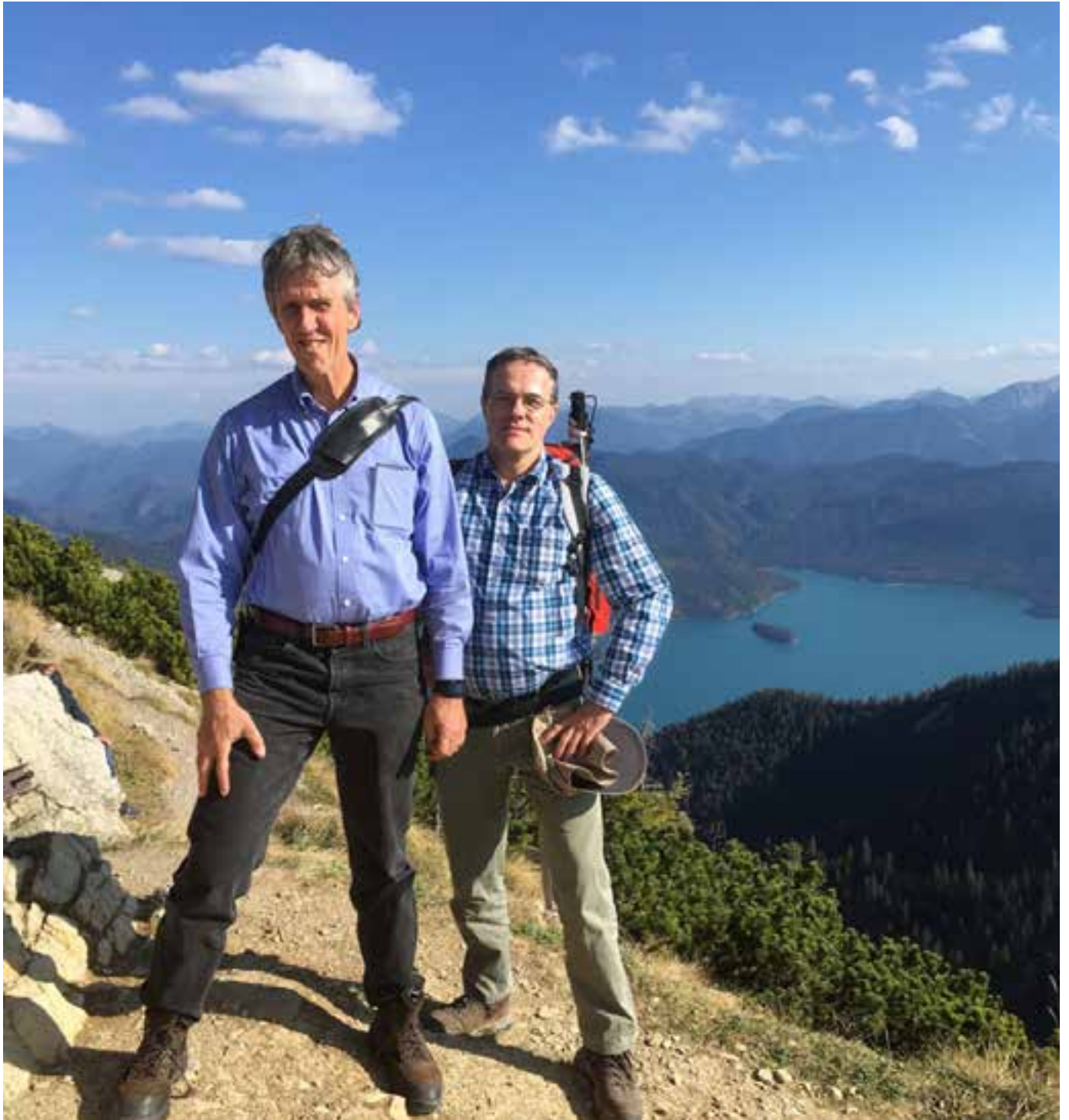


JANUARY 2019
VOL. 38, NO. 2
\$5

Culture Wars



Werner Heisenberg and Jewish Science

The Slaughter of Cities

URBAN
RENEWAL

AS ETHNIC
CLEANSING



E. Michael Jones

By now, it should be obvious that the government-sponsored initiative to renew this country's large cities which began in the 1930s and continued largely unabated in the East and Midwest through the 1960s and beyond has been a profound and devastating failure. More homes were destroyed than were ever built, once-great metropolises like Detroit lay in ruins; once-thriving neighborhoods were overwhelmed with drugs and crime; buildings that were built to last centuries fell to the wrecking ball mere decades after they were built; an entire generation of young people, both those who came to the cities and those who were driven from the cities into the suburbs, have grown up rootless, in a Hobbesian state in which man's life was "solitary, poor, nasty, brutish and short."

The traditional explanation, the one which no one believes anymore, is that all this was done to eliminate "blight." A more recent explanation, only slightly less implausible, is that it all came about because of faulty design, as if a nation of 260 million people, one which had already produced the Columbian Exhibition of 1893, couldn't come up with anything more inspiring than the average strip mall. The real story, it turns out, is different from both previous explanations. What began as the World War II intelligence community's attempt to solve America's "nationalities problem" and provide workers for the nation's war industries degenerated by the early post-war period and full-blown ethnic cleansing.

E. Michael Jones has followed the advice of Christopher Wrenn. Looking around, he saw monuments, but monuments to the folly and malice of social engineering and a government that had declared war on large segments of its cultural history.

You will see bloodshed and poisoning and have accusations of defendants, the slaughter of cities, and genocide and the heads of leaders up for auction, torched houses and cities in flames and enormous spaces of territory blazing with hostile fire. Behold the scarcely traceable foundations of the most eminent cities: anger destroyed them. Behold wastelands empty for thousands of miles: anger emptied them.—Seneca, *De Ira* 1.21-2

E. Michael Jones's *tour-de-force* indictment of urban renewal in the East and Midwest from the 1930s through the 1960s offers an entirely new interpretation of what all historians have seen as a program of abject failure. Instead of laying blame at the feet of misguided designs or good-hearted (though bad-headed) desires to rid cities of blight, Jones finds fault in the plans themselves, plans whose goals had little or nothing to do with civic improvement but all too much to do with ethnic cleansing.

Jones does not shrink from naming names, citing the letters and memos whose authors never thought their words would see the light of day. His exhaustive research provides proof positive that urban renewal was not a benign policy gone sour but an intentional program meant to prop up a dying ruling class and rid the cities of inconvenient ethnics.

"Incorporating all the details into his sweeping narrative ... Jones makes gripping drama out of urban development. Unfortunately, the epic it recounts is tragic."—Ray Olson, *ALA Booklist*

The Slaughter of Cities:
Urban Renewal as Ethnic Cleansing
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Culture Wars



**“No social progress
outside the moral order.”**

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Typesetting and Layout

Ultramontane Associates, Inc.

© Copyright Ultramontane Associates, January 2019 (Volume 38 No. 2) Culture Wars Magazine (ISSN 1080-9058) is published monthly, except for a combined July/August issue, by Ultramontane Associates, Inc. Postmaster: Send address changes to Culture Wars Magazine, Subscription Dept., 206 Marquette Ave., South Bend, IN 46617. Subscription price in U.S. is \$49 per year; \$59 per year outside U.S. Single copy price: \$5.00. We accept Visa and Mastercard.

Address all subscription requests and changes of address to Culture Wars Magazine, 206 Marquette Ave., South Bend, IN 46617; phone 574-289-9786; editorial mail and non-returnable manuscripts to Culture Wars Magazine, 206 Marquette Ave., South Bend, IN 46617. Letters to the Editor may also be sent by Fax to (574)-289-1461 or by electronic mail to jones@culturewars.com

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LETTERS

THREE QUESTIONS

I wish to comment on the three questions posed by Ravinder Bains at the end of the article in the November 2018 issue of *Culture Wars*, “Gay Democracy in India.” First, I wish to challenge (without benefit of footnotes) the troubling sentence on p. 34: “A transgression of public law that makes someone who commits it unfit to be a citizen is called a crime simply (*crimen*) but also a public crime (*crimen publicum*).”

Of course, I reserve final judgment upon consideration of the source cited in the footnotes. Without knowing what presumptions are held by the author about the meaning of “citizen,” I simply assert that there appears to be no logical necessity that immoral acts make the bad actor unfit for secular citizenship. Taking my understanding of a crime in the strict Latin sense of treason, then, yes, a traitor has renounced his citizenship and presents a clear and present danger to the commonweal, and might be rightly declared “unfit.” If the member of a religious organization became a public blasphemer, then clearly he can logically be declared “unfit” for partaking in the life of the religion and barred from the rituals. Presuming civil death (legal term for “unfitness”) on any other act which does not rise to the magnitude of treason and blasphemy seems to be a zealous overreach of power, at best. At worst, it is a hallmark of arbitrary and capricious tyranny of the majority empowered to be the final arbiter of who deserves civil death (as opposed to adhering to the authority of the deal and what has been passed on to us by them through tradition).

I’m certain the author intends no logical inconsistency by virtue of the rest of the article’s coherence.

