testament incident describing Jesus questioning the elders in the Temple was inspired by the writings of Philo. Significantly, the Catholic Fathers—Clement, Origen and Ambrose, in particular—adopted some of Philo's philosophical and Neoplatonic concepts, as well as making use of his allegorical interpretations of Scripture.

Orthodox Judeans were unhappy with his teachings and accused him of trying to interpret away the literal (and offensive) meaning of biblical passages. They argued that he was more Greek than Jewish; that he did not even know the Jewish language; and that he produced a system in which Judaism and Hellenism lay together in confusion. For these reasons orthodox Jewry rejected him.

Would Philo, like the original Letzim, have concluded that Israel should have been Hellenized by force? Possibly. I does appear that he was haunted by the failure of Israel to create anything that could compete with the imposing civilizations around her. For that reason he sought to cultivate a compromise between Judaism and Hellenism by claiming that all the great achievements of the Greeks had been discovered first by the Israelites. This desperate attempt to give the Jews a collective sense of ego-identification has also been used by Josephus, Artapanus, and countless other Jews of the centuries. Time and again they have preached to the world at large that all the knowledge and institutions of the Egyptians had been taken from Israel; that Joseph had taught them better forms of cultivation; that Moses with his ten commandments had marked out the entire history of the Western world; and that the tiny fraction of humanity known as Jewry had provided the world with the concept of monotheism, the eradication of idol worship, and the abhorrence of human sacrifice. As we shall see, the world's most significant moral revolution originated with



the Stoics; and just as the Jews derived monotheism from the Egyptians, they derived their ethics from the Western world.

STEPHEN, SAINT, *first Christian martyr, stoned to death. One of the seven deacons.* That, in the proverbial nutshell, is the story of the life of Stephen. We don't know where he was born, or why he had a Greek name. We don't know where he was martyred. As to when, the New Testament gives the impression that it was after the crucifixion of Jesus, because he allegedly heard the words, "Father, forgive them, for they know not what they do." According to the Gospel, however, Stephen was nowhere to be seen or heard during the tribulations of Jesus; nor was Saul there, nor were all of the twelve apostles. John (which John?), Joseph and Nicodemus are mentioned briefly; but no one else. Surprising? At first thought, yes. On second thought, it is entirely possible that the redactors concluded that the melodramatic scenario involving the capture, trial, death and resurrection of their savior-god would be more effective if it was staged in such a way that Jesus was always in the limelight and the forefront of the morality play, and without the presence of hysterical relatives and fiercely loyal disciples who would be expected to divert attention from the proceedings.

A convoluted biography of Stephen as related in the Acts of the Apostles is of interest. In strictly Catholic terms, he is described as being "full of grace and power," and "full of the Holy Ghost." Not unlike every alleged "holy man" of the day, he is credited with having attracted much attention by performing "great wonders." The "new vein of teaching" that leads to his martyrdom, as the narrative relates, involved his condemnation of people called "Hebrew Christians" who had supposedly embraced not only the Holy Land, but also the Holy City and the Holy Place of the Temple. The Greek-named Stephen—most likely a Hellenized Jew born outside of Palestine—featured as a Christian in the New Testament, creates the sort of controversy over "Christian" worship in the Holy Land that will lead to his condemnation as a "deceiver" and a "teacher of errors." He is then forced to appear before the Sanhedrin, the Supreme Council of the Jewish people. And

who accuses Stephen and demands that he be arraigned? Jewish "Hebrews"? The alleged Christian "Hebrews"? No. Hellenic Jews of North Africa and Asia Minor. Curious? Indeed. Equally curious is the fact that the subject of the disputation with the Letzim is not explained. Evidently, the New Testament redactors needed a theological conflict of a heretical nature, regardless of the illogicity of the dissension, to provide the motivation for the martyrdom of Stephen.

Speaking in his defense before an assemblage of Pharisaic jurists, Stephen charges, among other things, that the same ungrateful and narrow spirit that he was witnessing in the Sanhedrin, wasn't new to Judaism. As he speaks, the judges keep "gnashing their set teeth against him." Suddenly, the vault of heaven opens and the Divine Presence, with the human form of Jesus seated on his right hand, appears to Stephen. As if speaking to himself, he then describes this glorious vision; but the judges appear to be singularly unimpressed with the experience. Then Stephen commits the ultimate heresy by condemning the Israelites for only persecuting their prophets, but for having killed Jesus the Christ, as well—an impeachment that sends the Sanhedrin into a frenzy. As with one impulse they hurl themselves upon Stephen and drag him out to the place of execution, where, wonder of wonders, a young man named Saul, who happened to hail from Tarsus, is waiting to hold the cloaks of the executioners—an act indicating that Saul was "consenting unto his (Stephen's) death."

As Stephen is stoned to death, he allegedly forgives his enemies with words curiously similar to those attributed to Jesus on the cross. Let me emphasize now that if Stephen *did* speak before he died, rather than words chosen by Christians centuries later, he would have used the language of Hellenism: "Receive my spirit, O Father of the Universe. And I beg of you, judge not the brotherhood of man by sins, but by virtues." And thus his absolution would have applied, not to just his tormentors, but to all men the world over.

Just as the death of the Great Teacher at the hands of the wicked priest—as recounted in the Dead Sea Scrolls—suggests

a parallel to the Jesus story, the curious circumstances surrounding the deaths of Stephen and the legendary Nazarene, which occurred at approximately the same time, suggest too many parallelisms to be casual occurrences.

SAUL OF TARSUS was born around A.D. 5. As a young man he supposedly took the Gentile name of Paul, but we have no proof of that. We are told that he was a Roman citizen, but we have no evidence for that. Like Stephen, much of his life is mysterious and unknown. If he stood so high in the hearts and minds of his contemporaries, why did such important documents as the *Didache* and the Epistle of Barnabas ignore him? Justin Martyr, born around A.D. 100, ignores him, as do the *Clementine Homiliae* and *Recognitiones*. To the redactors, Saul was the "Apostle to the Gentiles." But one Gentile, Tertullian, called him the "Apostle of heretics." Much that has been written about Saul is contained in the Acts of the Apostles and the Pauline Epistles. For those of us who do not accept these works as being original and authentic, the miraculous conversion of Saul, his First Missionary Journey followed by the "historic" visit to Jerusalem, his visits to Philippi, Athens and Corinth for the purpose of carrying the Gospel into Europe, his apprehension at Jerusalem, his imprisonment in Caesarea, and finally, his voyage to Rome, are all questionable and unacceptable.

For some reason, Christians have refused to speculate about the murder of Saul. We are merely told that he was "martyred" around A.D. 70. Significantly, the Christian authors created an abysmally pessimistic Saul who believed that the flesh and sin were identical. It was Saul who purportedly recognized the actual original sin in sexual lust. Born in Tarsus, an important Hellenized city in Asia Minor, Saul probably learned to use the Greek language with freedom and mastery; and he may very well have been familiar with some of the great literature of the Hellenistic Orient. To the redactors, however, it was essential that he appear to be uncompromisingly Jewish. While he "may have encountered Stoic teachers" in Tarsus, he was "chiefly educated in Jerusalem" under the Pharisee Gamaliel. The prime implication here is that he was

brought up as a strict Pharisee. There is an ulterior motive behind this characterization. Only a *miracle* could or would transform a "zealous and bigoted Jew" into one of the Christ-folk during that single mindboggling event described as Saul's "supernatural conversion."

