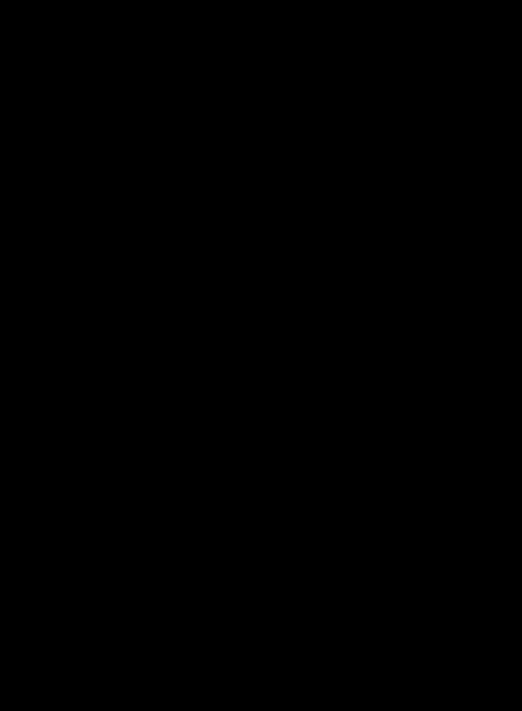




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HAIL THE WEREWOLF

CAN WE STILL SAY GOD?



December 1981
LIBERTY BELL PUBLICATIONS

Can We Still Say God?

For many people these questions may not appear relevant to the times. They seem unconnected to what is foremost in the minds of men today: economics. Yet the realization is growing that there is something that threatens the survival of Western societies more than the poor state of their economies: the pernicious growth of criminality. Throughout the Western world this is strongly linked to a breakdown in religion. Indeed, it seems that Christianity, as the traditional form of Godbelief in the West, is losing ground in the degree that social chaos gains force. Thus the lament of those who coördinate the two is not without reason, especially since the most heinous crimes emanate from the political Left professed to be atheistic. And Christianity, after all, has been a powerful agent of moral stabilization in the West for some hundreds of years.

But therein exactly lies the crux of the problem, that in the West religion was equated with Christianity, so that its decline is now being equated with the demise of Christianity. This camouflages the real crisis. For what confronts us in fact is Christianity as an INTERPRETATION of religion that has ceased to be a moral conditioner because it no longer functions as a Godbelief. All the values that, in the course of time, have been built into this belief now come tumbling down with it, disappearing in the dust of disregard with 'truths' once held sacred. The reason is simple: the new truths conceived by science have unmasked the old as false and so have rendered the very words of 'religion' and 'God' suspect.

There is now a spiritual void. Attempts to restore the old faith are being made in many guises, including devil worship and exorcism rites. But even the best intentioned efforts are revival exercises that neither spark new life nor move an inch from a treadmill that has turned about the same core for hundreds of years, in monotonous repetition of the story of sacrifice and salvation, neither 'saving' the world nor developing any inner potential for growth in man.

Indeed, when all the facts are assembled and its roots laid bare, Christianity stands revealed as neither the one true religion holding a claim on the one true God, nor as Western in origin and nature. Christians still believing in the Bible as 'the word of God' would be appalled to learn that the gospels were lent from ancient Krishna legends; that the Jews had killed many a 'false messiah' before Christ; that the myth of a dead and resurrected god had existed for thousands of years before the death and resurrection of Christ; that the custom of loading a 'scapegoat' with the

Can We Still Say God was originally published in *The Odinist*, and is reprinted with permission of The Odinist Fellowship, P.O. Box 1647, Crystal River, Florida 32629 USA.

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sins of the world, who either volunteered or was forced to suffer a sacrificial death, had existed in many cultures before Christ 'died for the sins of the world,' and that in fact the entire legendary history of the Bible and Christian forms of worship are permeated with archetypal figures and rites that were the substance of pagan religions for thousands of years. (Cf. *The Golden Bough* by Sir James Frazer; *The Masks of God* by Joseph Campbell; *Redemption from Jesus Christ* by Dr. M. Ludendorff).

What we as a Western people are facing, then, is not the restoration of a religion from which belief has fled, but the creation of concepts that will formulate themselves from the depths of our soul—life in the spirit of our forbearers as we can trace it from the wisdom of our own mythologies, through the insight of our mystics, to our philosophers and poets—a living religiosity ever deepening and growing in harmony with an ever expanding fountain of knowledge, and thus an integrated oneness of spontaneity of the soul and rationality of the mind.

This is the task in the fulfilment of which THE ODINIST hopes to play a part. It involves two basis problems—TRUTH and IDENTITY.

THE PROBLEM OF TRUTH

No definite date can be given for the collapse of Christianity. Its claim to truth was challenged from the outset by stiff resistance to conversion and rebellions that 'necessitated' the death of nine million victims at the stake and uncounted others in religious wars, to keep the 'one true' faith in power. Intuitive at first, opposition grew consistently firmer as evidence from scientific quarters solidified into a whole new concept of cosmic truth that eventually included man. Cosmology and the theory of evolution unrolled before man's mental eye a story of creation that revealed the biblical version to be what it was: a myth. Yet, while rooting in many Oriental mythologies, it was a myth with a difference: it claimed monopoly on God and presented its creators as a 'chosen' people. On the basis of a covenant (or contract) with Yahweh, their god, these 'chosen' held yet a further claim: the right to enlist the entire population of the earth in the service of Yahweh, which in reality meant of course holding them subservient to their own religious ideology. Thus was born the 'universal religion' of Judaism, precipitated in numerous religious cults and political creeds, open and secret, all serving the 'one-world' idea in total contradiction of the laws of Nature that in every instance exemplify the Will of Life to Variety!

What a calamity that the thinkers of the West should come forth to proclaim the 'one universal true God' to be but a tribal mythological one! It shook the Christian faith to its very foundation and the edifice continued to crumble as science advanced and, on the basis of empiricism, evolved a new concept of truth that can be defined as follows: *Truth is an inner concept verified by reality existing without.*

There is not today, nor was there ever, a race of men so possessed of so compulsive an urge to know the truth, and so close to the heart of Nature

where alone it sought to find it, as was the race of Western Men.

That their search for truth now, when science had completely divorced itself from religion, should become centered upon the physical world so long withheld from their exploring minds, was a sober necessity. Thereby alone could new inner concepts be tested and 'old truths' be proven false. And what wonders this newly discovered world held for the eye, what fascinations for the mind! The word 'spirit' became somewhat odious and conjectures about it were, to say the least, considered unscientific. Thus all things spiritual, not immediately open to rational investigation were, for the time being, filed away as rather dubious subjects. God, whether of a morphological or spiritual existence, was doubted by many, declared dead by others. It was the time when Nietzsche spoke of the 'Joyous Sciences' and could say: "A new pride my Ego taught me, and I teach it now to men: no longer to stick one's head in the sand of celestial things, but to carry it freely, an earthly head, that gives meaning to the earth!"

Oh, it was admitted that there were questions still to be answered, but there was the optimistic certainty also that knowledge still to be acquired would find the answers. Knowledge, fact—raised from the crucible of the experiment—now was Truth!

TRUTH REVERSED

But it was not knowledge yet to be found through scientific inquiry that prevented the spirit of Western Man from its participation in defining Truth, as actually stipulated in the new concept. It was history. Rather, it was that part of history that had set out from the Near East as a messianic mission of universality and, winding itself through European history, had profoundly affected its course. Now it was equally affected by events brought to pass by a rationally awakened Europe, and the messianic concept was transformed into a political creed by a newly risen prophet—Karl Marx. Instead of the old Biblical dream of the reign of Yahweh over 'all the peoples of the earth' that promised a heavenly paradise, the new political creed promised to create a worldly paradise by uniting the 'working masses of the world' for possession of the earth through the use of organized force. Thus were reversed theistic into atheistic premises for world conquest, but the idea of universality lived on. And it caused facts of truth to deteriorate into ideologies of materialism that created as one-sided and distorted a picture of reality as its erstwhile spiritual counterpart, with equally disastrous results of which we are the heirs.

The history of the 19th century in its European roots was one of feverish scientific activity, expanding that of the two previous ones. But the scientific accomplishments were not as sudden as dates of new discoveries and inventions might indicate. They had been there long before as questions, postulations, hypotheses and experiments, and they were the inner marking stones of a course of intellectual thought that had moved along under an identity quite apart from the Judaic-Christian religious movement that had cornered history.

That great medical researchers such as Pasteur and Koch were contemporaries of Darwin was no coincidence, for now man's body had come under scrutiny.

But neither was it coincidental that Karl Marx was also a contemporary—one that stood on the other side of the great divide that runs through European history. He had not come by the direct route of science but roundabout it, surfacing into history on waves of social upheavals caused by the industrial revolution, which was itself a sequence to scientific search and discovery, not in the sector of life but in that of technology held in the grip of the newly developing power of high finance.

Marx himself was an atheist, although descended from a long line of rabbis. But it was this heritage that to many of his biographers was the basis of his character. Arthur Sakkheim referred to him as the 'Exegete and Talmudist of Sociology.' Others placed him in direct line with the old Biblical prophets. Marx himself, Sakkheim says, once remarked that the tradition of dead generations lies upon the brain of the living like a nightmare. And, indeed, his creed, calling upon all men to raise their fist in rebellion, as Paul before him had sought to teach all men the sign of the cross, was the old Biblical dream reborn.

Marx took the findings of the age and gave them his own political interpretation (using, as is well known, the German language while writing in England). As all phenomena at the time were considered to be matter which, in German, means 'Masse' but, as in English, also stands for 'masses' as applied to people, the significance of the coordinated meaning of the German term as the fundamental principle underlying Marxist thought, is obvious. It established a link between the physical concerns of the age as he understood them and his political creed. In the transformation of life into matter (do we here recall the transformation of the 'body of Christ' into bread?) what was lost was Western Man's link to his own soul and its philosophic truths waiting to be enjoined to the scientific truths of the age. For the doors that had been flung open by the yearning of the Faustian Western soul were now slammed shut on the theory of dialectic materialism. The world had become god-less, soul-less, and mechanical.

However, it has since become clear that Marx did not present a new truth to the world but a *new dogma*. Science itself, from which Marx had taken his cue, proved his theory false on both counts and exposed his 'economic science' as what it was: the product of intellectual error, not of truth—a pseudo-science. *Phenomena, as various branches of physics were to discover, was not "matter" but energy, and peoples of the earth did not consist of "masses" of nondescript proletarians, but of highly personalized racial and hierarchially classified entities, a fact amply verified by various branches of anthropology, most notably at this stage by that of bio-sociology.*

Doubtless Darwinism played into the hands of Marxist materialism at the time. But it must be remembered that biology, with its central theme of evolution, stood at the beginning of the inquiry into the origin of life. Thus, while it represented the most dangerous opponent to Christianity as

'religious truth' it was also the most auspicious proponent for the discovery of LIFE as TRUTH, in both its inner and outer realities. For Life was what Darwinism dealt with, in stark contrast to Marxism, which assumed mechanics, as exemplified in the machine, to be the ultimate truth and economic law to be the historical determinant of human destiny, quite ignoring the fact that both the machine and economics were systems created not by nature but by man and therefore subject to his will, not *vice versa*, as in fact Marxism itself was an exercise of the will motivated by an idea.

THE POWER OF IDEAS

Max I. Dimont, in his book entitled *Jews, God and History*, places the Idea as a function in history at the center of Jewish history. According to Dimont, the Jews acquired their unique position in world history not through the force of arms but through the impact of their ideas upon other peoples. He names six great civilizations whose peoples vanished from the earth while their monuments crumbled to dust. But the Jews, whom these 'alien' peoples had harboured, survived. They merely stepped out of the ruins of a dying civilization into a new, just emerging one, their identity unscathed. And they left behind no monuments, no great works of art, only IDEAS.