The other suggestion is to continue the line of inquiry by taking into account that India was not forced to internalize “Christian” law but Protestant law, which is substantially skewed by the blasphemous errors of its political doctrines. I wish to address the question posed by reference to a recent book by Obianuju Elocha, titled *Target Africa: Ideological Neocolonialism in the 21st Century*. The first question about legalization of pornography is answered by Ms. Ekeocha in her chapter entitled “The Hypersexualization of Youth.” Therein she states, “It is a soft version of totalitarianism invoked by ... sexual liberationists who want to force millions of Africans to let go of their morals.... new laws and policies with respect to sexual behavior originate with western leaders who want to circumvent African parents in order to indoctrinate their children.” The only problem with the statement is the vague, overbroad term “Western.” If she means Judaized Protestants and Catholics of the blasphemous kind, I agree. If she includes Catholic policy, it is impossible to agree. It is quite possible that neocolonial forces at work in Africa are also at work in India.

The second question should be rephrased to accommodate the shocking fact that Hellenic Platonism found pederasty virtuous. Given the Protestant acceptance of homosexual clergy, the unstated premise that the majority of moral philosophers don’t approach the issue from a “rights” orientation makes it clear that scholars should be asking less “why,” and more

how, who, when, and where the “rights” of sexual misconduct advocates begin. I believe M. Ghandi once said that the world would be a better place if men worried less about rights and focused on fulfilling their duties. Ms. Ekeocha answers the question in her chapter 5, “The Normalization of Homosexuality.” She says on p. 121, “the 2015 ruling of the United States Supreme Court that established a civil right to homosexual marriage “reflected the tectonic shift in the understanding of marriage.”

One of the valid concerns of the “gay rights” movement addressed by Ms. Ekeocha is the sad fact of collective murder on gay targets. She realizes and supplies statistics of the occurrence of mob lynching practices targeting not only sodomites but petty thieves, which is a breakdown in the rule of law called vigilantism. America has a similar sordid history, as probably every human society does. But the formal logic is fundamentally flawed when the right to be a sodomite flows from the duty of society to maintain a just order that excludes collective murder by mobs. All rights flow from duties, but it is impossible to validate illicit acts by the incidence of other illicit acts. This logic is perverse because by rights all victims of non-judicial mob murder then have, by “right”, a justification to normalize the bad acts that aroused the lynch mob: petty thieves, bad drivers, and other annoying miscreants could then absurdly assert the “right” to do evil.

Thirdly, the question of “why are the Indian intelligentsia so prone to pronouncements from their western counterparts” is answered by Ms. Ekeocha in her chapter 7

"Aid Addiction." Whether India suffers from the same situation is a question this letter writer cannot answer, but there seems to be a likelihood that "aid" with conditionalities is at the core of "ideological colonialism" in India as much as in Africa. Ms. Ekeocha locates the culprits of the African disinformation campaign in the population control agenda paid for by the Bill and Melinda Gates Foundation. Ravinder Bains identifies the Naz Foundation, the World Bank, and the Levi Strauss Foundation. The issue of "aid addiction" might well be considered an answer to his third question.

John Quintero
Carson City, Nevada

FORMER LAPSED CATHOLIC

I imagine you get quite a few of these kinds of emails, prompting a sadly bemused, "Ruth—where's my 'former lapsed Catholic who now wants to change things in the church' response letter on the hard drive?"

I just wanted to let you know I'm in it for the long haul and understand that being Catholic isn't about one very smart Ph.D that appeals to you or one Pope who perhaps doesn't so much. There's a name for folks who want to be saved by one charismatic human preacher today and follow another guy the next: Protestants. For a Catholic Church to be that, i.e., "universal" I understand there has to be unity and patience within it. It isn't going to be, "Next stop, sed-evacantism!" for me.

Your writing and speaking is so powerful because it is at core an embrace of what was—until that

internalization of those commands of her oppressors—coherent Catholic teaching.

That said, listening to one of your interviews recently, I learned that the Church turned down another, even better idea of yours years ago—offering empty church property in a former Catholic neighborhood in Cincinnati to young Catholic families in order to revitalize the area, help them build wealth free of usury, and pioneer a Catholic redevelopment or gentrification methodology that could create new versions of Catholic neighborhoods like those "cleansed" by social engineers after WWII. That you got nowhere

with the local church leadership was pretty frustrating to hear. Ah well...

I'll close by writing what I felt funny putting in my first note and probably what I actually wanted to communicate—but didn't—because I'm still getting comfortable with saying it to anyone again:

I'm praying for you Dr. Jones.

For your physical health—because selfishly I hope you are healthy enough to continue speaking and writing for many years to come. There is no one like you. What a shame our post—Land O'Lakes Statement Catholic schools—supposedly liberated from Rome to be champions of

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“academic freedom”—never embraced you if for no other reason than to offer their students a bracing alternative to the endless array of “Degenerate Moderns” marching ever leftward that populate their faculties now.

And I’m praying for your emotional/spiritual health—I can’t imagine how frustrating the last 10 years have had to be for you. And whether at some point or another while trapped in the “Post- The Jewish Revolutionary Spirit-Dynamic Silence” you’ve been banished to, you might have thought, “Wow, maybe I should have titled it, “The Anti-Logosian Revolutionary Spirit.”

Probably not. You saw the truth—and unlike that adulterous President of St. Mary’s who fired you all those years ago, you knew it wasn’t bullshit.

But still, you had to know the price you would pay for crossing that Rubicon. That you would be gravely misunderstood and disgustingly misrepresented for crossing it.

I’ve been down that kind of path on a smaller, completely different matter, feeling like the truth gives you no choice. The best practical support I can offer I suppose is the small patronage I can afford: my subscription, purchasing your books. But it all still feels a bit like bringing cookies to John The Baptist locked down in Herod’s dungeon.

So I’ll pray that you somehow keep the calm, and the humor and intellectual force that has marked your best lectures I’ve seen, and all of your written work. And that no matter how petty and relentless and infuriating your enemies and feckless and disappointing and

weak your allies, you will persevere—not grimly like one of those 5th Century Roman Generals in Gibbon’s *Decline and Fall* running around the doomed Western Empire fighting this tribe or that to exhaustion— but like the Catholic saints and scholars afterward—who carried out their work with joy because discerning the logos, living it and helping others to discern it when the world was in chaos and darkness was the greatest gift anyone could offer to God.

Thomas M. Abbott
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THE ONLY WHITE PERSON

Thank you for doing that “Happy Homelands” interview; it was very interesting because it is so rare to see/hear a “white person” rationally and clinically push back against the racists, and be effective.

In all my years of study and observation of counter-racism science, you are the only “white” person I have ever observed make an effective argument *against* racism that leaves the racists questioning their own agenda, and raising doubt in their minds.

That’s what you did. And as a black person, I found it interesting to witness the event.

Regarding “logos”; long before I heard you I knew I could *not* use race as an explicator of behavior, because it is such a low resolution descriptor of the idea of a *person*.

To me (and I think the Catholic Church did a good job with the concept) a *person* is a rational being, not a f***ing robot, and/or cockroach. So, take a bow sir; You made the strongest case against racism of *any* “white” person I have ever seen; and the push back

against it by the racists was pretty weak (which is rare because usually they swarm all over you...)

Secondly, your definition of “Jew” was spot on! So many times, in my counter-racism discussion, everything is going along perfectly, and then someone mentions *Jews*, and the entire discussion is derailed because no one has an accurate *definition* of what a Jew is? Your definition is the one that accurately and clinically gets the job done.

How do I know? Because I’ve experimented with it. And, yes, you are correct Mike; the other definitions allow the Jew to become “invisible”; which always results in the non-Jews attacking and fighting each other.

Dr. Jones, sometimes you come across as frustrated that people don’t get what you are saying?

But don’t worry man, people *are* getting it. I know because I’m one of them; and if I can get it...?

You get the picture?

PS: Please do more music. I’m not surprised you have musical talent.

PPS: You should do a review of your Happy Home lands interview with a selected group of black people?

Joe Strum
jmurts@gmail.com

THE BEATS ESCHEW LOGOS

You might have already come across this but I thought it might be an interesting avenue of research. The Beats, being highly inspired by the poet Rimbaud, were keen on the idea that one day, society, to progress and become a utopia, would have to abandon logos in favor of thinking in terms of

images, especially William S Burroughs and his quasi-mentor Bryon Gysin. Arthur Rimbaud had an idea of turning vowels into color and blurring the lines between image and speech. While I don't think there was anything original about Burrough's "cut-up" technique of scattering words to create new, lurid, and nonsensical anti-logos phrases that hadn't already been done in modernism by dadaists, it shows the origins of his desire to eschew logos. Just as there was Duchampian anti-art, Burroughs was trying to create anti-writing.

One of Burrough's favorite contemporary novels was *The Mind Parasites* by Colin Wilson. It's a science fiction book about an alien species that is taking over mankind via logos. Instead of logos being the language of God, it's the language of a dangerous alien bent on enslaving mankind. It is akin to HP Lovecraft's works of horror fiction, in which all of the "Gods" are evil deities that drive the people that see them to insanity.

Now, there's been a Brown University preliminary study suggesting that transgenderism and gender dysphoria are abruptly and suddenly contracted socially, and the result is that the person who takes on an LGBT identity becomes fearful and paranoid of society at large, coinciding with a high suicide rate. This is the effect of discarding logos, i.e., when one has a sexual orgasm of one gender but assumes the identity of another. It is essentially a victim mentality that drives the revolutionary spirit, because the paranoia drives these people, whether its Jews, LGBT, or Dr. Christine Ford, to oust the status quo. And the victim mentality is also a self-fulfilling prophecy,

as the Jew continues to be expelled from every society they enter and eventually subvert.