No doubt Saul did write some letters during his missionary wanderings; but they were Christianized at a later date—i.e., updated, expanded, and then rewritten many times until every action and word fitted properly canonized doctrine according to the progression of canonization over the centuries. Thus, we have the New Testament Saul claiming that he "saw" and "heard" the Jesus after the resurrection, and that God had revealed "His Son in me." We also find equally absurd statements such as this one: "God, angry at their unbelief [meaning the Israelites] has turned His face from them." The anti-Jewishness of Saul aided in giving the New Testament impression that Christianity was really new wine and just *new* bottles containing some of the *old* wine of Judaism.

Admittedly, we know virtually nothing for certain about the lives of Stephen and Saul. We can reasonably assume, however, that they were Hellenized Jews, that they were traveling missionaries or prophets (teachers) who journeyed to those Gentile cities in Western Asia where the Letzim had settled, and that the deaths of Stephen and Jesus occurred in tandem with the conversion of Saul. And that brings us to the crux of this chapter. It is my contention that the parallelisms between the deaths of Stephen and the fabled Jesus are not coincidental. Stephen is the most likely and logical archetype, or pattern, for the Jesus of the Gospel.

Stephen was born around 30 B.C., which means that he would have been an elderly man in his sixties when he died. More than any other man of his time, Stephen is the logical choice for the idealized "man in the sandals" who preached a nondenominational gospel in a language of reason that appealed to more knowledgeable and independent Jews and Gentiles: a gospel of simplicity and directness, more humanis-

tic than ceremonial, that would have impressed the best of Greek philosophers.

If Stephen *was* the "admirable revealer of true virtue," the "winsome teacher conjuring the Kingdom of Heaven down to earth by the spell of the infinite tenderness radiating from him," why wasn't he the obvious Catholic choice for the Christ of the new savior-god cult? Age, for one thing. The new Messiah had to be young, vital, and more the son than the grandfather. And—he *had* to be 30 years old. Once again a symbolic intention is involved in the use of a number. Various texts in the *Septuagint* attributed a special value to the age of 30. Joseph was 30 when he became Prime Minister; David was 30 when he became King; the eligibility of the Levites at the altar was from 30 to 50 years. So Jesus had to commence his ministry at "about 30 years" of age—exactly the age required by the Law for a Man of God.

The Christian myth expects us to believe that a charismatic young man "theologizes" the whole of Palestine with his preaching in just three years. Nonsense! Not even a lifetime of proselytizing—30 to 40 years—could have achieved that end in an age light-years away from televangelism. Illiteracy was widespread, with most of the literate citizens living in the cities. There were no printed books and pamphlets to be distributed in every community. There were no modern means of travel or communication. One had to walk or ride on a donkey. In order to carry a gospel to the people, especially to the remote and rural areas, a dedicated prophet had to spend most of his life, walking, talking, and preaching, endlessly; and the more esoteric the message, the more difficult it was to influence the masses.

By the time Saul was a young man, the formation of what may be termed the Mystic Gospel of Hellenized Judaism had probably been initiated in some parts of the Hellenistic Orient by the more educated descendants of the Letzim such as the students of Philo, who were surely carrying to Greek-bedizened communities the radical notion that Jewish aspirations could be blended with Gentile ethics. Like a select number of young people of any era, Saul may have been torn between controvertible

forces in his life; he may have been unsure of which way to turn, uncertain of what to do with his being.

To all objective persons, the miraculous conversion of Saul belongs to the deceitful world of creative mythology. But SOMETHING must have happened to Saul. So let us assume that he *was* on that road to Damascus when a remarkable fusion of circumstances brought him to the turning point of his life. Let us assume that he *witnessed the execution of Stephen*—not as one sympathizing *with* it, but as one horrified *by* it.

Saul had probably heard of the unusual prophet, and he may have witnessed his preaching. But when he saw the prophet bravely die without asking for mercy, defending his faith all the while, and asking, not Jesus, of course, but God, to receive him, and finally, forgiving not only his enemies, but quite possibly in the eyes of an impressionable young man, the whole world—the "center" of his life's motivation and purpose was changed. The tragic fact of his seeing, not the "risen Christ," but the dying Stephen, became the main root of his entire life. An event such as that could have motivated Saul to dedicate his life to the study, and then the transmission, of the gospel of Stephen.

What indeed was it about Hellenism that appealed to Philo, Stephen, and then to Saul—as I contend it did—and others? What led them along a path never before traveled by Jews? It was one thing for the Letzim of the 2nd century B.C. to aspire to a Hellenized Israel; it was something else for the new Letzim to create for both themselves and Gentiles a Hellenic/Jewish *faith*.

The principal tenets of the religious philosophy of the Letzim of the Common Era were gleaned mostly from Greek sources, along with the contributions of such Roman thinkers as Epictetus, Seneca and Virgil. It was a gospel reflecting a special keenness and nobility of language comparable in directness, truthfulness and simplicity to Greek literature. People today who no longer find solace in the aristocratic Church, or in the Christian "spin-off" denominations, sects, and cults, often speak longingly of what they call "the true teachings of Christ." (They mean the *idealized* Jesus, of course, rather than the *cosmic* Christ.) Their words express a hunger for precisely

the kind of creed that may have been developed by the Hellenized Judeans.

In the vanguard of the movement was Stoicism, which was both a philosophy, and a system of religion placing the realization of its ideal in this world. Among the various types of philosophic world-views that originated with the Greeks, the Stoic creed with its emphasis on the doctrine of brotherhood and equality of man, was the most cogent expression of Hellenistic culture. The leading Stoic maxim was, "Live according to nature." For reasons that should be obvious, the theology of Stoicism has never been popular with Christians. The "Stoic god," having no independent or personal existence, is neither a god-surrogate nor a scapegoat slated to die for the sins of weak and cowardly people.

From the Stoics, the new Letzim learned of the quixotic concept of the brotherhood of all men, an inordinately radical notion when compared with the doctrine of exclusivity practiced by the Israelites. To a Judean, loving one's neighbor as one's self meant loving one's *Jewish* neighbor. They learned of the Greek concept of one God for *all* people; they learned that there was truth in the books of the Gentiles, that there were also prophets and holy men among the philosophers of the Hellenistic Orient, and that Greek morality in particular was very lofty.

From the Roman philosopher Epictetus, they learned that good is within the individual, and that universal brotherhood was an ideal to be achieved in the world. The conception of the all-pervading goodness of God is very apparent in the writings of Epictetus, more so perhaps than in any other Gentile writer of the time.

From Philo, they learned about the Platonic Logos, which so impressed the Alexandrian philosopher that he concluded that all beings, both finite and infinite, had their unity in, and proceeded from, the divine Logos. They learned that the conception of the unity and purity of the Divine One was preeminently that of Plato. The One Supreme being of the universe was the god of all people and a moral necessity. He was an

infinite Father guiding in wisdom, cherishing in mercy; and finally, a God who received his children to himself. Pythagoras, too, believed in the concept of one Supreme Being, a Father of not just a select few, but of all.