Nor did the element of truth play a role in these ideas. Unabashed, Dimont states that, as did early Christianity, so Communism also conquered by force and proselytism, and now has converted about one-third of the world to the belief that salvation will arrive in this, not the other world. Thus, he avers, it is 'unprovable ideas' that may decide the course of history more often than scientific facts.

This also emerges from 'Creative Mythology,' in which Campbell refers to the Old Testament as a 'geo- and Judeo-centric fairy tale.' Discussing the New Testament, upon which the Church built its power, Campbell points out that the reason for hundreds of years of persecution by the Church was not the question of belief in God, but the belief in the Bible as the revealed word of God. In other words, an idea that, by calling upon the highest authority of man—God—established itself as the absolute truth, granting no alternative for God concepts other than those depicted in the Bible.

Giordano Bruno, for instance, was not burned at the stake because he denied the existence of God. On the contrary, he and others like him had a far superior and more glorious concept of God, and yearned to reconcile it with the concept of the universe that reason had transmitted to the mind. But this the Church could not allow, and where fire at the stake did not destroy a doubting mind, there was the promise of the eternal fire of hell for the tormented soul, extensive and cruel. For, as Campbell confirms, the Church viewed as diabolical everything that Paganism regarded as proof of a divine presence in nature.

THE TRUTH ABOUT IDEAS

But Christianity and Communism not only used identical methods of conquest. Identical also were the means they employed against individuals or nations that attempted to free themselves from either the 'holy' or the 'secular' Bible.

Illustrated thereby is a further truth ignored by Dimont: *Ideas are not self-implementary*. They need implementation through will and effort. A truth will establish itself by its own force in a truth-seeking people where no obstacles are put in its way, but 'unprovable' ideas processed in the name of truth need persuasion, guile, force and terror to be implemented. The farce that is involved becomes clear when we contemplate a reversal, namely scientists using organized terror to force others to 'believe' a scientific principle or hypothesis—something odious to the Western mind.

Thus it was not ignorance or disregard for the truth that held nations captive to 'unprovable' ideas but conspiratorial nets spun about their minds; where the truth survived it was wilfully distorted and, when necessary, ruthlessly suppressed with assassinations and wars.

It was through such means that the Greco-Roman civilizations were laid waste. As Sir. J.G. Frazer points out in his book, *The Golden Bough*, their social and cultural fabric disintegrated through the influence of Oriental religion, to fall into total ruin when their alien ideals penetrated the rest of Europe. Not until the end of the Middle Ages, he states, as we well know, was there a revival of Roman law and Greek philosophy.

Alas, how shortlived was that revival; just as the evolution of Western Culture at its Greco-Roman source was brought to an end by the impact of alien ideas, so was its revival in Europe after the Middle Ages.

A triumphant note is sounded by Dimont on this historic fact. While it has taken us 1600 years, so he contends, to realize that Western civilization has its roots in Greece and the 'furniture' we live with is Grecian, it may take several hundred years more for us to realize that the house in which we live is Jewish.

Perhaps. By that time we could assume to be that 'seventh' civilization to which Dimont alludes as possibly being the next within which Jewish history might continue to unfold itself, while our people and our civilization would vanish from the earth as did the previous six.

Let us now ask ourselves a few questions about the cultural edifice that is, as it were, our home in history. How did we acquire title to it? How are we, its owners, responsible for its decay?

Our cultural edifice has two pillars. They are located at opposite ends and their appearance differs. But the same architects designed them, obviously for the same purpose. Their names are theism and atheism; they represent the two Bibles in which we were given a choice to believe. While the younger, atheistic edition carries the greater weight at present, the older version is not considered impotent. This is illumined rather glaringly by Erich Fromm in *You Shall Be As Gods*. Confessing that he is not a 'theist,' Fromm yet makes earnest efforts

to re-interpret 'the word of God,' to uphold its truths, throwing in generous support from the Talmud. Not straying from such 'revealed truths' as the tale about Adam and Eve and Noah's Ark, the interpretation is an overdose of boredom with few interesting asides. One is the statement that after their 'liberation' in the 19th Century, the Jews were foremost in the ranks of internationalism. Another is a seesaw weighing of the 'chosen' superiority complex; now they are only equal.

And so we are directed to another truth, the most fundamental in this controversy, namely, the one about ourselves.

THE TRUTH ABOUT OURSELVES

We cannot claim ourselves to be the judges on the superiority of the Jews or, by comparison, our own inferiority, as this is done in Jewish articles of faith. Standing on the side of truth as fact, we merely submit that WE ARE DIFFERENT, and that this difference is not rooted in a belief, religious or political, but in the biological evolution of mankind as the most overpowering fact of Natural History. And in this we do see a superiority: *The superiority of natural history as a source of truth as opposed to what 'is written' in a book called 'The Word of God.'*

We further submit that it is not—for us, nor can it be for any other race—a question of superiority or inferiority but most decidedly a question of BEING OURSELVES, this to take in our virtues and our vices. Yes, our vices. For no man was created without the freedom to choose evil. From this we dare conclude that we could deal more efficiently with the disorder now existing in the house we built if we still held the title and were free to choose our own lifestyle.

For this we hold to be self-evident from facts of Natural History, that we have the right and the responsibility to seek survival as that which we are, not by our own, but by a higher design.

In sequence it follows that, religion meaning 'bonded to God,' the right to forge these bonds voluntarily and without coercion must belong to all races, all individuals.

But it is a right that has eluded Western Man. Whereas Christianity taught a belief in God that was irreconcilable with reason, Marxism taught the denial of God irreconcilable with the yearnings of the Western soul.

When that great historical moment had arrived where science and philosophy could have merged into a harmonious Whole of the Western Soul and mind—that moment was snatched away by Marx who, by well-probed methods, fashioned it into a new messianic dream of world conquest.

The search for truth in the physical world by Western scientists was never a DENIAL of God. It was a denial only of the Biblical God. Questions of matters spiritual were left open for philosophers to answer. The history of science in the West was no more than the restoration to man of his freedom of thought in the search for truth. For truth is part of an inner necessity of self-realization for Western Man—a premise for his relationship to the world and to God as he knows God within himself, not from a book.

For this our scientists and philosophers have long known: *When men talk about God, it is not of God they speak, but of a concept of God.*

God awareness pulses through Western Culture as does the blood through our veins—as life itself. It is everywhere—in all the great works of art, as the language of the soul in conversation with God; it shines forth in the philosophies that build bridges between mind and soul, between the inner reality of man and the outer reality of the universe.

Thus the question of 'Can we still say God?' is not only a problem of truth; it is also a problem of identity, leading us to the 'God Beyond Concept.'

Long has Western Man wandered in the wastelands of alien spirits; long has he suffered a poisoned arrow in his flesh. The moment of truth has come. Has he still the strength and the will to free and to find himself?

2. THE PROBLEM OF IDENTITY

YAHWEH—A MYSTICAL GOD

The fact that questions on God are not a matter of truth only, but also one of identity, is becoming increasingly apparent to us as the searchlight of scientific inquiry penetrates into the most arcane secrets of human existence.

And so, as science at one time brought forth a new concept of cosmology, there now emerges from the core of scientific findings a new definition of Man. Archaeology, anthropology and biology have equally contributed to this core, reinforcing each other's findings. They proved not only that Man was evolved from earlier forms of life, but also: widely varying racial characteristics, as they evolved in the human species, are at the root of all cultural differences, at their inception bonding culture centered around tribal deities, these now served as a reliable index to the identity of the culture creators.

Such findings of course had a tremendous impact of Western Man's concerns with questions on God in the wake of science. The knowledge that the Bible was not 'the word of God,' but a collection of heterogeneous myths was a deep enough shock for unaware Christians. But far more significant was the fact now realized that these myths form the heart of a religion that is insolubly interbound with, and therefore the cultural property of, a people who—*while they proclaimed themselves to be the 'chosen' of God—could not lay claim to a Western identity.* Thus Yahweh, brought down from his Biblical reality, was now exposed as no less a mythological image than any other tribal God, and the 'choosing' had in fact been done, not by him, but by the people who had elected him to become their personal God.

From this it logically followed that Yahweh, as the tribal God of the Jews, was no more 'our' God than we were his 'chosen' people or that Israel was the land of our Fathers. Thus as the Judeo-Christian cosmology had collapsed in the face of the natural sciences, so now the Judaic idea of the universality of God and Man collapsed in the face of the human

sciences. With this was opened the door to what is still the most consequential insight of the age: Race and religion.

That race and religion are a naturally evolved combination of consciousness and that the vast variety of mythological deities we know to exist are a counterpart of the tribal varieties that compose the whole of mankind.

The awakening to this realization struck with the force of lightning whose thunder echoed throughout the Western world. Now, all at once, the bitter feuds with Christianity that had torn into the flesh and soul of our people for centuries were understood. But also the subterfuge, deceit and brutality that had been used to force an alien God upon our folk.

GOD AND IDENTITY

Thus, questions on religion turned into a quest for identity. The Great Betrayal called for total re-assessment of history and rehabilitation of our much maligned forefathers and their Gods, initiating an in-depth study of Western man's identity—body, soul and mind. For this was the precondition for a renaissance of our culture, if ever there was to be one, and the most serious thinkers of the times realized that this was dependent on whether or not we could once more say 'yes' to God and mean the God within.

For nearly twenty centuries the poets, dramatists, mystics, and even men of religious orders of our folk had rebelled against the Christian interpretation of existence and, in consequence, suffered immeasurable mental and physical agonies and death. Always, however, it had been a rebellion on the basis of truth alone, since many of the rebels still regarded themselves as Christians, as for instance Abelard and, closer to us in time, Emerson. It was not yet realized then that the search for truth is identity-related in that it clarifies and enhances inner concepts that cannot be factually proven but nevertheless must be coördinated to fact to be experienced as true. But so long as the struggle for truth was one for empirical evidence, it could be lifted onto the shield of science and borne off into the isolation of objectivity.

This changed when the struggle for identity was joined to that for truth. For, objectively as the facts that are basic to identity had been obtained, in strict accordance with the laws of scientific research, they are, by nature, highly subjective as 'applied' evidence, since they hold the key to the oldest question asked by Man: 'Who am I?' As such they involve not only reason, but also feeling and in-feeling. Therefore, however objective the striving may be, the findings derived from any venture into self-discovery cannot be unbiased. For to himself a human being can reveal himself only as he sees and knows himself to be, not as he may be seen or thought to be known by another, equally biased.

This is a basic problem in all matters concerning identity, for questions arising therefrom cannot be viewed with the impersonal aloofness with which we regard astronomy or geology. They are of the deepest personal concern, relating to the most sensitive areas of the human heart and soul.

Indeed, as history has shown and as science and experience have proven, *the needs of these feeling-areas are no less life-imperative than are the physical needs for survival, in fact much more so.*

To realize this is to understand the significance of religion in the life development of an ethnic identity. While objective truth as an outer reality can be acquired by all men whose reasoning power is within range of it, subjective truth as an inner reality is not transferable. For this is an experience of the soul—the lifehold of the spirit of Man and the sanctuary wherein he meets his God. It is here that, unbeknown to reason, are born those values that elude all material standards of measure but are yet the measure that determines life's meaning for an ethnic identity.

This insight is not merely a matter of belief but part of the evidence obtained in the studies conducted on the complex subject of race. It has been proven, primarily through genetics, that the human 'psyche' (just a Greek word for soul) is not an entity that can wander in and out of the body, but the very life element of the body, conceived and born with it, geneticists today call this 'being programmed at birth.' Thus race is not only a physical marker of identity but the depository for the total identity of a particular humankind in which specific 'turns of mind' are as characteristic as are physical features. Therefore, only he who is part of a kinship can have an 'understanding' of a subjective truth, and it is from the innerness of this shared kinship experience which in essence derives from an inborn God-knowing, that a folk builds its culture as the outer insignia of the inner reality of its identity.