When one's mind is taken over by anti-logos, or the world of images, inside Plato's cave, then it is logos itself which seems authoritarian, and people identify with the "Lovecraftian" gods of horror, or Satan. As you mention with Gravity/Interta or Love/Strife, it is easy to see how history is the struggle between God's "gravity", the constant never-changing truths, outside of the cave, and the Devil's revolutionary spirit, which attempts to flash always-changing illusions and images to trick us. Figurative painting, up until the impressionists, was able to capture logos in painting, i.e., the triumph of good over evil, but once again with modernism returns back to the beastly world of the shadows (Jackson Pollock even paints with his spine horizontal like a beast, creating chaotic anti-figurative images)

This anti-logos is revealing itself technologically through the internet and television, which is dominated by fast flashing images that hypnotize and entrance people. So, it seems that the Burrough's idea of a post-logos utopian society has already been achieved, the means of which were hammered out philosophically by Michel Foucault. I see almost no end in sight, until it gets to the point where people have direct neural interfaces that flash images into their brain.

Quote by Burroughs: The 'Other Half' is the word. The 'Other Half' is an organism. Word is an organism. The presence of the 'Other Half' is a separate organism attached to your nervous system on an air line of words can now

be demonstrated experimentally. One of the most common 'hallucinations' of subject during sense withdrawal is the feeling of another body sprawled through the subject's body at an angle...yes quite an angle. The 'Other Half' worked quite some years on a symbiotic basis. From symbiosis to parasitism is a short step. The word is now a virus. The flu virus may have once been a healthy lung cell. It is now a parasitic organism that invades and damages the central nervous system. Modern man has lost the option of silence. Try halting sub-vocal speech. Try to achieve even ten seconds of inner silence. You will encounter a resisting organism that forces you to talk. That organism is the word.

Name
Withheld

REPORT FROM THE MAGIC KINGDOM

I have been following your discussions with Peter Helland (such as your post-mortem on the Kavanaugh hearings); as usual, the Jones surgical strike cuts the specimen into its constituent parts, turns over the rocks and exposes the vermin crawling underneath. I thought I would give your leg a shake.

I was thinking of what you said about Donald Trump being a kind of Divinely-directed instrument to bring the great empire crashing down: one can only hope that not too many of the innocent are crushed when the pillars fall.

If you get a chance, there is a great book called "Silk Roads" by a man called Peter Frankopan. He frames the history of the world around Central Asia, which

of course includes Iran and Iraq (though more at the periphery). He brings his history up to the 1990s and gives a very interesting account of US involvement in the region, and some of the less well-known reasons that US administrations did what they did. Not all evil men, by any means, but misguided almost to a man. The way that they tried to play Saddam Hussein, the Shah, and his successors makes riveting reading – as Talleyrand would have described it “It was worse than a crime; it was a mistake”.

Your exposition of the Kavanaugh hearings was fascinating and I was struck by how simple it was. I followed up Israel Shamir, whom you mentioned – he is an interesting writer. Curiously enough, I was at a party a couple of weeks ago and met a retired Navy Seal Admiral who lives here now, representing a defense firm. His wife worked for Kavanaugh's father, who was a lobbyist for the fragrance industry in Washington. You cannot get much more deep state than Kavanaugh, I would suggest: now had he been a lady, I wonder if they would have gone the Feinstein route, and belaboured dogma, or whether they would have tried to nail her for bad behaviour in her past. Kavanaugh's main accuser has some fairly close CIA links, according to sources on the Internet, so it was deep state accusing deep state. Your framing of the situation as the more or less eternal struggle between Logos and anti-Logos would probably not have occurred to Kavanaugh, who I suspect is innocent in such matters, being a rather pampered deep state baby. This is a pity, because the good guys cannot afford to be naïve any longer.

Whether the Democrat onslaught against Kavanaugh was the beginning of a triumphant progress eating its way through the nation or the last flailing of a lost cause, I don't know; is it possible that Trump has shaken up the system, at least to the point that people are less frightened of speaking out than they were? It is a pity that Trump has caved in so completely to AIPAC and the lobbyists, rather than acting out his America First ideals. You mentioned the possibility that he has adopted a more or less neo-conservative foreign policy posture as a way of protecting himself while he implements (or tries to) a nationalist domestic policy. Many people are disappointed that he has not done more of what he said that he wanted to, but I say give him a chance, because he faces a wall of obstruction.

Back to things in this part of the world – the *Unz Review* hosts articles about the Gulf quite often, and most of them are fairly clear headed. But what is astounding is the double standard following the Kashoggi murder. China kills journalists about once a week and is a favorite ally (nobody calls for boycotts); Russia poisons journalists; Iran kills dissidents; even America kills rogue civil servants and the occasional citizen: yet there is no outcry until a ham handed KSA prince does it. One point should be noted: JK was not some kind of harmless journalist fighting for the truth. He was a member of a dangerous organization, he was part of B Hussein Obama's entourage of tame Muslims (sitting in the front row for the Cairo apology speech) and one of that brigade of professional grippers who hangs around Washington whispering in the ears

of lobbyists and State Department officials. His take on democracy in the Middle East was either laughably naïve or dangerously disingenuous. I am not saying that he deserved to die, but we should not be taken in.

Having lived in the magic kingdom and travelled there on business many times in the past, I have a certain fondness for the place so tend to be defensive about it. Canada it is not, but neither is it North Korea nor Castro's Cuba. It is an agglomeration of tribes and their traditional lands held together by the ancient tribal customs of marriage, hand-outs, threats, and coercion where necessary, trying to exist in a world of ruthless, cynical superpowers who all want their hands on the oil revenues. Led by rather primitive people, steeped to the gills in self-indulgence and a sense of being bullet proof, they are alternatively flattered and harangued by world statesmen, many of whom are no better in moral terms, and some of whom are a good deal worse, because they should know better. They are beloved of the Pentagon because of their propensity for buying arms that they can't use and hated by the State Department because of their intransigence. You have remarked on several occasions that the Iranians under Khomeini refused to accept the Wilhelm Reich-inspired order of sex and usury (what might be called the American way by cynics); the Saudis continue to refuse to accept all kinds of “modern” notions (e.g., the separation of church and state) and I would argue that they are right in holding such principles. They may have the wrong religion, but in some

ways they have the right ideas. That they whack dissidents in Istanbul is unfortunate but should not be surprising. How people can accuse them of “barbarity” while calling for a restoration of relations with Cuba, for example, is quite mindboggling in its hypocrisy.

Watch for the ascendancy of our semitic brethren, via an alliance with Gulf states. A defense firm here was more or less closed down because it was relying too much on technology from that country – a government owned company, no less – and the business became a scandal. Unfortunately, there is no reliable military technology produced in Arab countries. If KSA and our semitic brethren should ever form an alliance, it will make the Hitler-Stalin pact look like the boy scouts, and probably finish the Middle East for good, but they are logical partners, having the same enemies and similar interests, in many ways.

It is my belief that MBS wants to assume the mantle of Gamal Abdul Nasser and be remembered for brokering a peace deal with the Palestinians, thereby opening up the opportunity to trade with the others. I strongly suspect that this was the private, verbal exchange when Trump went to Riyadh in 2017 to back the kingdom in return for cheap oil and a helping hand with the peace process. I don't know who made the first pass, but either way, I think that is how it ended. Not only cheap oil, but markets for weapons systems galore as well as backing for the petro-dollar. In 2007 or 2008, I think it was Hank Paulson who made a tour through this part of the world asking the local rulers to maintain their cur-

rency pegs to the dollar, such was the risk of a dollar crash if they removed the peg. There was never any real chance of that happening, or nowadays of them selling oil in roubles, rupees, or yuan, but it seems the feeling in Washington was that they might. Figure the number of barrels traded daily, all in USD, and you have a sense of the magnitude of the situation and the potential damage that could be done to the treasury market and US pre-eminence in financial terms.

So there is much to observe, almost all of it depressingly familiar – empire building, suborning of states, murders, alliances of convenience and war. “The Silk Roads” emphasises the importance of central Asia to world history (rather like Mackinder did) and goes a long way towards explaining the current state of affairs. I was at a conference earlier this week where the keynote speech was given by the CEO of BP, who proudly reported that BP had been in Abu Dhabi for 80 years. What he did not say was that the original deal struck before our people here knew any better was a classic rip-off, found out by the auditors of our local oil company. So history does not change that much from age to age – BP in its earlier incarnation as Anglo-Iranian was doing much the same thing during the reign of Shah Abbas.

Hope you are in good health out there in Indiana, and enjoying the fall season, with the leaves turning. It is probably getting too cold for rowing, but here's hoping that you get the chance before winter sets in.

Peter S. Barlow
Abu Dhabi, UAE

POMPEO'S INDIGNATION

Thanks for your report. It was insightful as always. I don't think that Erdogan has ever reconciled himself to Saudi Arabian independence from the Ottoman Empire, which may explain his role in orchestrating Khashoggi's death as a prelude to the downfall of MBS, who may be getting too big for his burnoose. MBS was not the CIA man in Riyadh and Pompeo's indignation at what the Turks revealed may indicate his desire to get rid of him. In the meantime, the Khashoggi incident seems to have thrown a monkey wrench in the gears of the war machine. Pompeo has now openly admitted that the purpose of the sanctions is to starve Iran into submission, and that is another word for genocide, perpetrated by the same institution, the Treasury Department, which under Henry Morgenthau tried to starve Germany to death. I mentioned Morgenthau in my recent speech in Bavaria, and the Germans thanked me for mentioning the unmentionable after my talk.