Seneca taught them that "Man is a sacred thing to man." Seneca devoutly believed that all human beings are formed from the same elements and have the same destiny. Indeed, Seneca's work, *De Beneficiis*, has been described as the finest work produced by antiquity on the subject of the love of man. Seneca's morality helped to prepare the way for the New Messianism.

While the utopianism and determinism in some of these notions is to be deplored, the fact that they originated with Greek and Roman philosophers cannot be denied. Jewish claims to the effect that their thinkers provided the human species with the highest moral conceptions known to man are as false as certain of their other claims to greatness. While the Judean rabbis were preaching that the badness of men was better than the goodness of women, the Stoics were teaching that men and women were equal in virtue—and they were the first to do so.

Their Gentile studies undoubtedly taught the new Letzim the power of seeing things straight and knowing what is beautiful or noble, regardless of the traditional and superstitious cultural forces that swirled around them. A dominant idea conceived and shaped with a definite artistic purpose invariably has a strong influence upon the formation of history. It was Hellenism then that created the form into which the New Messianism found entrance.

The term mysticism derives from a Greek word which designated those who had been initiated into the esoteric rites of the Greek religion—the union of self with a larger-than-self. The Mystic Gospel of Hellenistic Judaism, rooted as it was in the ethical concepts outlined above, may very well have been as simple, direct and appealing as the following:

The ONE God of the universe is everybody's God...therefore everybody is eligible for Salvation. Repent of your transgressions against your fellow man. Affirm that you will love your fellow man, as you love yourself, regardless of his race or religion... that you will live with men as if God saw you, and speak with God as if men heard you. Love God with all your heart and soul...AND YOU WILL BE SAVED.

Nothing more. No sacraments...no ceremonies...no sin-offerings...no sin as it relates to "transgressions against God," and no guilt or shame.

It is my contention that something of that nature occurred during the 1st century, and that the Letzim then became involved in the teaching of a faith of love without fear, and a God appropriate to that love. The illusion that love need to have no opposite, however, would have appeared to the masses of the common people who were steeped in the fear of gods and demons, as both impossible and unacceptable. Consequently, only the more educated Gentiles and Jews would have been attracted to the New Messianism—but *never enough of them to incite the interests of the notable writers of the time.*

I contend, too, that Stephen was the first major prophet dedicated to that faith of love, and that it led to his death. And Saul, once he was prepared, donned the mantle of Stephen and began to preach the same gospel. He continued to do so for the remainder of his life.

The New Testament indicates that Saul laid a great deal of stress on evangelizing Gentile colonies. From the standpoint of the Catholics, this makes sense. They wanted to give the impression that their new creed had universal appeal from the beginning. But it is logical, too, in view of what Saul might have been preaching. There was no Christ, no resurrection, and no miraculous conversion; ergo, he wasn't peddling the "good news" about a Jewish savior-god born of a virgin. And if he was a Pharisee—a bigoted and zealous Jew—he would never have preached to Gentiles. The fact that the chief converts of the New Messianism during the 1st century belonged to an upper- or middle-class bourgeois stratum of Hellenic society lends credence to the proposition that Saul's message was esoteric and undoubtedly Greek-inspired.

And that brings us back to square one: the Mystic Gospel of Hellenized Judaism. We cannot measure the complexity of the involvement of the protagonists—the degree, that is, to which the Hellenic Jews may have tried to fuse Greek and Jewish speculations. For the purpose of this study it is enough to conclude

that Gentile ethics were the driving force behind the activities of the Letzim.

As suggested above, none of the leading intellectuals of the 1st century noticed the movement because it wasn't successful from the standpoint of popular acceptance. Not until the final decades of the century, most likely, did the efforts of the increasing numbers of disciples, students and proselytes in the movement begin to pay off with a growing acceptance of the cult on the part of Gentiles. And during those same years, it is quite possible that some of the more imaginative members of the faith had come to the realization that Stephen really *was* a messianic figure. The Jewish word *Mashiach*, which answers to the word *Christ* in the New Testament, means *anointed*, and is applicable in its first sense to those anointed with holy oil, such as kings of Israel. The word also refers to the anticipated Messiah, consecrated of God, whose coming was predicted by the prophets.

What of the descriptive term, *Jesus*? In the original Jewish language, Jesus is *Isehovah*, or *Ieshou*, a word that means "salvation." According to another interpretation, Jehua-Joshua-Jesus are all the same meaning Yahweh the Savior. Logically, then, the word *Jesus* can be used to describe both *Salvation* and *Savior*.

According to these definitions, therefore, an individual could become a Christ or Anointed One, and a Jesus or Savior, with the names being used solely in a descriptive sense. After the death of the mortal Buddha, his legendary development as a Savior followed the same general pattern. Because Christians are inclined to see the Christian past as if it was a gloriously produced technicolor motion picture smoothly unfolding within a compressed time frame, they are indifferent to the fact that the passage of 100 years can produce some awesome results. The *whole world* can be turned upside down in one century. Virtually anything *human* (not superhuman) would have been therefore possible during the 1st century of the Common Era—including this possibility: the transformation of the martyred Stephen into both A "Jesus" and A "Christ" in the minds of his worshipers by at least the turn of the 2nd century.

Thirty to forty years later, when Justin had come of age (A.D. 135 or so), the "Jesus" of the New Messianists, having evolved into A "Christ" who had died for the brotherhood of man—a great "wonder-worker" as well who had exorcised demons, made blind men see, and revived the dead—appeared to the Gentile world as a credible archetype for a savior-god; and before long, an assemblage of Graeco-Roman scholastic theologians, having deduced that the intriguing new Messiah had a Jewish background, and that there were passages in the *Septuagint* that could be interpreted as having predicted his coming, joining the movement. And then—the game was afoot. Before the century was out, the mind-blowing task of assimilating a Jew to the Gentile mystery-cults of Asia was under way.

One question remains: Why were Stephen and Saul murdered? *Not* because they were attracting the multitudes and stirring up the countryside against the powers-that-be. To repeat, their movement was not patterned to influence the masses who expected miracles and wondrous signs from heaven. They were hated for no other reason than that the *nature* of their philosophy was blatantly heretical. The New Testament claims that orthodox Jews encountered by Saul were "jealous" of the success he was having in converting Gentiles. Once again, fanciful nonsense! Anger, even fury, is what the orthodox would have felt as they observed a Jew preaching to the heathen sons of the no-gods that the ONE Creator God, Yahweh, who had decreed that *they* were his only Chosen people, was *everybody's* God; that people should love everybody indiscriminately, regardless of race or religion; and that salvation was available for *anybody*—rich, poor, intelligent, ignorant, Jew, Gentile, healthy, sick, and so on.

An ancient curse of the Sons of Israel reads as follows: "If I betray thee, O Jerusalem, may my right hand wither, and my tongue cleave to the roof of my mouth." And a lexicon to the Talmud says, "A Pharisee is one who separates himself from all uncleanness." Of all Jews, none would have been more unclean or traitorous than the Stephens and Sauls who denied particularistic Judaism in favor of universalistic heathenism.

They would have been savagely hated by both the Pharisees and the Zealots for the Law who would have attempted to oppose, embarrass, or even to exterminate them in order to "separate" their uncleanness from the world.