For an alien to invade and disrupt this process is to violate the sanctity of the human freedom of self-development. For thereby the natural Man-God relationship cease to function, the self becomes disoriented and identity lost. Dissolution then is inevitable and, unless arrested and reversed, leads to the death of a culture and eventual extinction of a race.

In a recent television interview, Joseph Campbell, the noted authority on mythology, said that to destroy even one taboo is to threaten the life of a tribe since it disturbs the balance that upholds the order of tribal existence. He also said that Western Man, unless he can spontaneously create an 'updated' mythology for himself, will not survive.

INEVITABLE CONFLICTS

On basic questions related to genetics and social orders much has been contributed to our understanding by students of animal societies. Much more can now be learned from the world-wide racial awakening in all human societies still existing around a tribal core, most notably among the African peoples. These are the peoples who, having experienced close contact with the White Man for hundreds of years, conquered by him and overwhelmed by his civilization, have yet spurned assimilation and instead are now insisting upon respect for barriers that separate them from the White Man and which the White Man, himself misguided, sought to break down. Rejection of Christianity as the White Man's religion and a powerful weapon of conquest, plays a major role in the process separating Coloured

and White races.

The tragedy in this historic drama is that these races do not realize that Christianity is NOT the White Man's religion at all, and that he was duped into accepting it by methods far in excess of those applied against the natives of Africa and America, methods later reinforced by Masonry and still in use in Marxism. Nor is it yet realized by the majority of White Men who reject Christianity on the basis of truth alone that they are confronted not so much by a problem of religion as by a problem of race. Against the backdrop of present developments among the Coloured Races that are searching for roots and a self-designed identity, the outlines for the White Man's own search for identity stand out high and clear. What for him thereby above all becomes evident is that the search for his identity must perforce pursue two opposite directions: that of the self and the other that which is not of self. For identity means not only living WITH what is of the self but AGAINST that which is alien and a potential or real antagonist.

Inevitably, as the search for identity has brought the Coloured Races into conflict with the White Man, it has brought the White Man into conflict with Judaism, as the source from which Christianity and other ideas and ideologies alien to the West have emanated. The infuriating realization that the whole Western world had been caught in the net of a God owned by a people whose origin and historical past lie far outside the boundaries of Western Man's inner and outer dominions evoked an immediate disclaimer of Yahweh. And the ideas on evolution that had originated in England, together with the ideas on race that had originated in France, clarified and fortified the new thinking that followed from research into related religious questions. Now was the wisdom of our own God-guided men understood, now were measured the losses on our side and the outrage of applied subterfuge on the other.

PROBLEMS OF SOUL SEARCHING

But the awakening to the Self, joyful and rejuvenating as it was, was not without distressing emotional and spiritual effects for many of our people. To search for our roots that Judeo-Christian hatred for our 'pagan' ancestry had eradicated from the pages of history or, at best, thoroughly distorted in the minds of our people, was not an easy undertaking. Especially, the question of the image of Christ was not to be resolved without painful searching. For this image had been taken into the hearts of the people and merged with a genuine God-experience of their own. Apart from the glorious church music, as composed by Haydn, Handel and Mozart, we need but think of the moving hymn 'Ave Maria' as composed by Gounod and Schubert to realize the depth of religious feeling that the finest geniuses of the West had dedicated to the Christian God images, lifting the banalities of Biblical tales to the sublimity of the Godhood as experienced within their own souls. Indeed, it was from the cathedrals of the people's hearts and the inborn resources of Western genius that Christianity had drawn forth the forces that built the cathedrals of the

Church and filled them with music and treasures of art that surpasses all ever created on this earth by the devotees of any religion.

In his book *The Indestructible Jew*, Max I. Dimont spews hatred against all that is not Jewish from practically every page. He allows one redeeming feature: 'Christian Art.' No, Mr. Dimont, it was not 'Christian' but Western art, and it flourished not only in the churches but in the palaces of our kings as well. And flourish it did because our people had not yet given up ALL of their identity! Underneath the outer Judaic veneer their identity-based God-innerness was a powerful living force.

WAS CHRIST A JEW?

With Darwin's theories on the origin of life and associated events, the time was now ripe for a public debate on the 'truths' of the Bible between those who could still say 'God' and those who could not. Even among Christians of homogeneous ethnic background, the God images of the Bible had found no 'universal' interpretation. But, while in the schisms that developed, some sects leaned more toward the Old Testament, the belief of the majority revolved around the image of Christ. Obviously, there was a personality clash between father and son and, although Yahweh was credited with the paternity of Christ, the description of Christ generally suggested other influences. And so a movement began about the turn of the century by those who rejected Yahweh but identified God with Christ which centered on the ethnography of Christ's origin. Thereby already the genetic basis of the soul entered into religion on the intensely debated question—'Was Christ a Jew?'

Several decades were to pass before evidence was produced that showed Christ to have undergone two transformations as an image of God. But the answer to whether or not he was a Jew and if, in fact, he ever really existed, is still not known to most people, while many, of course, have ceased to question.

But in the search for our own identity these questions cannot be ignored.

3. WAS CHRIST A JEW?

At this writing a heated controversy has ensued on the merits of a play called 'The Jesus Trial' that will attempt to exonerate the Jews from the guilt of having crucified Christ, a charge levelled against them by Christianity for almost two thousand years. The play, to be shown on TV in Canada, was produced by Tad Jaworski, born of a Jewish father and a Polish mother and raised a Roman Catholic. Inspiration for the play came from a true life courtroom drama enacted in Troyes, France, in 1974, where this very charge was in dispute. Cause of the trial was a book published by lawyer Jacques Isorni, in which he declared that Christ was not the victim of the Jews but of a Roman mistrial. This roused the ire of Abbe Georges de Nantes who insisted that the Church had been right all along in accusing the Jews of the murder of Christ and accused Isorni of

being an Israeli agent. Isorni sued Abbe de Nantes for libel; as could be expected, Isorni won his suit; further the court ruled that Isorni was 'not guilty' of being an agent and thus declared indirectly that the Jews were 'not guilty' of the death of Christ, which is what the film is trying to prove.

Despite this finding by the court, Christians and Jews are apprehensive that the passions laid to rest may flare up again when the play is presented, especially since actual court trials are "incorporated in the play," in which, 'tis said, the adversaries "tear each others' guts out publicly." As an example a newspaper brought this quote from the Abbe: "The Jews levelled the accusation against themselves: "Let his blood be on our hands and the heads of our children." "

And blood is to be seen on TV—lots of it, in a live crucifixion scene from a passion play annually produced in Ixtapalapa, Mexico, in which a young man playing the role of Christ is actually nailed to the cross.

According to the play's producer, the film is to be a lesson in "tolerance." Two of the previewers, Irving Layton and Gregory Baum, immediately demonstrated this tolerance. They embraced, Layton saying: "Yes, we embraced as brothers. I do not think there has to be that permanent division between Christian and Jew." Which in this case there isn't because the 'Canadian' poet Layton and the 'Catholic' professor Baum truly are brothers, both being Jews. Which, in turn, points up the fact that the much used equation of 'Christians and Jews' is like comparing an orange with an apple that has been painted orange, which, as everyone knows, is no equation at all but a trick. Layton, incidentally, never misses a chance to remind Christians that Christ was a Jew (and this, incidentally, reminds us of a book now on the market titled *Jesus the Jew*, by Geza Vermes).

Thus, while pews in all Christian churches grow emptier every year, the Jews appear notably anxious to keep alive the legend of Jesus who, in Layton's words, was 'one of their great sons,' yet refuse to change their religion.

Or is it paradox?

THE 'NEW TESTAMENT'—A COUNTERPART OF THE 'OLD'?

When all the facts are assembled, they show that the 'new' testament is not at all in conflict with the 'old,' but is its much needed complement. For the directions given to the Hebrews and the covenant made with them by Yahweh were not, of course, the result of bargaining sessions between the Hebrews and their personal god. Such was only the explanation concurrent with the logic of the times. Their true inspiration rose from the birth of a dream to which their whole existence has been dedicated: the dream to rule, a dream that is at the bottom of all slave revolutions, whether those called actually are or are led to believe that they are slaves. The driving force is a furor of hatred unleashed against those who rule, always leading to extreme violence, chaos and suppression, since the objective is not a more just rule but the seizure of power to be

transferred, in this case, into alien hands. Is it surprising then that the spirit of hate and destruction that pervades the 'Old Testament' is so kindred to that generated by modern proletarian revolutionaries?

But this, the true face of such violence-induced revolutions, always wears a mask—a mask of kindness, love and freedom—until the goal is reached! How else are the leaders to hide their lust for power and ensnare their prey? The most popular mask for such practical purposes is that of "brotherhood," whether it be the brotherhood of the 'Holy Bible' or what Dimont calls the 'Secular Bible' of Karl Marx. Layton embracing Baum as a 'brother,' clearly professed himself in accord with the pursuit of Christian 'brotherhood'—for was it not the purpose of Christianity, as stated by Max I. Dimont in his book, *The Indestructible Jew*, to 'serve Judaism as a steppingstone toward its ultimate goal of a brotherhood of man'?

In the face of such knowledge, every vestige of apparent conflict between the Old and the New Testament vanishes. The 'Brotherhood' idea has, in fact, proved itself to be the perfect instrument for the 'ultimate goal' of Judaism, and where men have not yet been made 'brothers' in the name of Marx, it is at least expedient to still summon them in the name of Christ!

The extravaganza of 'The Jesus Trial' very neatly fits into the whole pattern of the old 'brotherhood' campaign—with a bonus.

For many decades, the Jews had petitioned the Popes of Rome to strike all references to the Jews' guilt in the death of Christ from their teachings. What the appeals to the courts of the Papacy did not accomplish was now achieved through the 'not guilty' pronouncement of a worldly court in France, since the debate revolved less about Isorni being an Israeli agent than about the question: 'WHO KILLED CHRIST?' Thus the play emerges as a massive piece of propaganda on behalf of the Jews, wiping them clean of the stain that for nineteen centuries had marked them as the killers of the 'Son of God' in the eyes of Christians. This, it is hoped, will obliterate the deepest line between Christians and Jews and, of course, lead to an ever tighter 'brotherly' embrace between them.

In no wise, however, does the French court's judgment affect the Biblical account of the fatherhood of Jesus, whether it be that of Yahweh, God of the Jews, or that of Joseph, husband of Mary, through whom Jesus is claimed to have been descended from the House of David. Nor is the text revised that declares the Jews to hold a God-given mandate; on the contrary, the trial before the court in France and in the play magnify the role of the Jews as that race to which all Christendom is indebted for its 'salvation'—for:

WAS NOT CHRIST BORN A JEW?

Alas, Christ—the Christ of the Bible—was not. He was born neither of the Jewish race nor did he originate in their brain, except as a revised copy. For this Christ—the Christ of the Bible—is a reincarnated god image that had lived in the Vishnu Krishna legends of the ancient Indian Vedas

about 6000 years ago. It is from this source, from the legends of Buddha, dating back to about 600 years before those of Christ, and other Eastern legends that the life story of Christ was constructed, including his virgin birth and his resurrection. Nor does the 'documentation' of his life in the Gospels written 50-100 years after his alleged death help to confirm that the Biblical Christ ever existed.

On the other hand there is, of course, the possibility that a Jewish rebel who proclaimed himself to be the true Messiah, was crucified. There were many around at that time, for it was a time when the Jews were filled with the fervor of messianic hope and many a 'false' messiah was killed by them (see Erich Fromm in *You Shall be as Gods*). But this is as speculative as is the Biblical life story of Christ, and there is no historical proof whatever of either.