E. Michael Jones
South Bend, Indiana

TURKISH NOSTALGIA

The Turkish nostalgia for the old Ottoman Empire is a story waiting to be told. There was a fascinating movement during the '20s and '30s devoted to Turania, or pan-Turkism, in an attempt to link Central Asia with Turkey. That the young Turks were many of them crypto-Jews from Salonika (Emin Pasha and Demer, if not Ataturk) and you have the makings of a great conspiracy theory. The Turks and

everyone else despise the Saudis; this is understandable but unfortunate. The Turks of course are facing demographic death (see Spengler on this) around the middle of this century, as of course are the Iranians. For some good background on this, read Weiss's "The Orientalist." It is a fascinating tour of Judaeo-Central Asian life in early 20th century Azerbaijan and Europe and it seems that there was a movement to unite Jews, Central Asians, and Arabs in a kind of pan-Asian union, in opposition to the west. It was inspired by Italian Fascism and sadly ended with WW2, after which it was not really possible. It could be seen as a logical outgrowth of Zionism, extending into ancient Kazarria and the Caucasus where Jews had lived since the time of the Babylonian exile. They had the idea that because they were all monotheists, and shared a sort of common heritage, they could all get along.

Right.

The US posture towards Iran is disturbing because it bespeaks a pettiness that I hoped they would not descend to. The entire relationship since 1978 is far more complex than is usually reported and mixed up with Russian movement in the middle east, Pakistani-Indian relations and other matters. I doubt very much that they will maintain the sanctions in force for long. I suspect that this is Trump's opening ploy – but I could be wrong. You referred to this in an online discussion recently.

Now Morgenthau is a really interesting subject; he wanted to turn Germany into a primitive agrarian economy. Luckily, or so far as I know, Truman moved him out of his position. I am not sure whether

the book can yet be written on the corruption in the Roosevelt administrations throughout the '30s and '40s, what with Harry Dexter Weiss, Morgenthau, Wallace, and Alger Hiss. I am not sure what your opinion of Whittaker Chambers is, but he seemed courageous in his denunciation of Hiss – and yet people still maintain that Hiss was innocent. M Stanton Evans wrote a good book about that subject, as he did about Joe McCarthy, a sadly flawed man, smeared by history. The troubling thing is that Morgenthau could have gotten away with it, had Roosevelt survived; my mother says that by the end of the war everyone was so fed up that they had little concern about what happened to the Germans. I used to work for a Sudeten German, back in the '80s, and he told me that he and his family were more or less starving when they arrived in Germany from somewhere in Czechoslovakia in about 1949. That was ethnic cleansing as barbaric as anything that Milosevic did. As of course was the massacre of the Russian prisoners of war who were forced to return to Russia and a lifetime of residence in the Gulag.

What I can't see about the Iranian situation is where the US wants to end up. Regime change is highly unlikely; it would result in anarchy or a coup by the Revolutionary Guard. One must admit that the "deal" was put together by John Kerry and was a combination of bribery (money secretly air lifted under Obama) and obfuscation. It was never ratified by congress or the senate, so far as I know, so it was not really a deal at all, at least not enforceable. You may or may not know that in this part of the world,

"deals" and treaties are not considered binding, but are considered a tactic of warfare (Yasser Arafat said as much in Arabic to his followers after one of his meetings with Barak or Sharon). Granted, there is a fear of a nuclear-armed Iran and I don't think it is altogether unfounded (I am not referring to the shrieks of terror coming out of Tel Aviv). Iran stole three islands from the UAE back in the '60s and '70s, and Bahrain was represented in the Iranian parliament until 1966, when the British persuaded the Shah to stop the practice. They are feared on account of their large-sized population, strength, and historical position as the invader of Mesopotamia, Syria, and Egypt. So the conflict in the local context goes back a long way. It was partly alleviated by the alliance of convenience during the '70s over the oil price (Zaki Yamani, our man, and the Shah); in that matter, they were all quite correct. They had been ripped off for years.

But as far as the US is concerned, is it simply a matter of pleasing Tel Aviv their Gulf allies, or is there another agenda? Will anarchy in south western Asia solve any problems? It will spill over into Afghanistan, Pakistan, and Iraq; the other obstacle to effecting regime change through sanctions is that it has never historically worked. Starving people do not rebel, because they do not have the energy or the food to do so.

On that note, it is doubtful that the sanctions will really affect life on the street. First, Iran is not Iraq in the 90s. It is much better positioned to live on its own, whereas Iraq was a typical oil state and depended on imports of just about everything. Iran can import from

China and of course there is a flourishing black market trade with its neighbours, particularly Dubai and Oman, so there will be no shortage of supplies into the country. Third, it has plenty of land and farms, and a reasonable water supply. It can use its own gas to power its utilities, and Russia will lend hard currency, just as it did with Cuba. In fact, it more or less throws Iran straight into Russia's lap. Then there is China. So what does anybody think sanctions will do? I have no brief for our neighbour to the east, but sanctions are just impractical. Cuba has survived them, as has North Korea, and so did South Africa.

It is unfortunate, but Iran's leaders and spokespersons are not the most amenable of people and their appearance, general tone and tendency to speak in religious terms is incomprehensible to the average westerner today. You and I can understand them and even appreciate their motives and positions, but most people cannot. They have had this public relations problem since the late '70s and of course care little about it. But it does make their attempts to join the international community, if such is their objective, that much more difficult. They are so very obviously "other." I am not writing this as a criticism, but just to make an observation. Hence, they have little political capital outside their country with which to barter support. Or so it seems. As you have written, Iran's problem is that there will not be any Iranians. It will not have enough young men to fight a war by about 2050, and will turn into Japan after that, without the money. Assuming the demand for oil and distilled

products drops during the second half of the century, they will have little with which to buy hard currency and thus will not be able to import much; the Venezuelan scenario is likely, I think, in that case. With the sanctions it could happen sooner.

Peter S. Barlow
Abu Dhabi, UAE

SAY ONE THING, DO ANOTHER

I am writing this to draw your attention to the situation in Poland. These are the words of a concerned citizen rather than an analyst or political activist. A citizen that had been asleep and ignorant for over forty years, whose awakening coincided with the change of the political scene in Poland in 2015. The scene was going to be taken over by a party for which Poland mattered the most. The party, Law and Justice, was portrayed as national, conservative, and Christian. After eight years of the Civic Platform rule, it was like a breath of fresh air. So it seemed.

This is not really about me nor about the oldest trick in the book of politics: say one thing, do another. This is about the trap of false dialectics, deliberate negligence, and dangerous contradictions. There is no doubt in my mind that the trap has been set to take over Poland by hijacking our identity, which is already crumbling under the neo-Marxist boot of 'European' tolerance and liberty that has been creating nothing but mediocre culture, sedation, and false morality.

Firstly, the president of Poland, Andrzej Duda, announced in his first public address that he came from a country of two nations,

Polish and Jewish, that have lived shoulder to shoulder for the last thousand years, creating mutual history and heritage. He calls my country Polin. It stands in absolute contradiction with historical facts but corresponds to the Jewish narrative that constantly sees Poles as evil anti-Semites. Jedwabne and the Jewish refusal to resolve the case of that murder once and for all is the shining example of that viewpoint. Furthermore, Andrzej Duda devoted barely 20 minutes to Polish diaspora in the USA but a full hour to Jewish organizations while on his tour of New York. He then knelt down in prayer in front of the plaque commemorating the events of March '68, publicly falsifying those events by saying that the Jews were not only expelled from Poland then, but also killed.

Secondly, the Polish Ministry of Culture supports anti-Polish activities by giving big grants to such people as Michal Bilewicz and Barbara Engelking. The result? A research project costing two million zloty (250 thousand dollars) into hate speech by someone who strongly believes that hate speech is nothing but a natural phenomenon of Polish anti-Semitism in the first case, and a book in two volumes about Polish peasants murdering the Jews in the latter. To make things worse, professor Bilewicz operates from Polin, the Museum of the History of Polish Jews, funded entirely from Polish tax-payers' money. What was the reaction of the Polish government? Another 100 million zloty for the renovation and restoration of the Jewish cemetery in Warsaw while neglecting Polish cemeteries in the East, not to mention millions given to produce anti-Church and

anti-Polish movies. As if to alleviate the pain of spending, the Ministry spent 25 million on a French yacht to promote Polish culture. On open waters, I guess. Listening to some Polish politicians, one can't help but think that Poland would not have survived in such a pristine condition if it wasn't for the Polish Jews.

Thirdly, Jonny Daniels. Everybody knows him, but nobody knows who he really is. According to some scarce data available, he comes from Great Britain. Officially, he is the Founder and Executive Director of the foundation called From the Depths which "bridges the past to the future." When he came to Poland in 2016, a year after Law and Justice surprisingly won the election, he was introduced as an adviser to the Israeli government and some politicians in the UK. In one of his interviews, he bragged about being a great friend to President Donald Trump. He takes selfies with the Polish prime minister and many prominent politicians in the government, visits the president, talks to Jaroslaw Kaczynski, the head of Law and Justice. He is the greatest friend of Poland you can imagine and yet he says that even if 40 million Poles signed a petition to resume the exhumation work in Jedwabne, it wouldn't change a thing. He emerged suddenly out of nowhere, with the heavy smell of a Mossad agent at that, but that didn't stop him from gaining prominence in the highest political circles in Warsaw in record time. I can't imagine a similar case of a Pole in Jerusalem, can you?