Anyone who questions my reasoning should seriously consider the Salmon Rushdie affair of our day and time—i.e., the death sentence passed on Rushdie by orthodox Muslims who believe that his book, *The Satanic Verses*, blasphemed Muhammed, the founder of their religion. And Muhammed is merely a prophet, not the ONE God of the universe.

The bottom line contention here is that zealous Jews murdered Saul just as they murdered Stephen. There is absolutely no reason to believe that members of any other race or religion regarded Saul with so much malevolence.

Catholic Christendom and hundreds of years to create a savior-god in the exact image in which they perceived him—to have him say and do exactly what they thought he should say and do. The establishment of traditions geared to *indoctrinating* the child and *controlling* the man quickly followed. For the millions of Christians whose eyes have been torn out of their reason, all the cards are carefully stacked in favor of the Christ-Myth. They *know* exactly what happened over 1900 years ago and for several hundred years to follow.

Those of us who deny the Christ-Myth cannot make the same claim. We have supernatural sources of "revealed" knowledge. My speculations and educated guesses, for instance, must all be grounded in the NATURAL world, rather than in the SUPERNatural world. It took a very long time to ferret out speculative answers to the questions posed by that mysterious 1st century of the Common Era. Nonetheless, I am convinced that this inquiry realistically describes what might have occurred in the *real* world of the Hellenist Orient.

My scenario explains how a charismatic prophet—a *true* human being—may have lived and died and even evolved in a legendary sense into a "Jesus" and a "Christ" in the minds of people yearning for a semi-divine hero. It provides the requisite time period (at least 80 to 100 years) necessary to accommodate

a meaningful dispersion of a new faith within Western Asia. It explains why Saul was ignored by a significant number of Christian scholars and theologians who apparently believed that, due to his Hellenic background, his legendary being could contribute nothing of value to Catholicism. It clearly provides a viable cult suitable for adoption by Gentiles intent on transplanting a new and seemingly vigorous movement—one that might possibly generate universal appeal—into the Graeco-Roman world. More engaging, perhaps, is the fact that *it explains why no reliable historical commentary of Jesus called the Christ ever heard of either the Jesus or the Christ.*

Assuming for the sake of argument that this scenario has validity, we can logically conclude first, that Stephen, who dedicated his life to a noble cause, was banished to make room for the fabricated Jesus—not the first time in history, to be sure, that an imposter has gotten the credit for the efforts of a truly gifted innovator; and second, that the moment the New Messianists were dismissed as schismatical by the Catholics, the death knell sounded for Hellenic Judaism. With the subsequent establishment and success of Christianity as a major force in the world, Judaism was provided with a humongous and insidious enemy that would forevermore feed the paranoia of the orthodox, and keep the “nation” of Israel in line.

Admittedly, the arrogant Christian condemnation of Jews for, among other things, having executed the Christ, nurtured the hostility that festered between the two systems from the beginning. *Of the people murdered by Jews during the 1st century, we can be absolutely certain that the fabricated Jesus and the cosmic Christ were not among them.*

Whether my speculations and educated guesses are more right than wrong cannot be proven. To paraphrase James George Frazer (the author of *The Golden Bough*), perhaps brighter stars of insight will rise on some voyager of the future whose realms of thought will be able to disperse the dark clouds that lie athwart the origins of Christendom.

In the meantime, my more modest hope is that this little study will lead you, the reader, to some speculations and educated guesses of your own.

## HISTORICAL COMMENTARY

**CARPENTER, J.E.:** “By the time of Jesus, the Jews had long ceased to use the ancient divine name ‘Yahweh’ because it was too holy to be pronounced.”

**GOLDBERG, B.Z.:** “It was enough to draw a vertical line to suggest the lingam and a horizontal one to signify the yoni, while union of the two was represented by the cross.”

**GUIGNEBERT, CHARLES:** “We have dealt at length on the growth of legend round the story of Jesus, because the details are so familiar... But none of the details will bear close examination, and all in the end will fall outside the realm of history.”

*Ibid.:* “Christian propaganda created, developed, and elaborated a Christ myth theory at the expense of Jesus.”

**HARNACK, ADOLPH:** “Jesus brought forward no new doctrine...It is not difficult to set against every portion of the utterances of Jesus an observation which deprives them of originality.”

**HALL, G. STANLEY:** “The folk-soul is always and everywhere disposed to ascribe supernatural parenthood to great men...Back of and reinforcing all such cases of the mating of divine and human beings lies a deep and rank phallic stratum, bottoming on cosmogenies wherein Mother Earth or the primal abyss is impregnated by rain, lightning, wind, or heaven itself personified.”

**JACKSON, F. & LAKE, K.:** “Historical criticism shows that the points in the story of Jesus which played the greatest part in commending Christianity to a generation asking for private salvation are those which are not historic...the Jesus of history is quite different from the Lord assumed as the founder of Catholic Christendom.”

**KLAUSNER, J.:** “It is quite impossible to admit that Jesus would have said to his disciples that they should eat of his body and drink of his blood...The drinking of blood, even if it was meant symbolically, could only have aroused horror in the minds of Galilean Jews.”

**KOHLER, KAUFMAN:** “The history of Jesus is so wrapped up in myths, and his life as told in the Gospels is so replete with contradictions, that it is difficult for the unbiased reader to arrive at the true historical facts.”

**LAKE, KIRSOPP:** “The thoughts and words of Jesus were borrowed from his own time and race...No historical reconstruction can make them ade-

quate for our generation, or even intelligible except to those who have passed through an education in history impossible to most."

**LOISY, ALFRED:** "...so all the mystic pride of the Jews in the consciousness they had of being God's Chosen people...passed over entire to the Christians."

*Ibid.:* "Jesus the Nazarene is at once an historical person and a mythical being who, supporting the myth and supported by it, was finally made by it into the Christ."

*Ibid.:* "As baptism was not instituted by Jesus, no more...was the Holy Supper...this idea of communion with God by drinking the blood of a sacrificed victim was never born in the brain of a Jew."

**MAXIMUS of MADAURA** (in a letter to Augustine): "Who is that God of yours, of whom you Christians claim, as it were, the exclusive possession and the first discovery?"

**MONTEFIORE, C.G.:** "Either this man (Paul) was never a Rabbinic Jew at all, or he has quite forgotten what Rabbinic Judaism was and is."

**PEIKOFF, LEONARD:** "'God' as traditionally defined is a systematic contradiction of every valid metaphysical principle. The point is wider than just the Judeo-Christian concept of God. No argument will get you from this world to a supernatural world. No reason will lead you to a world contradicting this one. No method of inference will enable you to leap from existence to a 'super-existence.'"

**REINACH, S.:** "To speak of the authenticity of the Sermon on the Mount...is hardly consistent with serious criticism."

**RHYS, JOCELYN:** "The discovery of the empty tomb is the less credible in that Jesus, once put to death, would have been thrown by the Roman soldiers into the common grave of malefactors..."

**ROBERTSON, J.M.:** "The Christian world seems to present a relative paralysis of thinking, due largely to the very acceptance of the Gospels as a super-human product."

**ROYCE, JOSIAH:** "I have the right to decline, and I actually decline to express an opinion as to any details about the person and life of the alleged founder of Christianity. For such an opinion the historical evidences are lacking."