As it is, the court in Troyes was not asked to examine fact or fiction of the identity of Jesus as a Jew or as a re-constructed god image. It was merely asked to pass judgment on the question: 'Who killed Christ?' and was constrained to base its judgment on the presentation of arguments based on Biblical claims, not historical facts.

Thus the court action, dealing with only one incident taken out of the New Testament context, was not even concerned with the crux of the question, 'Who was Jesus?'

This question, however, was raised before another court—in Berlin, Germany, in 1932. As in the Troyes case, the cause of the trial also was a book: *Erlösung von Jesu Christo* (*Redemption from Jesus Christ*) by M. Ludendorff (medical doctor, biologist and philosopher), published in 1931. As the title itself might suggest, the book caused the theological world to rise up in wrath, forcing the Berlin chief of police to confiscate the book on the grounds that it might incite to public disturbance. The author brought suit against the chief of police (in what was still a 'liberal' court of the Weimar Republic) and won. The judgment signed by three judges declared that the book was a scholarly and scientific study and as such in no wise a threat to public safety. It submitted that the chief of police had neglected to acquaint himself with the philosophic works of the author and that within this context of thought—to which she was freely entitled—her interpretive remarks were considerably milder than those of many other great individuals who had expressed negative opinions on Christianity, such as Schopenhauer, Haeckel (the German Darwin) and Frederick the Great. In sum total, the court found that the chief of police had transgressed his line of civic duty and ordered the book released.

THE GOD SUBSTITUTE

Of course, the theological world had cause to consider the book a threat—then as now—to its own position and the fate of Christianity. In her monumental work, Dr. Ludendorff brings translated quotations from the Vedas and the Buddha legends with the comparative text from the Bible, which clearly shows the latter to have been copied, sometimes in content, sometimes literally, from the original. Even where the

transmissions were distorted by the materialistic thinking of the plagiarists and robbed of their poetic mythical quality, there can be no doubt about the origin of the gospels. However, the Vedas edition used by Dr. Ludendorff was not known in the West, where a translation by the Christian, P. Deussen, published in 1897, simply omitted those parts that could have enlightened Christians as to the source of the New Testament. The more complete version of the Upanishads was made available to her by one of her adherents.

Thus, in effect, the work of Dr. Ludendorff revealed nothing less than that *Jesus Christ was a Jewish substitute for the legendary god images of ancient India*. But what was equally unknown and astounding is that the legends surrounding them, in their turn, were shown to owe their origin largely to the work of the Brahmin, whose antecedents had arrived in India on the crest of huge waves of folk-migrations from Western lands. Setting up a caste system in an attempt to retain their identity, they ruled India for hundreds of years, gradually to succumb to the pressures of the alien environment, which in a like measure changed the religious beliefs they had brought from their homelands. So the legends of the birth of the Northern Sun God Baldr is clearly discernible in the myth of the birth of the Indian God of Fire, Agni. And it is this legend that, in turn, can be identified as the inspiration for the legend of Christ. But in other ways, too, traces of a kinship between Brahmin and Western philosophic thought, where free from deteriorating influences, are still evident. Many Western thinkers who had discarded Christianity, fell under the spell of the poetic beauty of the Vedas, unaware of their origin. Schopenhauer, for instance, thought them to be the greatest wisdom ever written.

A SEARCH BEGUN

But the work of Dr. Ludendorff does not confine itself to her own discoveries. It also gives an account of research begun in the 19th century, most prominently by L. Jacolloit (while he was a judge in India), from whose published material T.J. Plange, in 1906, brought an excerpt under the title 'Christ an Indian?' The book further deals with persistent and desperate efforts of theologians to twist themselves out of such scientific research; it explains why the library of Alexandria (a treasure house for Indian source material) was burned, and it investigates some of the tales of the 'Old Testament' that are no less legendary than, and equally as 'borrowed' as, those of the 'New.'

On the basis of facts thus brought to light, it is understandable that the image of the Biblical Christ, insofar as it resembled its models of Krishna and Buddha, was able to rouse a response in the heart of Western Man after his own Gods had been destroyed by Christian missionaries.

Thus was it that the 'Christ' that had undergone a transformation from an Indian into a Judaic god image—despite the disfigurements he suffered in being 'fitted' into his new role—now underwent a second transformation into an 'Aryan' Christ, which is the reason why his features—nowhere described because none had seen them—were now pictured as 'seen' in the

heart of Western artists: a reflection of Western Man in its classical form.

This, however, was far from being a 'redemption from Jesus Christ.' It was no more than a bypass around the dogmatism of theology that not only encased the Judaic interpretation of Jisnu Krishna but was permeated as well with the terror of Yahweh. The mystical awakening, akin to the spirit of the Brahmin that realized its most profound manifestation in the 'heresy' of Meister Eckhart, was yet not a true homefinding of the Western Soul. It was the breakthrough of a search for the self—a beginning. The intricacies of the web in which this self was caught were too tightly drawn. Thus, while the belief in an Aryanized Christ lifted the suppressed from their mental prisons, they were held fast to the 'world flight' philosophy characteristic of many Eastern religious concepts that were also a part of the Indian legends, and were also bound to the 'Brotherhood' goal of the Judaic-messianic dream so skillfully worked into the New Testament.

But if the deception brought to light by the students of Christology seem too gross, too shocking, it will appear more plausible when viewed within the context of the complete issue of the Bible. Just as the crucifixion is but a part taken out of the New Testament context, so the Christ legend is but a part of the 'Holy Bible' and must be examined within this context for its meaning. For this meaning does not lie in the story of 'Christ the Saviour,' but in the fact that the 'Saviour' was sold to the Gentile world by the Jews, who have a genius for 'selling' their ideas.

Here it should be pointed out that, in ancient times, people thought nothing of 'borrowing' the gods and goddesses of others and re-tailouring them to fit their own size. Nor would the 'pious frauds' of the Bible be at all shocking *if they had remained the business of the Jews*. From the standpoint of truth alone, we could not, as an example, claim that Odin, Thor, Baldr, Freya or any other of the ancient Norse god images were true Gods, *but the big, the insurmountable difference is that they never were claimed to be true!* On the contrary, our elders knew that their god concepts were transitional, as much subject to the growth of visionary and practical knowledge as was the world with its wonders and laws about them. Which is why, in the saga of Ragnarok, they foretold of the doom of the gods in Valhalla and of new gods to replace them—in other words, new concepts of a higher order!

But such never was, nor even today is, the case with the Bible. It was proclaimed to be the 'Word of God,' the New Testament declaring the persons of Yahweh, Christ and the Holy Ghost (an unbelievable polytheistic 'One God' concept!) to be forever and unchangingly the One and True God for all mankind. And if it isn't enough that the whole Western World was yoked into this brainwashing ordeal by every conceivable means of deception and force, it is incredible that efforts still continue to be made to keep it vibrant and alive.

THE FOUNDER

From what we have reported here, it is obvious that it could not have been 'Christ' who founded Christianity. Yet Christologists, whether from a

positive or negative view, seemed unable to face the basic truth. They agreed that it was Paul—not Christ—who founded Christianity and that, but for Paul, Christianity might not exist at all. But they drew back from touching the cornerstone of the reason: the founder of Christianity *had* to be Paul—or someone else—because 'Christ' never had lived at all.

For most people, even today, this realization is a shock experience. Why Paul? Why indeed? And it raises the next imminent question: WHO WAS PAUL?—but also questions such as:

Why, if the Catholic Church acknowledges the claim that Christ was born a Jew, does it persist in its schismatic relationship to the Jews as exemplified in the trial of Troyes?

And if Christ is but a mythological 'borrowed' concept, were the 'Patriarchs'—forbearers of Paul and founders of the Torah—*real* people?

4. HOW 'HISTORICAL' IS THE BIBLE?

'The Jesus Trial' (a television serial) has concluded with exactly the judgment expected: Jesus was a Jew, but it was not the Jews who killed him.

This film was patterned on a real court trial in Troyes, France, in 1974, in which the Abbe Georges des Nantes and lawyer Lacques Isorni faced each other. Isorni had written a book in which he claimed that Christ was killed, not by the Jews, but because of a Roman mistrial. Thereupon the Abbe accused Isorni of being an Israeli agent, and Isorni, in turn, sued the Abbe for libel.

In this last part of the film, the Abbe made a passionate plea for his case that in every respect reflected the 'truth' of the gospels as taught by the Catholic Church for centuries. To all of which came the Judge's caustic remark—all this has changed since Vatican II. Here, then, stood a man who, in defending his life's purpose, had also defended 'Holy Mother Church,' only to see in one fateful moment, centuries of 'Papal infallibility' snuffed out like the life of a gnat, in a civil court of law.

Here, then, in essence, also was staged the drama the nations of the West have been forced to act out: Millions of lives sacrificed in the burning of witches, the crusades, and religious wars, not to mention the mental anguish suffered by generation after generation, coerced into believing that this 'truth' alone could 'save' them, even as the Abbe de Nantes still believed, merely to be told—forget it, you've been deceived.

What was the suffering of the crucified Christ, real or alleged, against this suffering of millions of our people throughout centuries! And how heavy weighs the guilt of Christ's death, real or fictitious, against the reality of a forged 'Word of God' into which Christ's death was fitted as the bait for potential converts to a Jewish God!

HISTORICITY DENIED

Yes, forged! For now it is known that the Bible, both as to its

personalities and the events it relates, is devoid of all historical evidence. Yet, historicity had been the very foundation for the 'validity' of the Bible—the means to 'prove' the existence of Yahwe as the only 'real' God. With the underpinnings of historical evidence crumbling, the whole structure of the 'Holy Book' now stands ready to collapse.

Even rabbis are forced to admit this, since they can no longer sidestep truths literally unearthed by archaeologists. In fact, the deeper one delves into the historical aspects of the 'Holy Book,' the more they evaporate like morning mists in the rising sun, leaving not even the names of its prophets, and of the tales told about them, but only shadows of legends 'borrowed' from the cultures of other people!

Thus, Rabbi Edward Zerin in '*The Birth of the Torah*' negates totally the claim that the Bible is the 'Word of God,' admitting that it was not written by Moses, but by many people and 'edited' four times, the last of the books (according to him) having been completed in the second century C.E. The different names of Yahweh, he believes, were those of idols worshipped by different Israelite tribes, while scholars have unearthed the fact that at the time Moses is said to have drawn a covenant between Yahwe and the Jews, the form for such laws was widely used as the basis for treaties by the Babylonians, Assyrians and Hittites, and merely copied by Moses.

But there is doubt expressed by Zerin and other Jews concerning even the existence of Moses, since the story of his having been found among bulrushes, like so many other Biblical tales, had been told in earlier legends.

Charles F. Potter (*The Story of Religion*) assumes some such personality as Moses did exist; that he was educated in Egypt where he became aware of Ikhnaton's One-God (Ra, God the Sun) religion which flourished during his lifetime, but died with him when the priesthood returned to power, and with them polytheistic superstitions. (This, for us, raises the question whether Ikhnaton's origin was Egyptian or his belief nurtured by other—Nordic?—influences; all likenesses of Ikhnaton were destroyed.) Potter believes that Moses, inspired by Ikhnaton, with 'great perspicacity and patience' converted the Hebrews to 'a racial religious consciousness.' But, instead of the Sun-God, Ra, Moses evolved a more suitable morphological, personal god image, naming him Yahweh after a tribal god of the Kenites. Whether Moses was a member of the tribe of Israel is another question raised by Potter for he is said never to have been circumcised and tried in vain to 'extirpate this phallic survival from the customs of his race.' This, Potter holds, was consistent with the efforts of a 'powerful personality' to raise the religion of the Hebrews from the stage of animistic polytheism to a form of ethical personal monotheism, steeped though it still was in 'serpent-worship, fetishes, polygamy, ceremonial defilement, belief in magic, the efficacy of blood, phallic worship,' etc.