To make things even worse and illogical, all this happens in the

midst of Jewish hysteria after Poland introduced her "controversial Holocaust Law," the "Polish Concentration Camps" campaign, and Just Act 447, passed by the US Congress and signed by Donald Trump, theoretically our greatest ally. The act will force the US to demand "the return to the rightful owner of wrongfully seized or transferred property, including religious or communal property, or the provision of comparable substitute property or the payment of equitable compensation to the rightful owner," and the owner is, of course, the Jewish organizations that now want 300 billion dollars from Poland. Needless to say, the controversial Holocaust law was quickly reversed, 'Polish Concentration Camps' campaign explained, and the passing of Just Act 447 totally ignored. And that was just the tip of the iceberg.

Jakub L.

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BRAINWASHED FOOL

First, a heartfelt thank you for all your work and what it has meant to me. I'm a *Culture Wars* subscriber and have purchased *The Jewish Revolutionary Spirit*, *Barren Metal*, *Degenerate Moderns* and a bunch of your ebooks on architecture, *Pope Francis in context*, *Scorsese*, *Cardinal Krol*, etc. I hope to get to *Slaughter of Cities* and *Libido Dominandi* shortly. I understand the theses behind both of those works but still I greatly enjoy your writing—and hey, at this point, buying your books is sort of like putting an envelope in the collection plate for me—I know the message, but am paying to support the messenger.

I won't waste your time with my personal story, save to say that you brought a crucial point from Aquinas home to me—"the Jews needed signs (miracles) and the Greeks wisdom" in order to believe. This concept, and how it illustrates in one aspect your thesis regarding logos was absolutely central to me finding my way truly back into the Catholic faith after 35 years apart from it. (Consider me a tiny success story in your call for Catholic Unity...) I was the typical brainwashed fool who saw reason and faith as diametrically opposed and conformed the truth to my desires.

Well a year ago, I committed to going to mass every week, starting by trying to make it for all of Advent, and went to confession for the first time in nearly 40 years—cathartic to say the least—but never would have gotten there without your writings and lectures. Now I'm in a group that prays the rosary on First Fridays. Being a Catholic again—rather than a "cultural Catholic" feels pretty great.

Instead of an "unconscious" that I need to satisfy rather than repress, or an id to keep in balance with my superego, I've got a sinful nature that I understand requires me to examine my conscience regularly to restrain so I don't do evil. And bonus: I don't have to justify my past sinful behavior anymore with political views that on some level I always knew were self-serving garbage. Because I've been forgiven through a sacramental experience and now have a chance to be a better person afterward. Rather than trying to pick and choose from a "menu," I'm trying to understand from a less prideful perspective the church's teachings and how they fit together to help peo-

ple live lives that put their reason instead of their appetite in charge.

But now that I'm back in the church, I'm pretty disappointed in one thing: the state of our Catholic clergy—we have an excellent Pastor in my parish but overall the priesthood seems lousy with homosexuals, and with them their anti-logos poison, especially here in the U.S.

I honestly don't see how in such a hyper-sexualized culture, a healthy, heterosexual clergy capable of living holy, celibate lives in service to the laity can be restored. As recently as seventy years ago when heterosexual men had to marry for the most part to have sex, and had to deal with the responsibility of children that followed, you could make a case for the idea that being a heterosexual man choosing a reflective, celibate life had some appeal vs the stressful life of a father/provider. Now? In a world in which a man can get sex basically for "free" it seems that there is very little hope that you can convince sane, healthy young heterosexual men to enter the priesthood and with it, a celibate life in this appetite above all culture.

Celibate priests, as I understand Catholic history, were needed (practically) to ensure that church property stayed in the church and didn't somehow get transferred from a parish priest to his heirs. (Forgive my limited understanding—blame my very thin 1970's Catholic education which was a lot of workbooks with pastel illustrations talking about love and kindness and not much doctrine, taught by nuns who first dumped their habits and then their vows.) Doctrinally, the concept as I understand it, is that the celibate priest is focused on God, on

prayerful reflection and on those laity in his pastoral care, and that he cannot perform this mission fully when he is also a husband and father. One must choose a vow to take—but both cannot be lived fully and thus cannot be combined.

Do you really believe this is true? I joke with friends who enjoy your lectures too that if you were Pope, Catholicism would be on the attack in the *Culture Wars*, not crippled with doubt and in such profound retreat on all sides. But seriously, the homilies that someone like you could offer the faithful would be incredible. I've watched Fulton Sheen on YouTube—that is about the closest person I can find who expresses Catholic truth so clearly and with such confidence to so many different audiences.

Perhaps married men like you who have such strong, clearly reasoned faith, who with conviction could explain why the moral order is like the perfect circle—something that isn't materially in nature but exists nonetheless even if everyone forgot geometry and thus how to plot it—it would still exist—and it would wait to be discovered embedded in the universe by our creator—could perhaps, especially after their own children were grown, make amazing priests.

A wave of confident in faith, forceful, heterosexual men from the ranks of older married Catholics could overwhelm the homosexual mafia in the priesthood and lessen the need for the growing number of women eucharistic ministers who clearly seem to be the U.S. church's answer to the decline in priests. (I am not a misogynist, I just think that men need to lead in an organized religion—religious sects lead by women essentially de-

volve into social work agencies run by lefty lesbians that end up on some government funding list and lose any spiritual force. And organized religion gives men a place to direct their competitive natures for social good.)

So, if you are not too busy bringing logos to the Shia or explaining why logos can save ethnos for the monkey people in India to Mexicans, I'd welcome your views on this topic. I don't want to turn Catholicism into Lutheranism—there are probably not many pretty nuns for a non-celibate priest to steal now anyway—but could some form of married older priest work in the Catholic Church? Hey, I will pray for celibate vocations, if you really think that's the only choice, but I worry it will all be too little too late.

If you don't have time for an answer, no big deal—you've paid a pretty high price to help prideful dopes like me who thought they were existential heroes alone in a random universe.

Name Withheld

JEWISH CONVERT

Hey Dr. Jones, thank you for accepting my friend request. I am a Jewish convert to Orthodox Christianity who recently watched and enjoyed your talk on the Jewish Revolutionary Spirit (as well as on The Public Space). I wanted to say that I agree not just with your overall view of the situation, but also more specifically with a nuance that escapes many—that those who have rejected Christ cannot help what they are doing. I have spent my life around Jews, both before and after my conversion, and the behavior you describe is,

in my opinion and experience, completely instinctual and subconscious. There is no other way to explain the phenomenon of trying to reason with non-converted Jews on these topics, or point out ways in which the cessation of certain behaviors would lessen (or eliminate) “anti-Semitism,” only to have them fitfully reject the entire conversation and go right back to doing the exact same things. It is very frustrating and I have never once succeeded in trying to enlighten another Jew on this topic, because I very honestly believe that only the acceptance of Christ, and subsequent reception of the Holy Spirit, can undo the curse(s) enough to remove those blinders. So I am not sure if there are other Jews that know about and appreciate your work, but I wanted to reach out and say that I do regardless. I am also curious, since I am not involved in the Roman Catholic world but am very concerned by potential for subversion against the Orthodox Church, whether you have done any research into Orthodoxy and its interactions with Judaism over time. The same Revolutionary Spirit that you have seen at work in the RCC is also beginning to attack Orthodoxy, and we have already had one Masonic patriarch in Constantinople (Meletius IV). I consider Masonry to be a branch of Judaism, basically Kabbalah for the gentiles, and that is why I bring up the connection there. But beyond that, I am not aware of any specifically Jewish influence in the Orthodox world, hence my question. Thank you for your time, and God keep and protect you.

Michael Witcoff
facebook

THE JQ

Thank you for your perspicacity on the JQ

Charles Krafft
Seattle, Washington

SIMILAR IMPACTS

I'll trouble you no more with questions about Michael Hoffman. You've obviously had some difficulties there which I cannot ameliorate and have no desire to aggravate. I feel moved to tell you though, that Michael H. and you have had similar impacts on my life. I am 54 now and first became aware of his work in the mid-1980s. From 1985 until 1992 or so, I was a member of various White Nationalist groups and immersed in the quicksand of the Skinhead culture. Sorry to say that I never heard of you back then.

My people, second and third generation immigrant stock from Silesia and Bosnia-Herzegovina (Dad's side) and Ulster and Scotland on mom's, were driven out of Newark, New Jersey and environs in the process you described (and explained) so brilliantly in *The Slaughter of Cities*. My mother's once very Catholic family were classic casualties of the Vatican II era and general secularizing trend. We had no religious upbringing to speak of other than the great-grandparents being quietly pious, and my Dad's parents (His father was a stern old German who became a Presbyterian in the 1930s because it was the most American too him). Grandma dutifully followed him but never forgot her humble *Volksdeutsch* and Croat roots in the immediate setting of

your wonderful book *The Medjugorje Deception*, having a quiet, stubborn, old-fashioned faith.

It is not my intent to write an autobiography here, and must apologize for rambling, but I am trying to explain that where I wound up politically was a generation or so ahead of your young ALT-Right correspondents. For my own part, and I am not claiming victimhood here, I've made too many bad decisions on my own, going all the way back to adolescence, where I fell into the mix of secular vacuum, 1970s and 1980s suburban permissiveness, New Age-New Left Reaganite vapidness, sex, and drugs, and Rock n Roll (“all me brain and body need,” sang the execrable Ian Dury), which left me feeling very empty and in search of an identity while still a teenager.