**SCHMIDT, K.L.:** "There is no life of Jesus in the sense of an unfolding life story, no chronological outline of the story of Jesus, but only single stories, pericopes, which are placed in an artificial editorial framework."

**SCHMIDT, N.:** "We have no really authentic information as to what took place at the trial of Jesus...If Jesus had been the son of God the demons which he cast out would have known him for that."

**SCHWEITZER, ALBERT:** "The whole account of the last days in Jerusalem would be unintelligible, if we have to suppose that the mass of the people had a shadow of a suspicion that Jesus held himself to be the Messiah."

**TACITUS:** "By the eagerness of the human mind things which are obscure are more easily believed."

**TOYNBEE, ARNOLD:** "The whole history of Israel is a history of the struggle to make Jews into a people of an exclusive religion...a struggle between the kings on the one hand and the prophets on the other...between the majority who wanted to mate and mix in human fellowship, and the prophets and their followers who strove for the dogma of a chosen and exclusive people."

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# Skinheads testify against neo-Nazi leaders

—GUARDIAN—13  
OCTOBER 24, 1990



White Aryan Resistance leaders John and Tom Metzger outside the Portland, Ore., courtroom where they are on trial for instigating the 1988 murder of Ethiopian refugee Mulugeta Seraw.

By MICHAEL NOVICK

On the eve of the civil trial of two major national white supremacist leaders, more than 2,000 anti-racist demonstrators marched across Portland, Ore., Oct. 7. Tom Metzger, his son John and two of their neo-Nazi skinhead followers are being sued for instigating the 1988 killing of an Ethiopian refugee, Mulugeta Seraw.

The march and rally were sponsored by an ad hoc coalition initiated by the Center for Democratic Renewal, which united Black, Native American, Jewish, Asian, Latino, and lesbian and gay grass-roots groups with more militant groups such as Anti-Racist Action and Skin Heads Against Racial Prejudice.

The demonstrators emphasized the need for continuing vigilance and organizing in light of a recent report prepared by the Coalition for Human Dignity. The report details the operations of more than three dozen white supremacist groups around the state.

As evidence of the continuing threat posed by the neo-Nazi movement, other marchers pointed to the trial of several members of the Aryan Nation on charges of planning to bomb gay bars, Jewish temples and Korean businesses in Seattle.

The trial here represents an effort by the Southern Poverty Law Center and the B'nai Brith Anti-Defamation League to find the Metzgers liable for the death of Seraw.

Seraw, a 27-year-old Ethiopian national who had been planning to attend college in the United States, was returning home from a party in November 1988 when he was beaten and kicked to death with a baseball bat and steel-toed boots. Three neo-Nazi skinheads pleaded guilty to the killing; two of them—Kenneth Mieske and Kyle Brewster—are now on trial with the Metzgers.

## PREVIOUS SUCCESS

The Alabama-based law center successfully used a similar lawsuit two years ago against the United Klans of America for

fomenting the lynching of a young Black man in that state. A judgment was won against the Klan organization, bankrupting it and forcing it to turn its headquarters over to the victim's mother. Seraw's family is seeking \$10 million in damages for his death.

Tom Metzger is head of White Aryan Resistance, or WAR. John Metzger heads WAR Youth. The suit accuses the Metzgers of inciting the beating death of Seraw by sending agents to Portland to preach hate and violence.

The Metzgers are defending themselves. The American Civil Liberties Union declined their request for representation. But the ACLU did file a friend of the court brief calling on Judge Ancer Haggerty, a Black man, to dismiss several of the counts on the grounds that they violate Metzger's free speech rights to verbally advocate racism and violence.

Morris Dees of the Southern Poverty Law Center and the other attorneys for the family of the slain Seraw claim the Metzgers were intimately involved in fomenting the deadly attack. The National Lawyers Guild has supported the view that the kind of racist organizing carried out by WAR, the KKK and other racist groups is not simply political speech entitled to Constitutional protection, but is part of a continuum of racist action and violence.

Metzger claims the trial is political persecution, and despite the Nazi-skins' confessions of racially motivated murder, proclaims that the killing of Seraw was justified self-defense.

"I am a white separatist," the elder Metzger told the jury. "I'm a small-business man from Fallbrook, Calif. I'm going to talk to you like I would one of my customers over a cup of coffee or a beer." He told jurors the lawsuit was a government attempt to persecute him.

He made a similar claim in a recent letter to the Nation, in which he charged Portland politicians with hypocrisy for supporting the trial and march. The boardrooms of Portland, Metzger said, are as full of racists as those elsewhere.

Metzger, a master of media manipulation, has perfected his "free speech" rhetoric over several years of using his TV show "Race and Reason" to promote WAR on cable systems around the country.

Incriminating testimony linking the Metzgers to the killing has come from several neo-Nazi skinheads involved. One, Mike Barrett, testified that the Metzgers sent him to recruit the Portland Nazi-skins

to WAR. "We told them that Blacks and Jews are the enemies of the white Aryan race, and to use violence if they had the opportunity, and be sure to beat the hell out of the enemy." It was after one such session that the killing occurred.

Dees, lead attorney for the Seraw family, spent the trial's first week linking the Metzgers to Seraw's murder, in part through the testimony of Mieske, who is serving a life sentence for killing Seraw. Mieske, 25, who goes by the nicknames Ken Death and Bat Man, was contentious under Dees' questioning, smirking and winking at his girlfriend across the courtroom.

When he pleaded guilty to killing Seraw, Mieske had said his motive was racial. But on the stand at the civil trial he said the government forced him to say that to avoid more prison time than the 20-year minimum sentence he ultimately received. Mieske claimed he really killed Seraw to defend fellow skinhead Brewster.

Mieske's testimony later was contradicted by his former girlfriend, Julie Sanders, who said Brewster and Seraw were fighting face to face when Mieske struck Seraw from behind with a bat. Sanders said Brewster spotted Seraw as they left a skinhead's apartment and suggested they go "check it out."

## MAXIMIZING DAMAGE

Mieske acknowledged that after striking Seraw with the bat, he kicked the Ethiopian. "When he was on the ground and trying to crawl away, I kicked him in the stomach and then I kicked him in the head," he said. This testimony was considered significant because one of the aspects of training by WAR agents was allegedly in the use of steel-toed boots to inflict maximum damage.

Dave Mazzella, 21, who allegedly trained Mieske in violence, took the stand Oct. 12. Mazzella, former vice president of the Aryan Youth Movement, now WAR Youth, told jurors the Metzgers sent him from California to Portland to organize neo-Nazi skinheads and incite them to do violence against minorities. Testifying without immunity from prosecution, Mazzella told the jury he met with members of East Side White Pride only hours before three of its members fatally beat and kicked Seraw.

Mazzella testified that Metzger approved of his violent methods and of his recruitment of skinheads to join WAR. "He was basically patting me on the back for what I was doing," he said.

During cross-examination, Metzger reviewed a series of his organization's

magazines with Mazella, asking if any of the articles directly incited him to attack minorities. Mazella answered that collectively, the magazines create an impression that violence is acceptable.

#### WAR PAPER LAUDS ATTACKS

Metzger's newspaper, WAR, and its White Student Union supplements are filled with vile racist cartoons and stories, calling for the bombing of civil rights demonstrations and lauding attacks on Jews, Blacks, Mexicans and gays. Reprinted speeches to other white racists by Tom and John Metzger label non-racist whites as "zomboids" and "race traitors" who will probably have to be "eliminated" along with racial enemies.