But doubt about the historical existence of Moses is just confined to one person; doubt also is raised as to the actual existence of other biblical personalities such as Abraham, Isaac and Jacob as well. This is not

surprising. Apart from the 'borrowing' practices of the Hebrews in compiling the tales of the Bible, the original text in which they were written consisted only of consonants which offered the possibility of thousands of interpretations.

Concerning this point, Rabbi Zerlin quotes Dr. Albright, an American archaeologist, as saying that "Hebrew poetic literature was under immeasurable obligations to Canaanite poets" and that through the Bible, the world has in fact become the heir to Phoenician literary art. Not only were substantial parts of the Proverbs 'direct borrowings' from this literature, but mythological epics, parts of myths, rituals and hymns uncovered by archaeologists, have a 'striking similarity to Hebrew poetry.' The Canaanites also had a Bible and, having invented two sets of alphabets, using only consonants as the basis for their extensive literature, this leaves little doubt as to where the idea of a Bible and the art of writing among the Hebrews originated.

The actual writing of the Torah is a never-ending story. It involves innumerable re-writes, deletions, additions, changes, and translations from what was most likely an original Aramaic into Greek and, later, other languages, to be at last finalized in the 11th century. Thus there was ample time to work 'prophecies' into the old testament that could find 'fulfilment' in the new, never overlooking the 'fact' of course that the 'Son of God' would be born a Jew. Working not with foresight but with hindsight in fixing 'coming' events, Jesus was even provided with two genealogies (that—need we say it?—do not agree) to 'prove' his lineage all the way back to the House of David. But he was also, not to forget, born of a virgin and his father was Yahweh, although the virgin's husband was a man named Joseph, the father of her other children.

WHAT IS LEFT OF THE 'TRUE WORD OF GOD'?

What, then, is the response of Jewish religious authorities to this loss of face? Rather nonchalant, we would say, as befits a 'chosen' people.

Rabbi Zerlin points out that "at least the life and times" described in the Genesis stories are reliable. Now, if that isn't a relief!

Rabbi W. Gunther Plaut is not quite so apologetic. In his elaborate book, *The Torah*, supported by a veritable host of Jewish scholars, he demands that the text of the Bible be approached "with full respect for its intellectual convictions", and the reader is admonished "to restrain his inclination to do battle with or look for modern comparisons to ancient notions of creation." Dr. Nelson Glueck believes that the 'truths of the Bible' are not susceptible to proof, that "they can neither be buttressed nor invalidated archaeologically" and "in no wise affect its religious propositions or ethical decrees, which are *applicable to all peoples in all lands at all times.*" (Emphasis ours.)

To discuss these ethical values and their effects lies not within the framework of this article. Suffice it to say that Dr. Julian Morgenstern, President Emeritus of the Hebrew Union College, Jewish Institute of Religion, suggests that there may be five sets of 'Ten Commandments' in

the Torah.

As to the 'Commandments' themselves, scholars have found these to resemble those of other ancient peoples as well and to exist in a similar context in all religious and/or civil laws.

By comparison, no such 'Commandments' were known to our forefathers. They needed no written laws to direct their behaviour. As proud and free men, they neither performed knee-bending exercises before their Gods, nor could they conceive of the good being performed other than in accord with their inner sense of freedom, honour, and responsibility to family and tribe.

Both Caesar and Tacitus were astounded by the high level of moral standards of the tribal ways of the North and impressed by their religious attitudes. "They do not build temples to the Gods," Tacitus wrote, "for they hold it incompatible with the sublimity of the Gods to imprison them within walls." But they dedicated glens to them, for in the manifestations of Nature they understood that great mystery they could only know in reverence. The days of the week still testify that they were ever conscious of the intimacy between Nature and the Godhead, as do the festivals of the year that follow the path of the sun and which the Church incorporated into the Christian beliefs. Their standard of ethics shows itself in the regard in which women were held. They were looked upon as holy beings whose advice was treasured since they 'possessed prophetic wisdom.' A relationship such as existed between men and women, based upon honour and trust, was no longer known in Rome, already fallen victim to the beguiling ways of the East.

SOME HISTORICAL TRUTHS

Here let us pause a moment and ask: What was the cause for the difference between the 'Mosaic' code of law and the unwritten law of free choice between good and evil, as it was conceived by, and has ever lived in, the hearts of our folk?

From whatever angle we may contemplate this question, it leads to one answer: the entry of the respective races into world history.

The Jews entered world history as a heterogeneous group, their oneness of nationhood forged, as Potter points out, by rigid theocratic laws imposed from without. Since their racial origin was of mixed Near Eastern, Asian and African stocks, the process of unification and identity could only be achieved through the arbitrary injection of a racial superiority complex into their consciousness through the boldly conceived theorem that they were God's 'Chosen People.' Ernle Bradford puts it this way: "Judaism was, still is, an exclusive religion with, whatever may be said to the contrary, an accent laid upon racial superiority."

Indeed, this race superiority complex, integrated with solemn religious beliefs and customs, became the dynamic force of Judaism—a force of life in which survival instinct and conscious political strategem achieved a oneness unique in the entire history of the world. But, as this is the secret of the Jews' success and, as they conceive of themselves as 'aliens' among all

other races—identified by them only as ‘non-Jews’—an equally compelling force in their strategem is the *prevention by any truly superior people of acquiring this secret or, where there exists even a suspicion of its realization, to move heaven and earth to destroy it.* Therein lies the fundamental reason for all activities from this source against ‘race discrimination’ in favour of race integration for all races except their own.

By contrast, the entry into the world history of the European Men of the West, was as a homogeneous race: physically and mentally powerful and resourceful beyond any other race in their creative capacities. These facts, too, are transmitted to us by the Romans. Tacitus records: “The Germanic tribes [a term at that time applicable to all North-men] are a wholly self-contained racially pure folk, entirely like only unto themselves. As great as their numbers, yet all members have the same stature: defiant blue eyes, reddish blond hair and tall bodies.” They were known to be not only exceedingly brave (as the Romans well knew from their attempts to conquer them) but lived, as we have seen—free and proud—by exceedingly high ethical standards. What their creative capacities were was amply demonstrated, not only by Rome and Greece—built by immigrant descendants of this race—but by successive culture builders of Europe and, later, the Euro-Americans.

But, as is always the case where gifts are naturally given, they were also naturally accepted and taken for granted—without the conceit of racial ‘superiority’ or the need to devise survival safeguards. What eventually became of that glorious race as created by the Will of the Godhead working through the laws of evolution—for that we can thank Christianity and all ‘brotherhood’ strategems it has spawned. Wherever today we see a spark of race-consciousness flame up within the scope of our world, we may be sure that it is a final awakening of a God-instilled survival instinct telling us our existence in this world is wanted and needed and that we must fight with might for our own survival.

ISORNI'S RESEARCH A FAILURE

Now, back to our topic.

The few examples given above of the ‘borrowing’ practices by Hebrew writers in compiling the Old Testament had become an accomplished art, well known when the gospel myth writers used the legends of Krishna and Buddha to concoct the New Testament, while yet retaining the ‘credibility’ of the Old Testament prophecy that Jesus was to be born a Jew, begotten by the God of the Jews, Yahweh.

Thus we repeat: the New Testament cannot be understood without taking the Old Testament and its goal of a ‘brotherhood’ of man into consideration.

This background, however, and the ‘credibility’ of biblical personalities, including Jesus, was completely ignored in the ‘Trial of Jesus’ film. It was a specialized piece of propaganda re-adjusting the ‘Word of God’ to suit present-day needs of Judaism. By exploiting the question, ‘Who killed Christ?’, it sought to prove that the Jews had been the innocent victims of

persecution for no other reason than that they had been falsely accused of having killed Christ. Not a word about the suffering by non-Jews subjected to the autocracy of a Jewish God. Not a word about biblical forgeries as against the new Truths of Biology.

Nor was the *real* reason why Isorni had written the book and what the film *should* have investigated ever mentioned. This was revealed in the final act when the real Jacques Isorni was interviewed by Christopher Plummer, narrator of the film. Isorni then told that what had induced him to state that the death of Christ was the result of a Roman mistrial was the simple fact that *Jesus, at his trial, did not have a lawyer as prescribed by Roman law.*

Well, now! If Sorni had delved a little deeper, he might have discovered that the reason he did not have a lawyer was simply an oversight—most probably a deliberate one—by those who ‘recorded’ a trial that, historically, never took place. The historical truth is that the Jews at the time were subject to Roman law and could not impose a death sentence (although the Sanhedrin ‘did a little killing’ secretly, as Ernle Bradford states in *Paul the Traveller*). But since the gospel writers needed a ‘sacrificial lamb’ in the person of the ‘Son of God,’ whose death was to save all mankind, they also needed a *public trial*. That Jesus might himself have been ‘saved’—were the story not fiction—if a lawyer had defended him, obviously failed to occur to Isorni. The drama of the crucifixion was a requisite. Without this ‘peg’ upon which to hang the story of salvation, there would have been no Christianity, since no one could have told the tale of a Jewish ‘Son of God’ sent to die to redeem mankind, that, in the first place, was created ‘sinful’ by the ‘Father.’

While Isorni discovered another twist to the Biblical text, such twists, discrepancies, oversights and contradictions are in fact the rule throughout the Biblical text. They have been the despair of researchers who were also believers. But those who relied upon their own reasoning power knew the Bible to be a hoax from the very beginning. A few, of course, escaped the headhunters of the Church, or else became known only through the condemnation of their works. So, for instance, Joseph Campbell in *Creative Mythology*, recounts thoughts circulated in Paris around 1277, symptomatic of many others before and after that time. Some of these, condemned as ‘errors,’ held that the Christian religion hinders education; that there are falsehoods and errors in the Christian religion as in all others; that one does not know more for knowing theology; that what the theologians say rests upon myths; that true wisdom is the wisdom of the philosophers, not theologians, and, therefore, there is no state superior to the practice of philosophy, for which reason a return was advocated to the wisdom of other Greek and, of course, later European philosophers, is not only a level incomparably higher than, but not to be identified with, the primitivism of Christianity.

Today, such ‘errors’ are recognized as truth, and if Isorni had freed himself from the suggestive influence of the Bible, it might have struck him as curious that, in fact, we know nothing of Christ because he never

told his story. This was told by men who claimed to have been his disciples, but felt no compulsion to write it down until some 50 to 120 years after their Master—the 'Son of God'—had died on the cross. More astounding still, it was not they who 'spread the gospel' but a man who could not even claim to have known Christ—Paul. All of which proves that if Christ can be said to have lived at all, it was only as a concept, and not a new one at that, but one that had been patched together from many older concepts then circulating about in the Mediterranean as much as modern cults now circulate about in the decadent societies of the West.

PAUL

What should, therefore, be the first concern of every researcher into the legends of Christ is not Christ but Paul? Who was he? Why did he 'internationalize' Christianity that otherwise might have remained one of many Jewish sects? What was the source of his fanatic zeal?

Of Paul, his life, thoughts and activities, there appears to be some evidence. There is even an account of his appearance which sounds more authentic than all the Bible stories put together. It is contained in *The Acts of Paul and Thecla*, quoted in Potter's *Story of Religion*. This story describes Paul's first missionary journey in Galatia on his flight from Antioch to Iconium, where he was met by Onesiphorus, at whose house he was to stay. Waiting for Paul on the roadside, Onesiphorus eagerly looked at every approaching stranger, and then "saw Paul coming, a man little of stature, thin hair upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked . . ."

As to Paul's personality, Potter—by no means anti-religious in the sense of formalized religions—states that Paul would have been a most interesting subject for a modern psychiatrist or psychoanalyst, as evident from his own accounts, but especially his own confessions which reveal that "there are traces of sadism, masochism, dual personality, recurrent trance states and other pathological conditions. There were times when his spirit seemed to hover on the borderland between insanity and genius."