Then, circa 1983, along came my first copy of David Duke's NAAWP News, and the forbidden fruit of his “Americana Books” list. You didn't find most of these titles at the local bookstore in New Jersey, and they contained the answers to a lot of my questions about race, the Jews, the ruling class conspiracy, etc., but where one never got a clear answer was in the matter of faith. Logos was elusive. The pre-Interweb “Movement” had a bewildering array of “spiritual” (as in “Our Race is Our Religion,” a popular slogan, God help us) strands. From atheists to neo-Deists who considered Christianity in itself to be a Jewish conspiracy against the White Race, to the “true Jews” sects of Identity, to neo-pagans, Odinists, occultists, and primeval Gnostic Dualism, all crossed paths and argued, engaged in elusive “White Unity” efforts (which came to naught) and moved on.

Remnants of most of the above are still around online, and the first listed appear to have had the most influence on the Alt-Right youngsters, who are all too often, sadly susceptible to post-Christian bunk. If only your magisterial book *The Jewish Revolutionary Spirit* had been published 20 years earlier, I'd like to think that it would have cleared out the cobwebs of my own biological anti-Semitism and pseudo-scientific racialism. It is the ultimate detox for the worst of such notions. If only one had been aware of one's own philosophical incoherence! Or the cognitive dissonance involved in quoting Solzhenitsyn (whom I love then and now) and the Soviet agent Francis P. Yockey in the same conversation. Or the bizarreness of smoking cannabis and "studying" Savitri Devi and Julius Evola.

For all that, if I could look back with "pride" about anything it would be in not having succumbed to genocidalist or Barabbas-like revolutionary extremes and in having attempted to act as a moderating influence with the younger Skins when it came to street violence. In the first case, of all things, LaRouche's propaganda helped a lot because it junked the "Global Population Crisis," and I've been prolife ever since finding out what an abortion was at the time of *Roe v. Wade* and in the mainstreaming of David Duke and Pat Buchanan. Or maybe the natural law was written on the heart of a very angry and confused young man.

Which brings me back to Michael Hoffman. I have never met him, but in the 1980s and 1990s, I admired his work as a writer/activist. I drifted out of the "Movement" in an alcoholic despair (now

long over, sober and drug free 100 percent for 21 and a half years through the love of Christ). I subscribed to his newsletter and started catching up and his work five years ago and consider the best of it to be part of an ongoing educational process along with Culture Wars.

The already mentioned "similar impact" would be in his own belief that the Jews have nothing wrong with their DNA, other than the inbreeding issues which come from the Talmud. Like yourself, Michael believes (or appears to) that salvation through Christ is there for any Jew who repents and asks. Unlike yourself, he is a racial separatist, albeit of a quite mild, non-confrontational and benign type, and has said that the colored races need Jesus too.

Like yourself, Michael is ferociously anti-usury, anti-sodomy, anti-secret societies, anti-Zionist, and not afraid of the Jew Taboo. He rejects the Hitler cult in toto. My prayers are with you always as you carry out the Great Commission and take Logos to the ends of the earth.

Brian Schaupitz
Daytona Beach, Florida

HUNGARIA DELEND A EST

I would like to write a few lines on the situation in Hungary, which does not reach western media. If you think the info is of interest to your readers, so feel free to place it among the letters. The problems I describe below will probably not be limited to Hungary; it is likely that they will push into Poland, and other places.

Hungary has had a conservative government since 2010; the Fidesz

party has won three elections consecutively with a two-thirds majority. The first one was not a difficult election to win, since the neo-liberal policies of the socialist-liberal coalition left half the country to rot in poverty. Even in Budapest, public services were in a dismal shape; buses would catch on fire regularly.

Since the Fidesz government has gained power, Hungary has enjoyed steady unprecedented economic growth, its foreign debt has decreased significantly (the socialist-liberal coalition increased it from 54 percent to 81 percent, now it stands at 73.30 percent), and buses are not burning anymore in the city. Most of them are Mercedes-Benz or Volvo. Investment has also been coming; there are plants by General Motors, Mercedes-Benz, and Audi, and recently BMW has announced the opening of a new one in the city of Debrecen. There has been an increase in the salary of teachers (which was a major problem since the fall of the Berlin wall). There has not been any significant reform in healthcare, which is badly needed, but even this is in the plans for the following years.

Tourists are flooding to Hungary, especially Budapest. Hungary received more visitors annually these years, than its total population. The Christmas markets in the center of the city are booming, and one hears English, Italian, German, French, Russian or Chinese, as well as Hungarian. Our Christmas markets are far safer too, than the ones in Berlin or Paris, due to a sensible immigration policy.

Unfortunately, not everyone is delighted at these new developments. Every time a new law is introduced in the parliament, NGOs

funded by George Soros twist the wording to make it sound as it contains a human rights violation. For example, a new labour law introduced to regulate overtime (standard in most countries in the European Union), was dubbed “slave-law,” and protests have been going on since last week. The western media essentially takes this narrative and circulates it unchallenged. The narrative is that the new law forces people to work overtime and that corporations have the right to delay payment for it, but this is not anywhere close to the truth, and it is sufficient to read the text of the new law to see that.

The protests last week were at times violent. Protestors broke through police lines, and the riot police was called to control them. The riot police were extremely patient; in spite of protestors throwing rocks and pyrotechnics at them, they did very little. In any western country they would not have been anywhere nearly as patient.

The Christmas tree in front of the Parliament, erected as part of a drive to collect donations for children in need, was set on fire to various chants at times the likes of “f*** the Christians!”, “burn the tree,” “burn the Nativity crib.” There was a nativity crib (done according to Christian tradition annually) next to the tree. Other shouts are worth mentioning too: “shoot a policeman!”, “I hope Orbán drowns in his mother’s blood!”, “kill them all.”

It is worthwhile to pause here and analyze what is going on. The protests are not very big, possibly they number in the 3000s, allegedly against a change in our labor law, but the chants inevitably turn violently anti-Christian. It is

known that Soros-funded NGOs and the Central European University are behind them. Also, some of the crowd is not even Hungarian; Belgians, Germans, and other nationals are among those who have been arrested for violence. Yesterday the black and red flags of the “Antifa” have appeared too (the Soros funded Central European University provides tuition waivers for students who participate in “political activism,” for example, to the violent thugs of the Antifa).

History may not repeat itself, but it rhymes, as they say. Doktor Nâzım, the Ottoman-born politician from Thessaloniki advocated the following: “If we remain satisfied with the sort of local massacres which took place in Adana and elsewhere in 1909...if this purge is not general and final, it will inevitably lead to problems. Therefore, it is absolutely necessary to eliminate the Armenian people in its entirety, so there is no further Armenian on this earth and the very concept of Armenia is extinguished.”

Doktor Nâzım’s hatred was due to the Christianity of the Armenians, he had similar feelings for Greeks. Unfortunately, George Soros et al. are carrying this legacy forward. All signs indicate that Soros and his ilk will not accept the fact that in Hungary a government exists which places Christian traditions at the forefront (actually, one in which Christians have collective political influence), and works to improve the life of its citizens on that basis. He will not rest until a nativity crib is set up annually in front of the Parliament building. Today it is the labor law twisted into “slave-law” for propaganda purposes; tomorrow,

if the government happens to raise traffic fines, it will be protests against the “anti-car law.” And Hungary will not be alone, Poland will likely be next.

Balazs Hetenyi
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MISSED THE POINT

In the September 2018 issue of *CW*, Jonas Alexis spends seven and a half pages exhaustively proving beyond any shadow of doubt that he has completely missed my point. For reasons that are entirely my own fault, I have just now been made aware of his argument. I hasten to respond.

Alexis argues at great length that Darwin was a social Darwinist. I agree. I never said he wasn’t. Alexis even quotes my statement that “Darwin and others” misapplied the scientific side of Darwinism “*beyond its proper limits*” (emphasis added, in the hope that people who can’t read plain print can read italics).

Calm down, Alexis. I agree with you that Darwin was not only a social Darwinist but a materialistic atheist. I agree that far too many modern people are too. I agree that academe is riddled with such pernicious ideology. I agree that academics in general and scientists in particular who offer any suggestion of a challenge to the prevailing secular orthodoxy of materialist atheism make themselves unpopular among their peers and even get fired. I agree that all of this is bad, very bad. I agree that mere natural forces must originate in something beyond nature, so that mere science can provide no ultimate explanations for the existence of life or the existence of anything in the Universe. I agree with Paul Davies and even (in this respect at least) with Fred Hoyle. Get It, Alexis? I’m on your side so far.

What I don't agree with is Alexis' assertion that social Darwinism, materialism and atheism all follow, naturally and even necessarily, from the strictly scientific Darwinian theory of evolution by natural selection.

Alexis likes to talk about categorical errors. It is a categorical error to confuse science with morals. Alexis makes that error. It is precisely the same categorical error that Darwin and social Darwinists and materialistic atheist ideologues make. Alexis, like his adversaries, sees science and morals as all of one piece. But I don't. I can believe science's view of nature, "red in tooth and claw" (which is of course an accurate view of nature), and at the same time believe that human beings should treat each other in an unscientific, i.e. moral, manner (which is of course the essential premise of any system of morals worth the name). That's not being "disingenuous"; it's being sensible and sane. Neither Alexis nor Dawkins has any right or any reason to demand that I and others participate in their particular categorical errors—which are really the same error seen from two different viewpoints.

That was the main point of my letter. Alexis missed it, not by a mile but by an AU ("astronomical unit", the distance from the Earth to the Sun). In his mind, if I agree with Darwin about anything, then I must agree with Darwin about everything. Why, Mr. Alexis? If I agree with anyone about anything, why must I agree with that same person about everything?

The rest of Alexis' argument takes issue with my statement that the scientific side of Darwinism, i.e., the theory of evolution by natural selection is scientific.