During a short break while the jury was out of the room, one of Tom Metzger's four bodyguards handed Mazella a copy of a lawsuit claiming he and several others were testifying as "agent provocateurs," paid or retained by Portland police. A police spokesperson has denied that claim. The countersuit also claims two of Seraw's friends provoked the fight with the skin-

heads and adds that the "provocateurs" should be liable for any damages Metzger might be ordered to pay Seraw's estate.

Dees denounced the presentation of Metzger's countersuit in court, calling it "intimidation and coercion" of the witness.

The courthouse remains under heavy security. Last week officers routinely lined skinheads along the wall outside the courtroom and searched them. Three skinheads were arrested for carrying weapons, two on outstanding warrants.

Early in the week a suspicious-looking lunch box was spotted outside the federal courthouse several blocks from where the trial is being held. The bomb squad was called and the box was pulled into the street. It contained a lunch.

But fear of neo-Nazi violence remains high in the wake of a bombing of the federal building in San Diego last month. A previously unknown racist group called the White Fighting Machine of the Cross claimed responsibility, demanding that the Portland trial be stopped and threatening further attacks. ■

▽ Chicago Tribune, Tuesday, October 23, 1990 Section 1

## Racist ordered to pay \$5 million

PORTLAND, Ore. (AP)—A jury ruled Monday that white supremacist Tom Metzger must pay \$5 million in damages to the family of a black man beaten to death by skinheads Metzger is accused of inciting.

Metzger, a former grand dragon of the Ku Klux Klan, was assessed \$5 million and his White Aryan Resistance was ordered to pay \$3 million in damages. His son John must pay \$1 million in damages.

The lawsuit accused Metzger, 52, and his 22-year-old son of inciting the murder by sending an agent to Portland to organize skinheads and teach them how to commit violence against minorities.

The jury decided that Kenneth Mieske and Kyle Brewster, two skinheads who pleaded guilty in

The wrongful-death suit, which sought a total of \$12.5 million, was brought by the family of Mulugeta Seraw. The remaining \$2.5 million sought by the family was awarded by the jury, but how it breaks down among the defendants wasn't immediately clear.

Seraw, 27, an Ethiopian who planned to attend school in Portland, was attacked as he returned home from a party in November 1988. His head was split open by a softball bat.

The Multnomah County Circuit Court jury found that the Metzgers and White Aryan Resistance conspired to do violence to minorities and that they were reckless in sending Dave Mazzella, a former vice president of John Metzger's Aryan Youth Movement, to Portland as their agent. Mazzella, 21, was the plaintiffs' star witness.

# Sending a \$12.5 Million Message to a Hate Group

By ROBB LONDON

Special to The New York Times

SEATTLE, Oct. 25 — When jurors in Oregon assessed more than \$12 million in damages against a white supremacist group and its leaders this week, they virtually indented the leaders for the rest of their lives.

Not that the civil rights lawyers who brought the case against the group, the White Aryan Resistance, ever expected to win nearly that much.

"The amount of the award has no real relation to WAR's assets," said Morris Dees, the leading trial lawyer for the plaintiffs, referring to the white supremacist group by its acronym. The lawsuit Mr. Dees brought was a wrongful death action on behalf of the family of Mulugeta Seraw, a 27-year-old Ethiopian who was bludgeoned to death in Portland, Ore., two years ago by three "skinheads" who said they were followers of the White Aryan Resistance.

"A judgment of several hundred thousand dollars would have done the job in terms of getting what these defendants have to give," Mr. Dees said in an interview Wednesday. "The reason we asked for so much, and the reason the jury gave it to us, is the signal it would send to the organized hate business. We're going to clean their clock."

#### Much Legal Work Remains

But the process of tracing and seizing the assets and a portion of future earnings could involve as much legal work as it took to win the trial — maybe more, given the tendency of many white supremacist groups to change their names and bank accounts, said Charles Jones, a professor at Rutgers University Law School

who is an expert on such lawsuits.

The skinheads pleaded guilty in 1989 to criminal charges in the racially motivated killing. On Monday the Multnomah County circuit jury found that Thomas Metzger of Fall Brook, Calif., the 52-year-old head of the Aryan group, and his son John, 22, had intentionally incited Portland skinheads to provoke confrontations with minority groups, and should therefore be financially liable for Mr. Seraw's death.

The jury ordered the elder Mr. Metzger to pay \$5 million in punitive damages, his son to pay \$1 million and two of the skinheads \$500,000 each. The jury also awarded \$3 million in punitive damages against the white supremacist group and \$2.5 million in compensatory damages under a rule that authorizes a plaintiff to collect the money from any defendant who can pay it.

The civil suit was the latest and most important use of a strategy that has been used only two or three times: bankrupting white supremacist groups with enormous civil judgments. Four years ago, Mr. Dees, who works for the Southern Poverty Law Center and took no fee in this case, won a \$7 million award in a wrongful death suit in Mobile, Ala., against the United Klans of America on behalf of a woman whose teen-age son had been lynched by Klan members.

#### 'A Whole Separate Phase'

Mr. Seraw's father, Seraw Tekuneh, a 60-year-old farmer, flew from Ethiopia to Portland just in time to hear the jury announce its verdict. It was easy for many who watched him sit silently in the courtroom to imagine him flying home to Africa with a certified check for \$12.5 million from the Aryan group's bank accounts.

Not so. "Winning the lawsuit was one thing," Professor Jones said. "Collecting on it is a whole separate phase of the action."

He added, "It could take years of very diligent monitoring to stay on top of the Metzgers, tracking their incoming contributions and making sure they don't commingle their funds with those of other groups that aren't subject to the judgment."

Mr. Dees said his legal team, none of whom will profit from the effort, was equal to the task. "We're going to be just as diligent collecting the money as we were in winning it," he said. "We'll get our pound of flesh."

The Metzgers have 14 days to put up a \$12.5 million bond if they want to keep the judgment from being carried out. If they cannot put up that much bond — and no one contends that they can — seizure of assets can proceed even while they appeal the case. The Metzgers have said they will probably appeal.

What can Mr. Dees realistically expect to get for the Seraw family? Principally, the Metzgers' family home in California, two or three bank accounts in their name, cash contributions that continue to come in to a White Aryan Resistance post office box, and some of the Metzgers' personal property.

#### Property Sales and Wages

"We expect to seize the house, sell it off, and hand over the proceeds to the family in the next three or four months," said James McElroy, the San Diego lawyer who will oversee most of the collection efforts. But he added that under California law, a "homestead exemption" will give Mr. Metzger the first \$45,000 in proceeds from a sheriff's sale of the property, presumably to be used for new lodgings.

The Seraw family will also be entitled to garnish 25 percent of any future wages earned by either of the Metzgers as long as it takes to satisfy the judgment — a point that is un-

likely to be reached.

"This applies more to John Metzger than to Tom, since John has been a wage earner," Mr. McElroy said. "Tom owns his own television repair business, which means he's not a wage earner in the strict sense of the term, and different rules may apply to the money he makes."