As a rabbinical student, Saul was as much a zealot as was the converted Paul, "going from house to house, hailing to prison men and women who were opposed to his own religion," actions which, Potter says, might be explained by a modern psychiatrist, not due to religious conviction but to sadistic tendencies. Indeed, his 'abnormal condition' became so aggravated that a Roman official who examined him found that 'much learning' had made Paul mad.

ALLEGRO'S DISCOVERIES

A much more plausible explanation for Paul's periodic forms of madness, however, is found in John M. Allegro's book *The Cross and the Sacred Mushroom*. The book describes in great detail the ancient fertility cult (repelling in the utmost degree to a Western mind, but equally as revealing in its scientific analysis) in which the hallucinogenic drug of the

fungus *Amanita Muscaria* played a dominant role. The various states of mind, as observed by Paul's contemporaries, perfectly fit Allegro's descriptions of the effect of the drug. And while Bradford in *Paul the Traveller* presents Paul more or less in the traditional Christian version and considers Allegro's identification of Christianity with the ancient drug cult absurd, he yet admits that we cannot pretend that Christianity was untouched by the ancient mystery cults of the Orient. He also admits that Paul was said to have been a 'powerful magician' influenced by his surroundings as, for instance, Ephesus, the 'home of magic.' This center of occult studies was "full of wizzards, sorcerers, witches, astrologers, diviners, . . ."

At any rate, Allegro's search into the worship of the sacred mushroom, which, according to him, is an ancient part of the Hebrew heritage, sheds a bright new light upon historical events that induced Paul to "create a revolution that made all subsequent ones into relatively minor ones," as Bradford states. It is these events that Allegro sees as the re-emergence of abominations of the mushroom cult which kings and prophets sought to abolish but which, driven underground, were channeled into the greater threat of political movements such as Zealotism and Christianity.

On the whole, it might be said that Bradford chooses to see Christianity largely in the context of the transformation it underwent in the Western World; Allegro deals with the naked facts at their source. His approach to this source is new and unique—through philology, made possible by his knowledge of Oriental languages and the recent deciphering of the Sumerian script.

When this language, a root form of Aramaic, was laid bare, so were the roots of the imagery and nomenclature prevalent in the legends of the Bible based on the mushroom cult. As astounding as are the associations thus revealed, just so logical are the explanations thereby given of the beginnings of what Allegro calls the "hoax" of the tale of a rabbi whom they called Jesus and invested with the powers of the drug of the sacred mushroom.

But Allegro's interpretations do not only make sense as missing pieces in the Biblical jigsaw puzzle, they are given support by present-day sub-cultures in Western societies, some of which operate as religious sects, but are in reality a combination drug-sex hysteria that marks a return to the most primitive life concepts, is exemplified in much of their 'music.'

Basic to the cult of the sacred mushroom was a phallic world concept so pervasive that the function of all mental activities seemed to be located, not in the brain, but in the sexual areas, which also appears to be the case with most producers of current 'art' forms. Hence, the revolting facts of this crude cult, brought to light in *The Cross and the Sacred Mushroom*, also bring to light underlying factors of modern drug-cults. There is probably no other work that cuts so clearly through boundaries separating West from East in the primitive states of their existence which subconsciously continue to exist and can be recognized as segregate modes of existence even where, today, no territorial boundaries keep the races apart. So, the total immersion of the Near East in its phallic world view of

some thousands of years ago, immediately brings to mind the total obsession of Sigmund Freud and his disciples with his 'libido' theory which became the root system for the decadence of Western moral standards. Insight into the psycho-mental functions of ancient Near Eastern tribal societies clearly shows that they, whose heritage roots in the debased cults described by Allegro, can live and thrive upon such mental soil because therein imbedded lie the ways of their life. We, whose heritage roots in a past of highly evolved ethical standards, must suffocate and die when transplanted onto so alien a soil of mind and spirit. Cut off from our own laws of life, we cannot fulfill our destiny. Nature everywhere points up the evidence that the higher forms of life, as the last to evolve, served by the footstools of the lower, were destined to move within a far more precarious framework of survival, a higher degree of sensitivity rendering the web of their existence far more fragile and vulnerable than coarser and more primitive forms, especially where this applies to human species. This our view was forethought by Edmund Spenser (1552-1599) in these poetic lines:

... every spirit, as it is more pure, and bath in it the more of heavenly light, so it the fairer body doth procure to habit in, and it more fairly dight, with cheerful grace and amiable sight. For, of the soul, the body form doth take, for soul is form, and doth the body make.

Thoughts such as these were expressed by us in an essay on the beginnings of Life, in which the Will, as the elementary force manifesting itself in the soul, was seen as the prime mover in the shaping of life, from the lowest forms to the highest, allowing each species a necessary margin of freedom to choose its becoming in harmony with its environment and the general stage of evolution. Such intuitive insights are now corroborated by scientific investigations into the oneness of body and soul.

And how aptly this insight applies to a comparison between the description given us of Paul's appearance, together with his mental condition, and that immortalized by Tacitus of our forebears.

But, was 'Paul' really Paul?

THE TRUTH AT LAST.

According to Allegro, the breakthrough to the understanding of the Bible lies not in history but in philology, made possible through the identification of personalities heretofore masked by secrets of the mushroom cult, to which at the time only initiates had access. Thus shadows of doubt engulf even the personality of Paul and the authenticity of his writings, since all Biblical names are shown to be 'word plays' upon the secrets of the cult. And so it seems that we end up growing in a vacuum.

But, whoever the person or persons hiding behind the name Paul, and whether all or some of his writings were falsified or invented, there are historical facts from sources other than the Bible upon which we can rely. It is from these, in light of Allegro's discoveries, that we also gain a clue to Paul's miraculous 'conversion' that led to the internationalization of

Christianity.

In the year 66 C.E. [C.E.=Christian Era], the Jews staged a massive revolt against their Roman masters which ended in the destruction of Jerusalem. According to Tacitus, it was around that time, in the year 70 C.E., that stories had begun to circulate about a much despised cult known as Christian. These dates can hardly be a coincidence of history.

Was the revolt in the year 66 C.E. invoked, as Allegro assumes, by the cult's mad conviction that it had been called upon to conquer the world in the name of Yahweh? Was it fortified by the drug of the sacred mushroom, as Paul's recurrent states of madness and zealotry indicate? Of this period, Bradford writes:

"For many centuries there had been a Jewish belief in an ultimate 'Day of the Lord' in which human injustices would be righted and God himself rule and deliver his people... The powerlessness of little Judaea confronted by great world empires led some to expect a day of divine vengeance rather than of divine promises... Its menace lay in the ease with which it became the inspiration for political extremism and terrorism. For, since God was expected to level up the disparity in power between Jew and Roman, armed struggle against the latter seemed to become possible and desirable... The half-century which preceded the open war apocalyptic expectations of the Messiah produced a continuous ferment of terrorism, disorder and assassinations."

Without question, the revolt of 66 C.E., ending in the destruction of Jerusalem, brought home the realization to the Jews that their numbers could not conquer the world. Yet there was Isaiah's prophecy to be fulfilled: "I've set you to be a light for the Gentiles, to be the salvation for the whole of the world."

There is no question also that Paul, the financial pharisee, was aware of both the plight of 'little Judaea' and the Biblical promises held out to the Jews by Yahweh.

Did the failure of the armed revolt against Rome cause a new IDEA OF CONQUEST to be born in his mind? Was the brilliant light that hit him on the road to Damascus, in which Christ appeared to him and instructed him personally, in reality the sudden appearance of a brilliant IDEA in the brain of a man whose spirit 'hovered on the brink of madness and genius'?

Was the idea of Christianity, then, a conspiracy to enlist the aid of the hated pagans against themselves in support of the Jewish dream of world conquest?

Since we can only be guided by what generally is regarded as historical truth, the conclusion is evident from the dates mentioned and the events that followed them, namely that Christianity was invented as a Judaic religion for non-Jews, as a means of acquiring the military force the Jews could never otherwise assemble. Which, of course, also explains why the Jews, although they claim Christ as their own, refuse to become converted to him. In doing so, they would surrender the bulwark of their survival safeguards that rest not only on Mosaic, but also on Talmudic laws.

Thus we can see the stage set for the West's underground movement in

the first century. Paul, or the person(s) hiding behind his name, had absorbed the spirit and structure of Oriental cults then rampant in the Roman Empire. A number of mystery cults dramatized the death and resurrection of one god or another. The Indian-Persian Mithra cult had spread via Armenia. Known as well were the cults of Orpheus and Zoroaster, who had invented the Devil. All, in one way or another, bore traces of their origin in the cult of the sacred mushroom. But the most sympathetic god images were those of Krishna-Buddha, forerunner of the 'Aryan' Christ.

Do we need to know more to understand what has so long seemed to be a 'controversy' between the Old and the New Testament?

Well, there are still the examples we promised to provide of the Krishna-Buddha legends worked into the Bible, and some of the separate ways mapped out by the Catholic Church as the first Christian institution that was—well, how 'independent'?—of its Judaic origin.

5. THE BETRAYAL UNMASKED

For months the media has mesmerized the world with the spectacle of Israeli-Arab "peace moves," events already indicating that the theatrics conducted in the name of peace were but a cover-up for the progression towards another war. One fact only is certain: the curtain that for thousands of years had veiled the identity of Judah is now rent!

When the State of Israel became a reality, Jewry went public. Here and there the curtain shifted, partially revealing a hitherto hidden reality. But now the truth stands naked: the Jews are not only a religion but a people, a race! And no Jew will ever be able to argue again that the only difference between him and a non-Jew is one of religion. Whereas formerly the world-wide network of the Diaspora was a darkly concealed Jewish apartheid whose functional power was Talmud law superseding the law of any other land for the individual Jew, every Jew is now publicly called up in support of Israel. This places a considerable burden of doubt upon a Jew's allegiance from the standpoint of host nations and, in turn, explains why a nation in which Jewry exercises a dominant influence, but especially if that nation is Christian, must, in case of military conflict, commit its support to Israel, and Israel, knowing this, will conduct itself accordingly.

Those who have not recovered from the shock of realizing this kind of double allegiance are helped to understand the situation by Jewish leaders themselves. For these, Rabbi Stuart Rosenberg summed up the case rather neatly when he said a while ago, with reference to his book *In the Midst of Freedom*:

"A Jew is not just a member of an ethnic group like a Russian or an Irishman. He is a member of a racial family, yes; but it is a family with a continuous religious tradition, shaped and guided by a book—The Old Testament—and its interpretations. It is a religio-ethnic entity that has given a religious answer to the question, 'Why am I here and what does the

Lord require of me?' "

We could hardly explain it better, including the implication that a Russian or an Irishman may be a member of an ethnic group, but—ah!—does he have a *religious tradition* as has the Jew to re-enforce the racial bonds of his ethnic group to assure its continuity? Of course, the Russian or the Irishman also has, or had, the Bible, but for him this book only perpetuated the incredible hoax that substituted the legendary Elders of Israel for his forefathers, elevated their 'Holy Land' high above the hallowed lands of his own people, and supplied primitive beliefs for truths already known in Ancient Greece, that were thereby wiped from memory. Indeed, bulldozing the mind of European Man with the Bible made him forget that Aristarchus had concluded thousands of years before Copernicus that the center of the solar system was not the earth; but the sun; that Thales could predict an eclipse of the sun; that Aristotle came very close to realizing man's descent, and Anaimander believed the Infinite to be the source of all things, a point in philosophy beyond which reason cannot progress except to fill in wisdom since fortified by Western scientists.