First, Alexis pretends he doesn't know what kind of evolution I'm talking about—"cosmic evolution, chemical evolution, stellar evolution, organic evolution,

macro-evolution, [or] micro-evolution." Well, as if anyone really didn't know, I'm talking about the evolution of life, biological evolution. This actually involves all the forms of evolution listed by Alexis. Natural selection as conceived by Darwin involves chiefly what Alexis calls organic, macro- and micro-evolution, but the origin of life itself also involves cosmic, stellar and chemical evolution. Now that we've gone through that smoke screen, let's address some more serious points.

Alexis quotes lots of people, many of them *bona fide* scientists, who complain about the scientific insufficiency of "Darwinism." Note that most of these people, and all of them who are in fact reputable scientists, do not challenge what Dawkins calls "the fact of evolution." Much as I hate to agree with Dawkins about anything, I must admit that Dawkins is quite right here: evolution is a fact which no reputable scientist doubts in the slightest.

But we must distinguish "the fact of evolution" from "any particular theory about how evolution works." Lamarckism, Darwin's own brand of Darwinism, and the so-called neo-Darwinian synthesis are three different examples of different theories about how evolution works. Lamarckism was flat wrong and has long been discarded. Darwin's original theory of natural selection was recognized even by Darwin as insufficient in the sense of incomplete, but not wrong as far as it went. The neo-Darwinian synthesis largely completed what original Darwinism left incomplete, but now that the first flush of satisfaction is past, it is seen by increasing numbers of scientists as still in need of some "fine-tuning." Scientists continue to dispute among themselves exactly how evolution works and whether or to what extent Darwinian natural se-

lection may be supplemented in its operation by other natural forces.

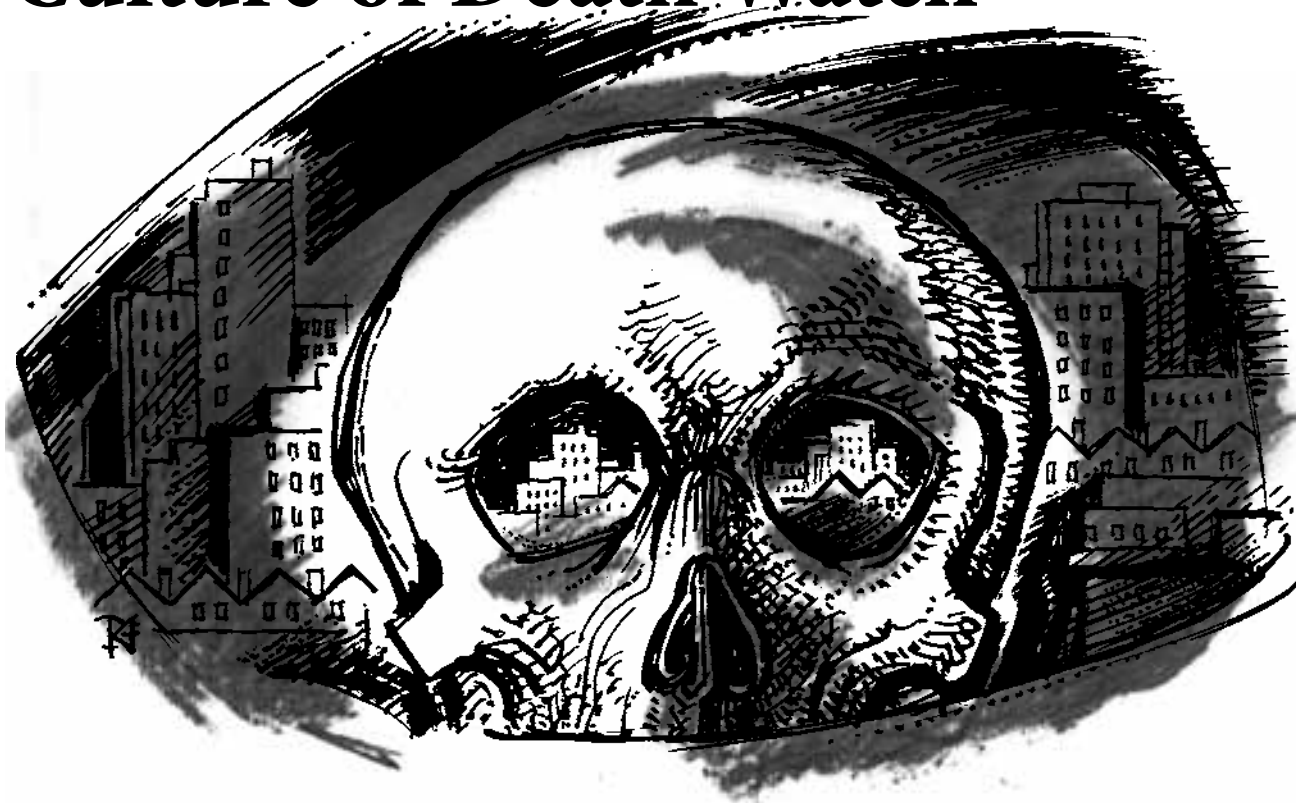
Alexis flings a bunch of out-of-context comments at the reader without distinguishing the fact of evolution (undisputed) from criticism of the original Darwinian theory (admittedly insufficient in the sense of incomplete) from criticism of the neo-Darwinian synthesis (much more complete but still perhaps missing something) from criticism of materialist ideology (which is merely pseudo-scientific and deserves to be seen as such). Thus Alexis creates a false appearance that all evolutionary theory, and even the fact of evolution itself, is scientifically admitted to be unscientific. That's "disingenuous."

Alexis asserts that evolution by natural selection is unscientific because it cannot be proven by repeatable experiment. I addressed this point in my previous letter. For that matter, I addressed most of the above in my previous letter. I wish Alexis would stop calling me names long enough to read what I actually wrote.

Alexis complains that I "provided no evidence for the idea that 'evolution by natural selection' is a 'solid, well-justified scientific theory.'" I did not think my letter was the proper place for a treatise on modern evolutionary science—especially since anyone who reads anything at all in modern scientific literature, including but not limited to "Pop science," will find it crammed with "evidence" which goes to prove both that evolution is a fact and that the fact of evolution is generally accepted by scientists. If readers want me to supply grimy details about, say, the anatomy and systematics of *Archaeopteryx*, I'll oblige. By the way, "the evolution of birds from dinosaurs" mentioned by Alexis is a modern myth. Do readers of *CW* really care about the bird-dinosaur controversy?

Roderic L. Notzon
Tulsa, Oklahoma

Culture of Death Watch



50 Shades of Libido Dominandi

Last spring, *Fifty Shades: Freed*, the third installment of the notorious sadomasochistic film series based upon the books written by British novelist E. L. James, was released on DVD in America. The original novel, *Fifty Shades of Grey*, has spawned a franchise that has made author E.L. James over \$95 million, and the movie adaptations are closing in on almost a billion and a half dollars. Despite its financial success, *Fifty Shades* as a franchise has been subject to incredible (and often hilarious) derision from critics—the Iranian novelist and author of *The Satanic Verses*, Salman Rushdie, said of the first novel, after reading a couple of pages, “I’ve never read anything so badly written that got published. It

made ‘Twilight’ look like ‘War and Peace.’” Nonetheless, *Fifty Shades of Grey* is one of the most important and influential cultural artefacts of the 21st century and has caused a radical sea-change in Western sexuality.

Certainly, *Fifty Shades of Grey* has initiated some people into sadomasochism and has further normalized the use of pornography by women. However, perhaps the most deleterious effect the series has had is in programming women into violent and selfish predators, thus destroying their treasured role as the heart and soul of not only families, but of civilizations.

Called “Mommy porn,” by some of its critics, *Fifty Shades* has been a gateway for many women into the

world of pornography, yet its lure is not simply sexual. *Fifty Shades* appeals to the dreams and desires of both many women and men for success, affirmation, love, and power. The novels tell the story of Anastasia Steele, a young college student who ends up in a manipulative and violent relationship with the very wealthy Christian Grey. The cartoonish plot that unravels over three novels and soon to be three movies is not worth mentioning in detail. The corrupter of young Ana, Christian himself as young man was initiated into sadomasochistic sex, which, we later learn in the deceptively titled third book, *Fifty Shades Freed*, enabled him to take control of his life (the ploy here is obvious and similar to

many attempts to normalize degenerate sexual behavior by erroneously pitching the therapeutic benefits). There are some bizarre and ridiculous plot twists as the intricacies of Christian's character as both a manipulative sociopath and a tender but wounded father figure are clumsily fleshed out. Following the ancient "Cinderella story," Ana ends up rising from the level of an administrative assistant to the wife of the owner of the publishing company, and she and Christian get married and form a family.

As some critics have noted, *Fifty Shades of Grey* is about making sado-masochism seem normal and a part of any healthy relationship. However, what many critics miss is that *Fifty Shades* appeals to what St. Augustine of Hippo calls in his *Confessions* the *libido dominandi*, or the desire for power—a concept further developed by E. Michael Jones in his classic text *Libido Dominandi: Sexual Liberation and Social Control*. In *Fifty Shades*, James does

son of *Fifty Shades of Grey*. Oddly, this aspect may be one of the most alluring baits in *Fifty Shades*: the lure of power as such—even aside from any sexual element. It is the dream of every young college student and administrative assistant—whether male or female—to hold the reins of power of the company at which they currently serve at the bottom of the totem pole.