Even so, the elder Mr. Metzger could be forced to turn over the lion's share of any profits or investment income over and above what the courts determine he needs for food, shelter and working equipment. "If he wins the lottery or finds money on the street or makes a killing in the stock market, we'll be there with the sheriff," Mr. McElroy said.

"The reason we asked for so much, and the reason the jury gave it to us, is the signal it would send to the organized hate business," said Morris Dees, a lawyer for the plaintiffs.

Metzger, a television repairman from Fallbrook, Calif., represented himself in the trial, as did his son.

Metzger told jurors that if he were found liable, their own freedoms could be eroded. As an example, he said a juror could be sued for sending a co-worker out for coffee if that person then held up a convenience store.

The lead attorney for the plaintiffs was Morris Dees of the Southern Poverty Law Center in Montgomery, Ala. Three years ago, Dees won a \$7 million jury verdict against the United Klans of America after two Klansmen from Mobile, Ala., killed a 19-year-old black man.

## John Metzger pledges to carry on racist fight

By Dee Anne Traille  
*Tribune Staff Writer*

Wearing shorts, a T-shirt and dirt-streaked white tennis shoes, white supremacist youth leader John Metzger sat on a low brick wall near his father's Fallbrook home and guessed that his most valuable possession is probably a gun worth \$200.

"I don't even own this," he said motioning to the dusty, olive-colored car he had just pulled to the side of the road yesterday to talk to a reporter. "I have lived my whole life below the poverty line because I realized the less you have, the less people can take from you."

Whatever assets John and Tom Metzger do have will be the object of close scrutiny in coming weeks by attorneys out to collect \$12.5 million in damages levied against the white supremacist father and son and two skinheads.

On Monday, a Portland, Ore., jury decided the Metzgers incited the racial violence that led to the clubbing death of 27-year-old Ethiopian immigrant Mulugeta Seraw by a group of skinheads on a Portland street in 1988.

Despite predictions by civil-rights groups that the jury's verdict will cripple the Metzger's Fallbrook-based white-supremacist network, known as White Aryan Resistance, John Metzger painted a different picture yesterday just hours after driving home from Portland with his father.

"They think they're going to drag us down, but we're going to continue to grow," Metzger said, adding that neither he nor his father is worried by the jury's verdict.

Indeed, at one point yesterday, the elder Metzger drove by in a station wagon with his wife and children. He smiled broadly and waved to his son.

"Hey, we're going to go celebrate, have some drinks and some Mexican food," he called out before driving off. John Metzger waved his father

on and continued talking.

Metzger, 24 months shy of his 23rd birthday and head of WAR's youth group, spoke calmly and matter-of-factly during an hour interview. The conviction of his controversial views advocating white separatism and the dismantling of the government and capitalism seems absolute.

When asked about the family's plans, Metzger replied: "That's probably the \$10 million question. We have doors open to us all over the world. Who knows, maybe we'll move to Portland — they deserve some of our wrath."

As he had in court, Metzger continued to deny that he and his father sent a skinhead to Portland to agitate a group of Portland skinheads into violence against minorities.

"I don't like violence, I don't get involved in fights, I don't like to see people hurt," he said. "I wouldn't send someone to beat up non-whites, that's ridiculous. What would that do? They're not the problem, the politicians are the problem."

Metzger contends the jurors in Portland who ruled differently got caught up in the emotion of the trial and didn't decide the case on the facts.

"A couple of the jurors were crying when (Seraw's) uncle got up there to testify — how can you get a fair trial?" he asked. "After all the propaganda that's been printed about us, I don't think we could have gotten four jurors on our side anywhere in the country."

Metzger and his father — who represented themselves in their trial — owe more than \$10 million as a result of the Portland verdict. John Metzger was ordered to pay \$1 million, his father \$5 million, and the group the elder Metzger formed, White Aryan Resistance, was assessed \$3 million by the Portland jury.

Two of the skinheads who pleaded

guilty to killing Seraw each were assessed \$500,000. Jurors also awarded an additional \$2.5 million to Seraw's family.

One man pleaded guilty to murder in Seraw's death and is serving a life sentence with a minimum of 20 years while two others pleaded guilty to manslaughter and were sentenced to 20 years each.

Southern Poverty Law Center attorney Morris Dees, who along with the Anti-Defamation League of B'nai B'rith sued the Metzgers and their followers on behalf of Seraw's family, hailed the verdict as the beginning of the end for the Metzgers.

Dees plans to push for the sale of the Metzger's house and car and other belongings to collect what he can of the jury award. Dees also hopes to garner the thousands of dollars in contributions that he contends the Metzgers have received from supporters.

But John Metzger contends that odd jobs — including brief part-time work at Hughes Aircraft, the San Onofre Nuclear Power Plant and a

temporary help agency — have netted him only \$5,000 to \$6,000 a year. The elder Metzger is a television repairman who also claims limited income.

Still, John Metzger disputed Dees' claims of their movement's impending demise.

"Morris Dees may have won that skirmish, but the war, as we call it, is continuing to go forward," he said. "If anyone knows the Metzgers, they know that they simply change tactics. We base our lives around the movement."

Metzger said he and his father are already busy lining up support among their followers, and are at work on their next issue of their newspaper, WAR.

And Metzger predicted the jury's verdict will make the white separatist movement more violent.

"I'm just afraid this verdict is going to push a lot of frustrated people out there over the edge," he said. "It's going to force people who support us to become more fanatical, or radical or just not to care."

Dear Friend,

The show trial in Portland, Oregon of Tom & John Metzger has run its sordid course. The Metzgers were well aware of the uphill fight from the beginning. Unable to afford attorneys, even the press gave much credit to Tom & John in their handling of the case.

Remember, it's not over until it's over and Tom & John will fight on. They must purchase the transcript of the trial. The appeal process is already under way. This transcript must be purchased soon. The deadline for filing the appeal comes in less than 30 days. Tom & John will fight on no matter what, but this appeal will be critical to the future of White Separatists into the future. Join me and let's help Tom & John fight in the Oregon appeals court. These trial records are imperative; to file an appeal is expensive. Send all cash, checks and money orders to me and I will purchase the transcripts. Send to: Wyatt Kaldenberg, 1119 So. Mission Rd., #160, Fallbrook CA 92028.

## The Portland Show Trial

The result of the civil lawsuit brought by Morris Dees against Tom and John Metzger was thoroughly predictable. Liberal state, liberal city, nigger judge, jury of scum. Morris Dees only brings cases where he has carefully scouted the ground beforehand and he is certain he can win. The result was fore-ordained and should surprise no one. There will be more of this kind of quasi-legal harassment against racial activists in the future. We must accept it, expect it, and prepare for it.

Although liberal and Zionist forces are proclaiming the Metzger case to be a complete victory, this simply isn't the case. For one thing, Tom and John Metzger threw a monkey wrench into the proceedings from the beginning by representing themselves and by refusing to shell out thousands of dollars for lawyers. It should be borne in mind that one of the major tactical objectives of these harassment lawsuits is to interdict ongoing White political activity by drawing away our scant financial resources and channeling our funds into the pockets of attorneys. Dees himself publicly admits this. The Metzgers refused to play ball and thus negated a major part of Dees' victory right there.