And so it is quite easy to see why and how Christianity could not be a continuity of *our* tradition as begun in Greece, but a cunningly devised support system for Jewish religious tradition, so essential a part of their racial identity. This was confirmed by another rabbi, Dr. Abraham Feinberg, in an article urging Christians to put Christ back into Christmas, explaining: "The Nazarene was a Jew in spirit and loyalty . . . his teaching remained, with some differences in nuance and emphasis, the traditional form, Judaism."

Thus, through a synthetic form of Judaism, the entire West was cut off from its own roots and railroaded onto tracks designed to lead to destination 'Brotherhood of Man' in the name of Yahweh. Thus was the West condemned to live a counterfeit identity, its inherent intellectual curiosity gagged, if not totally silenced, where it dared to inquire, its artistic genius claimed by a theology in the service of Yahweh's designs.

We are reminded of an insect that directs its poisonous sting so unerringly into a caterpillar as not to kill the victim, but paralyzing it before it deposits its eggs upon the body. The helpless victim, thus kept alive, then serves as a fresh food supply for the larvae when hatched. Is this not allegoric of the brain as man's intellectual center, being immobilized through the injection of ideas, false and alien, that act as a poison upon it and make of the body a living corpse, subjecting its will to that of the predator? Was this not the specific objective of secret organizations such as the Jesuit and Masonic orders? And is this method not today perfected through programming with the aid of drugs and hypnosis?

Is it surprising, then, that the conquests of Greece and Rome and, later, all of Europe, achieved so lasting an effect through the force of IDEAS alone? Of course, this is best accomplished with BIG ideas that promise BIG, nay, IMPOSSIBLE goals, such as the ownership of heaven, or the whole world. Thus they appeal most powerfully to man's spiritual and

altruistic tendencies which release the spring of motivation for the psycho-intellectual mechanics that propel man's actions. No matter that the IDEAL to which the will is thereby guided is false, for where REASON has been suspended, FAITH is substituted for judgment and what is thereby called up is perhaps the most energetic force in the human soul: *the Will to the Good*, recognized by Kant to be categorical. Where thus the idealistic resources that exist in almost all men are mobilized for a false ideal, they can be turned into the most formidable machinery of self-destruction for the believer. Once the trap is sprung, it is too late for the victims to rationalize, and to restore freedom and self-hood from chaos is a most difficult, often impossible task.

This mode of conquest is now known as brainwashing. But it was a new invention in the first century under a patent called Christianity. Its success has inspired the invention of many other such hoaxes. But let us here examine methods of the original one.

WHERE CHRIST WAS REALLY BORN

It is now rather well known that the Christianization of ancient festivals of our folk, such as Yule and Easter, served to falsify the meaning of these customs and thereby destroy the very foundation of the spiritual attitudes of our forebears. But it is as yet little known that the tales of the events in the life of Jesus were almost entirely 'borrowed' from ancient Indian legends of Krishna and Buddha. We here bring some examples from the Indian Vedas as translated and published by Dr. Mathilde Ludendorff in her book *Redemption from Jesus Christ*. As mentioned, many of these legends bear the imprint of Brahmin conception, but the changes that the Brahmin themselves had undergone obliterated both their descent from Northern invaders and the origin of their myths. However, the story of the birth of Agni, God of Fire, although expressed in terms deeply mystical, is yet clearly reminiscent of the story of the birth of Baldr, symbolic figure of the reborn sun, as it was known in the ancestral homelands of the Brahmin. This story, acted out for thousands of years in the rituals of the festival of the winter solstice, is based on research conducted by the Indologist H. Driesmann and in translation reads as follows:

"It is dark, the priest precedes a crowd unto a hill. There he announces that the star of the Holy Night has risen in the sky and now the 'happy tidings' of the imminent birth of the Son of God would be made known to the world. And so begins the celebration of the conception of the Son of God, Agni-Fire. Next to the priest stands the carpenter (Twasti) who has created the holy wooden cross (Swastika) and since the Son of God will be conceived in the wooden cross made by him, he is the wordly father of this Sun-God, this Son of God. Now, swiftly turning a fire-twirl (Pramatha), he creates a spark in a hollow of the swastika. For in the hollow dwells the creative goddess, Mother Maya, and so this hollow in the swastika is known as the womb of Mother Maya. The crowd waits in reverent silence for the first spark to light up. Then the priest announces the happy tidings of the birth of the 'gentle, godly, world-redeeming child'

and jubilantly sings the crowd:

'O Agni, holy, purifying fire, who slumbers in the womb of Mother Maya and now will rise to be a shining flame, you are the Godly Spark hidden in all and in the All and the glorious Soul of the Sun.'

Then the priest lays the glowing spark unto a cradle of straw and high flames up the 'gentle child' as jubilantly intoned by the crowd. The priest fans the flame with the wind's breath (Vayu)—the 'Holy Ghost,' and so keeps it alive. Now it is transferred unto a heap of twigs and ever more grows the saviour of all beings. From the cow standing to his left, the priest now takes the holy butter with which to anoint Agni and the crowd raises its voice in a song of jubilation for Agni has become 'Acta' (Christos in Greek), the Anointed.

To the right of the priest stands the donkey, carrying 'Soma,' the drink for the Sons of God. The priest pours this upon the flame and it rises high up to the clouds. The crowd now sings that the Son of God has ascended into heaven and his last offering, a meal of bread and wine, is fed to the flame. But the priests also partake of this offering as the body and blood of the Son of God who had come to men as the intermediary between their offerings and God and now consumes himself as a sacrifice.

Thus 3500 years ago, the Indian Vedas recorded that Agni, as the inborn Son of Savitri (Heavenly Father), had come to earth as Light from the Source of all Light, 'born of the womb of the Holy Mother Maya.' "

Childish as this story may sound to modern ears, it tells us many things. As a myth, it is an attempt by the Brahmin to signify through symbolism the mystery of the meaning of life in relation to the Unknown. In its symbolism are subconscious ancestral memories of the reverence for Light now having become Fire. Apparent also is the loss of the mythical beauty of this legend translated into the 'historical reality' of the legends of Jesus. Finally, implicit therein lies the explanation why European Man, despite their Biblical distortions, sensed the origin of myths such as this and sought to reclaim them in an "Aryan" Christ.

But while the ancient Indian Agni cult can be seen as the overall inspiration for the life story of Christ, incidents described as true events in the gospels can be recognized more clearly still as having originated from ancient Indian writings. A few examples may suffice to illustrate this. The reader who is even passably acquainted with Biblical texts, will without difficulty be able to identify the copywork of the Bible.

Of the virgin birth of Krishna (Atharva-Veda) there are several versions, indicating that they were to be taken symbolically, not literally. One of these describes the virgin Devanaki being greeted by a hermit in these words:

"Blessed art thou among women, Devanaki, welcome art thou under the Holy Richis, Chosen art thou for the work of salvation, in your breast the ray of godly glory will become man and life will scoff at death . . . He will come bearing a shining crown . . . Heaven and earth will rejoice . . . for he is infinity, for he is the power, for he is wisdom, for he is beauty, he is the all in the All . . . Virgin and mother, we greet thee, thou art the mother

of us all, for through you will be born he who will redeem us . . . you are to name him Krishna."

According to one of the legends, Devanaki, before the birth of her son, went forth to Madura, place of her birth, to be counted and to pay taxes. There her godly son is born in a stable, surrounded by shepherds who adore him. A few days later wise men come from afar to pay him homage. (Here it should be noted that in the Roman Empire it was not customary for an individual to go to his place of birth to be counted, which is the reason that Biblical scholars have been at a loss to explain the journey of Joseph and his wife to Bethlehem, where Jesus was allegedly born in a stable.

The lives of both Krishna and Buddha were said to have been threatened by kings, just as Jesus' life was threatened by Herod. But, however cruel Herod may have been, the only reference to the murder of all children under two, as ordered by Herod, is that by Matthew, the existence and identity of Matthew as the author of the story itself being in doubt since the story was written after the destruction of Jerusalem.

As a 12-year-old, Buddha was lost, as was Jesus in the temple, but not by his mother, who had to search for him for three days, but by negligent nursemaids. And, like Jesus, Buddha, too, was found in deep meditation among the wise men of holy scripture—only in the Buddha legend this 'event' took place 600 years before that recorded of Jesus.

Both Krishna and Buddha were also credited with the performance of miracles. Of Krishna the Mahabharata reports: "He awakened the dead, healed the leprous, gave sight to the blind, hearing to the deaf, aided the weak against the strong, the suppressed against the suppressors. And the people said: 'This is truly the redeemer that had been promised to our fathers.'"

The miracle of feeding 500 men with one loaf of bread, with an overflow of crumbs after all had eaten, is attributed to Buddha. Another legend tells of the anointing of Krishna by two women of the Tshandalas.

But there are legends also of heroic deeds performed by these forerunners of Christ. Originally incorporated into the Bible, they were deleted at the Council of Nicaea in 325 when 318 bishops declared these examples of heroism incompatible with Christian humility. This is why (according to *Redemption from Jesus Christ*) there is no 'record' in the Bible about the life of Jesus from his 12th to his 30th year.

Another parallel in the lives of Buddha and Christ is Buddha's withdrawal into solitude and the approach by Satan who tempted him thus: "I am the lord of the air, I am ruler of the whole world; gods, animals and men are subject unto me . . . as have they, so should you come into my realm," to which Buddha replied, "If thou be the lord of the air, thou art not the lord of light; bereft of might as thou art before thine eyes will I attain the ultimate knowledge." While Jesus replied to Satan's temptation with 'what is written' (in the Old Testament), Buddha trusts himself to find enlightenment and, retaining his peaceful position, sees the stars grow pale in the glow of morning while the scent of flowers strewn

from above fills the air, a tribute to the Bodhisattva. Buddha, too instructed his disciples "to go forth to bring hail to much folk, out of mercy for the world, blessing and joy to God and man," and admonished them to endure hostilities for his sake.

The story of transfiguration that served as a model for that of Christ was first related in the Bhagavad Gita XI. Here Krishna revealed his godly glory for his favourite disciple, Ardjuna, saying, "You will not be able to gaze at me with these your own eyes, therefore shall I give you a godly eye, for if the heavens all at once would bring forth the glory of a thousand suns, this would be like to the glory of this mighty one." When Ardjuna, overcome, asked to be told who it was that thus appeared to him, Krishna said, "Not through learning the Vedas nor through sacrifice, not through gifts and holy works, not mighty acts of penance can I appear before anyone but you. Only through veneration not directed upon anyone else can one, O Ardjuna, recognize me in this form and enter into me."

This myth, perhaps more than any other, is imbued with ancient Brahmin wisdom pre-existing India's decadence, when it surrendered to the belief in a redeemer. This belief contrasts totally with Western Man's inborn concept of redemptive powers in his own soul, subject only to destiny as recognized and acknowledged by himself. For in this myth, Ardjuna is told that he may enter into the Godhead involuntarily through himself or for the sake of the Godhead alone, ignoring the artifice proffered by the priesthood as an end to salvation by which means they hold the power of mediation between men and the Godhead.

THE SCHIZOPHRENIC CHRIST

Innumerable other Indian legends have wandered into the Bible, proving that the New Testament was basically copied from another, older culture, exactly as was the Old, except for this difference: the Old Testamentarian code of behaviour is one of aggression, covert or open as occasion demands, whereas that of the New Testament is one of humility to the point of self-abasement. The reason, of course, is obvious.

Ascribing to Christ the characteristics of Krishna and Buddha, made him exemplify the humility and meekness, prevalent in India's periods of decadence—qualities most desirable to an aggressor who sets out to conquer not with weapons but with ideas. However, by relocating this imposter image of Krishna-Buddha into the setting of Biblical 'history,' whereby Christ was claimed descended in the flesh from Jewish patriarchs, while the 'immaculate conception' proclaimed him to be the Son of God, an 'authentic' link was established between Jews and Christians on the basis of religion. Especially today, that link is used to exploit Christian thinking.

Thus was created the schizophrenic Christ, causing Christian believers to live in never-ending conflict between the cruel nature of Yahweh the Father and the Krishna-Buddha nature of Christ the Son.

This was the dilemma inherited by the Church of Rome. Although it

gradually modified the ancient fertility cult from which, according to John M. Allegro, Christianity had sprung, changing and substituting rituals did not resolve the conflict. With the conversion of pagans, Christianity ceased to be a Jewish community and the interpretation of the faith became the responsibility of the Church Fathers, most prominent among whom was Augustine.

According to Francis Potter in *The Story of Religion*, Augustine holds the greatest name in Christian theology, both Catholic and Protestant. He answered embarrassing questions "so capably that his writings are even today the refuge of ministers hard beset by infidels." In fact, his statement of Christian doctrine became "the official Orthodoxy of Christendom" so that "Christianity of the last 1500 years has been largely shaped by this one man whose authority was acknowledged to be second only to Paul."

What, to us, is more interesting than Augustine's libertarian way of life prior to his conversion is the fact that for years he was a member of the Manichaeans, whose belief consisted of "elements of Buddhism and Zoroastrianism," which, Potters says, "prepared him for Christianity since the followers of Mani, like those of Christ, had bishops, elders, baptism, the eucharist, fasting, services of prayers and song, and an annual commemoration of the death of the founder of the faith." But Augustine was also a follower of Plotinus, the Neo-Platonist, so that traces of both Manichaeism and Neo-Platonism are found in his theology. The two religions "were the anvils on which Christianity was pounded into shape by Augustine's hammers of logic." As the "Paul after Paul and the Luther before Luther," Potter doubts that Christianity would have "weathered the fall of Rome and the darkness of the Middle Ages" without him.

CATHOLICISM — HOW INDEPENDENT WAS IT?

All of this, however, and even the fact that Augustine had also become acquainted with the ideas of Aristotle, did not bring the doctrine of faith any closer to truth in terms of natural science nor could it awaken the religious attitudes of our forefathers. What did happen was hardly anticipated by the Jewish founders of Christianity. As the interpretation of the New Testament was taken over by pagan converts, a distance developed between this and the Old Testament belief, and the gulf that thereby opened up between Jews and Christians grew wider and wider. Although now and then a Jewish convert became a leader in the hierarchy, the Church developed into an independent institution as the center of political power in Europe, towering over monarchs. Its intolerance was a carry-over from Judaism. As the Jews had conceived of themselves as the one and only chosen, so now the Church claimed to be the one and only way to salvation through Christ. And as the Jews, for good reason, persisted in refuting Christ as their redeemer, the Church now looked upon them with contempt as the killers of Christ. No doubt, an instinctive aversion to their strange way and dress, which identified them as aliens, contributed to the rejection of the Jews and their confinement to ghettos while Catholicism reigned supreme. Various countries went so far as to

expel the Jews from their lands. The alternative was baptism. In Spain, this gave rise to the Inquisition. Baptized but suspected of secretly practicing their own religion, Jews were accused of defiling the 'purity' of their adopted Christian faith and put to the test by the Inquisition, which was to engulf all of Europe in its fanaticism.

Thus, estranged from the Jews, Catholicism, in its international pursuits, eventually became their rival for world conquest. Yet, in practice it performed precisely the function it was originally intended to fulfill: as an agent of internationalism it prepared the way for Judah's ancient dream of universalism in a Brotherhood of Man, presided over by the chosen of Yahweh.

This brings us back to our discussion of the television film "The Jesus Trial," in which a Catholic priest adamantly insists that the Jews were the killers of Christ, yet, as vehemently defends the belief that Christ was a Jew.

Surely, this orientation shows the Church to be an independent institution *outwardly* only; inwardly, by the very nature of its theology, it remained solidly bonded to Judaism and its aims, even as its rival.

The conflict was not resolved by the schisms that eventually broke the stranglehold of the Church. The initial actions of the Protestant movement unquestionably sprang primarily from instinctive Western impulses rebelling against the strange Near Eastern rituals of the Church and the dictatorship of the Papacy, etc. With the translation of the Bible by Luther into the vernacular, it seemed that freedom of religion was won in the mere fact that men were now allowed to speak to the God of their faith in their own tongue. But the substance of the faith did not change with rituals. And the freedom that was so bitterly fought over (in Germany it resulted in the Thirty Years' War) turned out to be more illusion than reality, soon to be exploited against the West.

The surge of liberalism that swept over Europe following the French Revolution, merging with the Enlightenment born in the 16th century, brought about a renaissance in the field of reason through science. But matters of religion remained as hazy as ever. While much antagonism was directed against the clericalism of the Roman Church, thinking moved toward atheism rather than to 'paganism'—the as yet unstructured upsurge of ethno-religious consciousness we experience only today and which, for the Western Soul, is exactly that needed foundation of survival and existence which Rabbi Rosenberg reveals to be the identity-basis and survival-factor of the Jewish race.

For, however justified from a rational and a Western ethno-cultural standpoint Liberalism, interpreted as freedom, appears to have been, it also set free forces that heretofore had been contained within themselves and kept out of the mainstream of European life. Max I. Dimont (author of *Jews, God and History* and *The Indestructible Jews*) confirms that Protestantism brought liberation for the Jews. They were now able to move out of the confinements of the ghetto, attain citizenship, gain access to universities, and become a force in finance. More importantly, they were able to counter the secret order of the Jesuits founded by Loyola in 1534,

with their own secret order of Freemasonry, the first Grand Lodge having already been established in England in 1717. In the name of Liberty, Equality and Fraternity, they harnessed the ideals of Humanism before this, their vehicle of progress, purporting to fight the dogmatism of the Roman Church with the ideals of the Enlightenment in search for knowledge and human freedom. Thus they were able to attract men of great intellect who genuinely believed that they could now attain the freedom they sought, when, in reality, they faced strictures harsher than any heretofore known, even having to pay with their lives when seeking to throw off the yoke so naively acquired. For Humanism was but the outer facade of Masonry, within it was the ultimate concentration of idealistic energies mobilized towards the practical realization of the Judaic dream of universalism in a 'Brotherhood of Man' for the glory of the 'Master Architect' Yahweh. Rituals and symbolism, which in design and content are more purely Hebrew than were those of Catholicism are in themselves a give-away of its character. The secrecy of the order ensured both obedience to the commands issued by the holders of the highest degrees to unknowing lower ones and, accordingly, world-wide coordination of political action, which would otherwise never have been possible, serving even two opposing political parties or military armies engaged in war with each other.

Thus, very briefly, is sketched the nature of, and the rivalry existing between the two major supra-national forces that have interchangeably controlled the destiny of nations for hundreds of years. Both, as we know today, are synthetic 'western' forces, emanating from the same root. As the more 'progressive' Christian form, Protestantism, infiltrated by Masonry, was more easily bent to the ideology of Marx, who, although an atheist, is acknowledged to be the last and greatest of the prophets of Israel. He instinctively followed in the footsteps of his antecedents, and the reality of the 'Brotherhood of Man' is now being pressed forward in his name. Easily discernable in this development is the reason for the support given by Protestant Churches to Marxist ideals, as in the 'third world.' The Roman Church, much the loser after World War I, through emulation of Protestant models, sought to recapture its losses. The new Pope, however, has pulled in the reins and changed strategies, no doubt believing this to be the surer method to retain Catholic territories where he personally woos populations, warning them against the dangers of Communism, now the force in arms of the ancient rival. Thus the old feud between Judaism and the Roman Church for ultimate world domination is as active as ever, and evident to the keen observer.

THE AWAKENING

Against this background, is it any wonder that the appearance of nationalism in any form is anathema to any of the international 'Brotherhood' schemes sketched above? No matter how bitter the rivalry among them, they all pull together when the fight is against nationalism, now deepened into the greater awareness of racialism—except of course

where it can be exploited for their cause, as in Africa, or among minority groups at home, against the White Man.

Yet it will live in our lands!

It was alive and manifested itself first in the heretics of the Church. They, not those canonized by the Church, are the saints of our people! Their interpretation of God was of an inner knowing derived from the ancient inborn wisdom of their people, thus an ethno-religious affirmation of their Man-God relationship. And whatever form the machinations of the Judaic dream of universalism assumed, they could never quite extinguish this living flame born from and nourished by natural sources of wisdom inherent in the Western Soul.

An ethnic awareness began to assert itself below the surface cover of Christian or Masonic ideologies when the unification of Europe, forged by the power of the Roman Church, was shattered. Gradually it matured into 18th century nationalism, and it was on the wave of this vaguely sensed form of identity that ideas of an Aryan Christ and a 'national' Church first surfaced, since it was as yet inconceivable that there could be a religion that was neither bound to Christianity nor a structured institution. Nationalist circles believed to have 'discovered' that Jesus, having come from Galilee, where a non-Jewish population was settled, was not a Jew, but a Gentile and that it was, in fact, for this reason that the Jews had crucified him.

It was believed that simply cleansing Christ of his Biblically claimed ancestry would suffice to 'Aryanize' Christianity and nationalize the Church. But such thinking was only a first faltering step toward a folkish awakening to the terms 'God' and 'Nation' that evolved after World War I and, of course, had to be annihilated in a Second World War. If that bloody attempt has not been fully realized, the supra-national powers can at least rejoice in the fact that confusion reigns supreme. There are, according to a survey recently conducted by a popular newspaper, 69 'way out' cults, all in some form occult. Some of these have resulted in such extreme practices as exorcism and death, as in the Manson cult in California, and the Peoples' Temple in Guyana; others practice the negation of life that is the Eastern way of dealing with evil. Aiding in the confusion are films such as 'The Jesus Trial.'

It is of urgent necessity therefore that in our struggle for survival the Bible be revealed for what it is—not the 'Word of God,' but a terrible betrayal.

The attempt to do this, even in so limited a form, was a painful and extremely depressing task for the writer. Largely unacquainted with the Bible, since in earliest childhood he rejected it as making no sense, the research now required, with all the resultant insights, was a severe shock. Revealed thereby was not only the incredible audacity of the Bible forgers, but also the full scale suffering borne by our people for hundreds of years. Can one conceive of a crime more heinous than that Man's most exalted concept, that of God—conceived by our forebears in reverence only and not to be shut up within four walls—should be so debased as to be used as

a 'means to an end,' a pawn in the gamble for conquest, a thing peddled from door to door, and that those who doubted or rejected this debased "God" were threatened with death and punishment in Hell?

Yet all this was the heritage of Christianity: the most infamous form of genocide—destroying the living God within, thereby destroying men born of God, with the 'Word of God' that, in reality, was no more than propaganda for the conquest of their souls, their lands!

What was puzzling to a seven-year-old and instinctively felt to be alien in comparison to the fairy tales and sagas then already known to the child, the adult mind now recognized as the greatest hoax ever perpetrated upon men. For can any hoax even distantly approach the enormity of the one which, for two thousand years, has declared 'God' to be a Jew? No longer puzzling, but fully understood in all its meaning, the whole of the Bible, in all its interpretations, is now rejected out of a deep sense of responsibility in the search for truth and identity of our own people.

Guided by intuition, aided by knowledge, we are now groping our way back to our beginnings, seeking out not only the facts, but also the myths born of our people, in their playful image-making, weaving meaning of such concepts as Life and God, forever mystical, into Odin and Freya and Baldr, the Rebirth of Light from the Dark, the Aesir and Yggdrasil, Midgard and Werewolves—all concepts that have been gloriously called to life again in the books of Tolkien—their fanciful tales no more 'true' factually than were the ancient sagas, but wholly true in the ever-ever life of the soul of our folk, recalled from memories of the past, dark and unknown, into the light of the now and the knowing, leading us, fully awakened, into the future.