The ten million dollar award is equally meaningless. Unlike Robert Shelton and the U.K.A., Tom Metzger has avoided the real estate trap and is not encumbered with identifiable, seizable assets. I am not sufficiently familiar with the logistics of Metzger's operation to know whether or not his home and other personal property have been legally Dees-proofed, nor would I say so if I did know. There are many ways to do this under the law, such as placing one's property into a blind trust, the name of a spouse or other title transfer, a foundation, so forth and so on. There are also ways to safeguard such important assets as bank accounts, typesetting and office equipment, mailing lists, etc. I have sufficient confidence in the intelligence and ability of the Metzgers to believe that they will survive and carry on. Dees caused all kinds of problems for Dave Holland and his associates in Georgia, and yet Dave hasn't been stopped but has bounced right back. Dees-proofing is simply one more survival skill we are going to have to acquire.

I think, though, that we need to examine the contents of this case more closely. The specific allegation—i.e., that Tom and John Metzger allegedly incited Skinheads A, B, and C to go out one night and beat an Ethiopian monkoid to death—is, of course, pure Deesian horse hockey. Nor, I suspect, was the specific allegation meant to be taken seriously, least of all by the jury or the news media. This trial had nothing to do with law; it was political theater, and pretty much understood to be such by everyone involved. I find this lack of hypocrisy refreshing and encouraging. By forcing ZOG to drop even the barest pretense of balance and objectivity, the Metzgers scored a victory. In the moral

sense it was a vast improvement over previous show trials, because the genuine objective of suppressing political dissent was never concealed or denied this time.

However, having said all of the preceding, let's face some possibly inconvenient and unpalatable facts. Anyone who has been reading Tom Metzger's publications over the past few years knows damned well that Metzger has been inciting these kids to violence for a long time now, not in specific cases but by creating an atmosphere romanticizing and encouraging spontaneous acts of street fighting and petty vandalism. I could cite examples from the canonization of the Geraldo Rivera chair-throwing incident to articles praising John Dillinger, of all the ridiculous things. I once point blank demanded of Metzger just what the hell he thought he was doing, and his answer was, "I'm trying to raise the temperature on the streets to the point where the system can't keep the lid on any more."

Okay, I can see his point, nor will I deny that Metzger has become the godfather of the Skinhead movement and he has to some degree succeeded in accomplishing that very objective. Nor do I deny that one bad aspect of being a general in any struggle is that one has to send young men out to their destruction. At some point we are going to have to acquire the ability and skill to make military as well as political decisions, hard ones.

What I question is the disparity in the White casualty rate as opposed to the actual amount of damage we are inflicting on the enemy. To my mind, a few re-decorated Jewish Community Centers or even a few dead niggers aren't anywhere near worth cumulative prison sentences totaling thousands of years for dozens of our best and bravest youngsters, including some of our young women, lest we forget. I've said it before and I'll say it again: we need a revolutionary army, not a Monty Python suicide squad.

My view is we need to start getting these youngsters' *minds* in shape for a long haul struggle and getting them trained, placed on a career track which will yield results years down the pike, and eventually put these kids into a position twenty years from now where *they* are carrying the briefcases and making the decisions, just like the left-wing Sixties generation is now. We don't need to be throwing them away on pointless acts of symbolic defiance like burning a cross on the lawn of some nigger and his White slut of a "wife" or kicking some monkoid's teeth in on a street corner. Skinhead-ism is the most encouraging thing to come along in years, precisely because it is an organic, *natural* expression of White youth rebellion—but it is only a phase and we need to concentrate on keeping these kids with the Movement once they grow out of that phase.

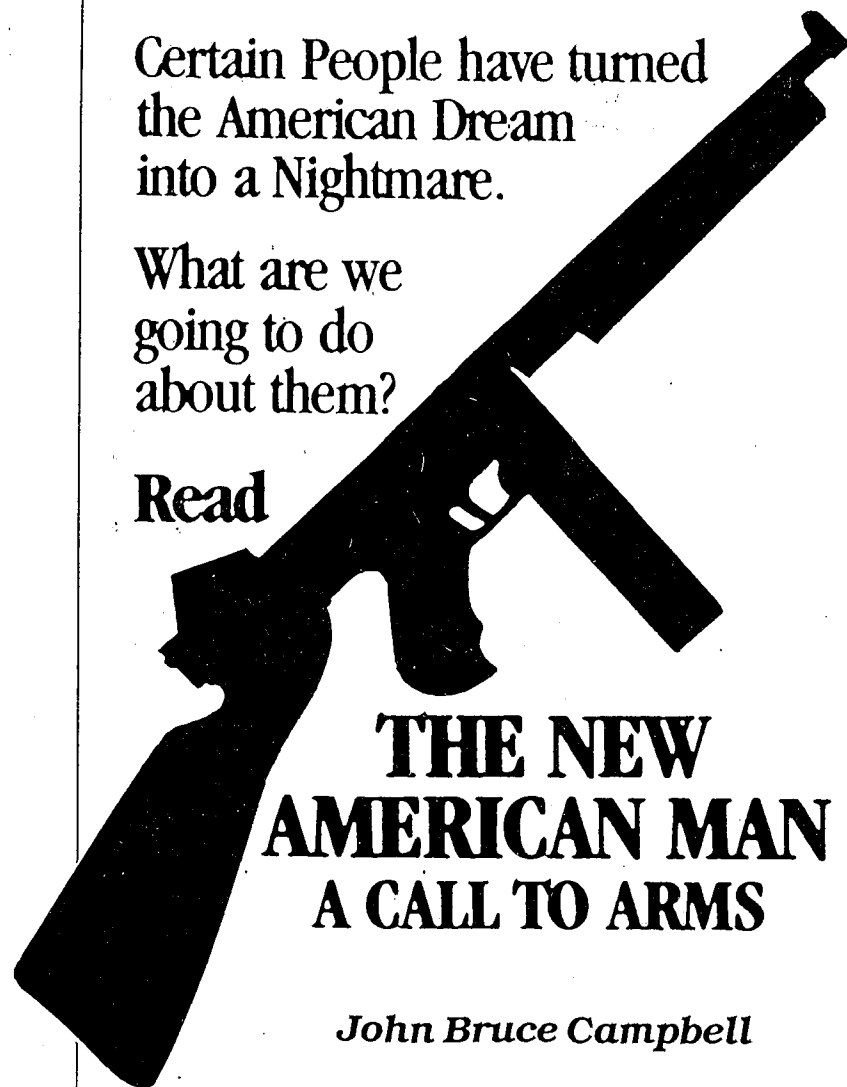
In any case, best luck to Tom and John. I don't agree with everything they do, but they've got style and persistence, and they'll pull this one out of the fire.

Harold A. Covington

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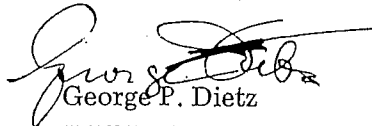
To Faithful old friends...  
To cherished new friends  
Our Best Wishes

*During the year, in the rush of events, we tend to overlook the important friendships that are the true basis of business relationships. One of the great pleasures of the Holiday Season is the opportunity to exchange cordial greetings with those whose friendship and goodwill we value so highly.*

*In this spirit it is our pleasure to say "Thank You" and extend our sincere appreciation for the very pleasant association we enjoy with you.*

*May a bright and prosperous New Year bring happiness to you and to yours.*

With deep appreciation

  
George P. Dietz

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