However, *Fifty Shades of Grey* is about sex, and *Fifty Shades* does especially attack female sexuality, for the series is meant not simply to degrade women but to teach and encourage women to pursue their own interests and power in and outside of the bedroom, thus furthering the agenda of the culture of death in destroying marriages and families and ultimately societies.

Fifty Shades of Grey as a movie phenomenon is nothing new in American film history; it is part of a long tradition of radically altering female sexuality and drawing women away from roles as chaste

scandal in which American culture would be further degraded as previously unmentionable sexual acts were referenced in prime time news. The Clintonesque *Basic Instinct* presented Sharon Stone as Catherine Tramell, a vicious, narcissistic psychopath who, nonetheless, alluringly appears as a strong, confident woman. To a certain degree, Stone's character is an anti-Anastasia Steele who, in *Fifty Shades*, despite her powerful name, is subject to the brutalizing of Christian Grey. However, like Ana, Catherine Tramell is depicted as a powerful woman who seeks her own pleasure while exerting power over the men she encounters. She is, like a black widow, a murderer who holds the power of life and death of men. This display of power via self-degradation in *Basic Instinct* is found in the most iconic moment in the movie, the notorious "leg crossing," police interrogation scene in which Tramell uses nudity to dominate and control a host of Los Angeles police officers. In both *Basic Instinct* and *Fifty Shades*, a woman is taught that she will be praised and admired by men if she exposes of herself to them and both brutalizes and is brutalized by them.

Basic Instinct is only one of many works that have targeted women to seek out sex as merely an opportunity for pleasure and domination. Even supposed romantic comedies contain this same message. *When Harry Met Sally's* (1989) famous "deli scene" between Billy Crystal and Meg Ryan brought the topic of female sexual pleasure into the mainstream. Now known as the quintessential "feel good" romantic comedy, *When Harry Met Sally* introduced a bombardment of mov-

The most deleterious effect the series has had is in programming women into violent and selfish predators.

not simply depict the desire for power over the other; rather, it is Ana's rise to wealth and power, her control over her own publishing house, and her ability to have servants and bodyguards at her beck and call, which is just as alluring to the "desperate housewives" and others who have imbibed the poi-

mothers and changing them into individualistic, pleasure-seekers.

Fifty Shades of Grey would not be possible without the precedent set by *Basic Instinct* (1992), the movie that, not too ironically, initiated the Clinton era—six years later President Clinton would run the gauntlet of the Monica Lewinsky

ies in the 1990s and 2000s that specifically targeted women, drawing them away from the traditional role as mothers and wives sacrificing themselves and their desires for the greater good of their families and the wider community. Even James Cameron's *Titanic* (1997), a sweetheart drama directed toward teenage girls, had its nude Kate Winslett and love scene with the heart throb Leonardo DiCaprio.

More recently, *Black Swan* (2010), Darren Aronofsky's tale of a ballerina's desire for the lead role in a production of *Swan Lake*, like *Basic Instinct* and *Fifty Shades of Gray*, celebrates mental illness, sexual violence, as well as lesbianism. What's more, like *Titanic*, *Black Swan* targeted young girls, deconstructing the classic image of the ballerina (thus paralleling *Brokeback Mountain's* destruction of the classic image of American masculinity, the cowboy). Like its cinematic parents and offspring, *Black Swan* promotes selfishness in women and the use of sex and murder (the main character, Nina, initially appears to kill one of her rivals during a hallucination) to gain power over males and females. Rewarded for her efforts, Nina, played by Natalie Portman, finally perfects

her dancing, literally becoming the black swan in *Swan Lake* to which she had aspired and is applauded by the audience. All of these movies in some sense promise women and girls power, affirmation from both males and females, as well as pleasure if only they are willing to commit the degrading and wicked acts necessary to achieve power.

Fifty Shades, *Basic Instinct*, *Black Swan*, and the septic flood of other movies directed at the women of the world are part of a demonic social engineering project meant to destroy and corrupt the foundation of civilization. The diabolical forces behind these works of art know that women are the literal heart of every civilization, and the deconstruction of women will lead to the destruction of the family and ultimately society. As a result, understanding the war on the minds and hearts (and bodies) of not only Western women but of people the world over who are suffocating under what the poet William Blake called the "mind forged manacles" of Hollywood is the first step to liberating ourselves and creating a true civilization of love that beats with a strong and pure heart.

JESSE RUSSELL

Owner of a Lonely Heart

How far will the homosexual movement go? Gay marriage, gay adoption, Christians forced to provide services for gay weddings, transgender bathrooms, sex-ed for kids, a panoply of gay characters on TV and in movies, perfectly groomed, impeccably dressed, charming, and reciting all the best

lines. Why it's enough to make your kid wish he were gay!

We reached a pinnacle with America's "highest-ranking gay," Richard Grenell, Trump's ambassador to Germany. What's next? A gay president? No, stop thinking small. Gay politicians don't astonish us anymore, little better than a

bevy of out-of-the-closet news anchors. Even the prospects of a gay pope won't do. What the movement really wants is a gay king. And it's hard at work to that end in your local church.

What does my church have to do with royalty, you ask? I am referring to none other than our King. The King of kings! Yup, that One.

It goes back to the night Jesus was arrested. After Jesus rebuked Peter for cutting off the guard's ear we read of "a certain young man, having a linen cloth cast about his naked body," who, when the guards tried to seize him, "left the linen cloth, and fled from them naked" (Mark 14:51–52). The theory is that our Savior wasn't praying in the Garden of Gethsemane but was otherwise engaged with this young man. It's so far beyond belief that most Catholics and Protestants refuse to even discuss it, which is precisely what the leaders of the gay movement want. Silence please Christians! We'll handle this.

Who's "we" exactly? Read on.

There's also reference to Mark's "secret" gospel, but we won't quote from it because it's not accepted by anyone as genuine, except for a handful of gay academics. Speaking of gay academics, your teenage kids can already learn all about "gay Jesus" in college! Take for instance Swarthmore, a private college outside Philadelphia which offers "RELG 032. Queering God: Feminist and Queer Theology," a class that "seeks to stretch the limits of gendering – and sexing – the divine."

Ah, but this is a secular college, you say. Which brings us to Dr. Tat-siong Benny Liew who teaches at College of the Holy Cross and who claims Jesus was a "drag king"

Birmingham gay pride parade



who had “queer desires,” and goes so far as to claim it’s an open question “whether Jesus is a biological male.”¹

But academics are always coming up with crazy theories, even in Christian colleges! Let’s ignore this, avoid drawing attention to the very idea of a gay Jesus, and it will eventually go away. You mean the way transgendered bathrooms went away?

A decade ago, no one of any political or religious stripe, or even sexual “orientation,” dreamed we’d be arguing about letting men who “identify” as women go to the bathroom or enter a changeroom with our daughters. But now, lapsed Catholics like Bruce Springsteen refuse to perform in states that don’t allow, nay endorse and promote! the gay bathroom of the future where everyone gets to relieve themselves behind whichever door they want. Good-bye, family bathrooms.

At this point I’ll make the obligatory remonstrance: I have gay friends, one who paid an un-godly sum (pardon the pun) for reassignment surgery. I’m praying for

them all. And yes, I’m also a sinner, so I know I’m in no position to judge them. I’ve also had friends who abused drugs, and since the day I was saved and kicked drugs 23 years ago, I’ve been praying for them as well. And believe me, it’s far better to help a friend avoid drugs than to let him falter and then try to intervene. For this reason, I know I must help my gay friends avoid destructive sexual behavior and surgical mutilation. And the prospect of a gay Jesus won’t help. It’s only going to accelerate the destruction of good people’s lives.

The whole idea was first floated by Hugh William Montefiore at the Conference of Modern Churchmen in 1967 in a paper titled, “Jesus, the Revelation of God” in which he postulated that since Jesus remained celibate in spite of having money and being surrounded by women, he must have been gay, resulting in His “identification with the poor and oppressed.”² Because, well, just look around you. Only gay people identify with the poor and oppressed, right?

Wrong actually.

People living in places with high rates of homosexuality make fewer charitable donations, and volunteer less than those living in predominantly heterosexual Christian locales. But, alas, the heresy persists because it serves the larger purpose of undermining the family, with gay scholars saying the only reason we heterosexual moms and dads assume Jesus was like us is that we’ve imposed our “hetero-normative” views onto Scripture.³ You know, the same way you and your spouse probably imposed your “hetero-normative” views on your kids who should’ve instead been raised as eunuchs until they were old enough to decide for themselves which gender they were, as lapsed Catholic Celine Dion is doing with her kids. Silly Christians.

Almost ten years ago I tried getting a copy of the kindergarten sex-ed curriculum from my daughter’s school in Canada. The secretaries acted surprised. Sex education? In kindergarten? I worked in talk-radio at the time and had recently interviewed the minister of education (who was terrifyingly insane, by the way); she bragged that sex-ed was going to be taught at the earliest level for the first time that year. So, I pressed the issue, trying all manner of euphemism: Student health? Hygiene? Family planning? Gay tolerance? Anti bullying? They finally gave in and presented me with a copy of the school board’s Sexual Orientation and Gender Identity (SOGI) program, devised by the ARC Foundation, which stands for “Awareness. Respect. Capacity.” The curriculum was high on “awareness” but lacking in “respect” (I still don’t know what “capacity” is supposed to mean);

it contained line drawings of naked boys and girls, including genitals, apparently so kindergartners wouldn't wander aimlessly around the playground wondering what the opposite sex looked like below the belt.

There was also a section on how a child should tell her parents if she wanted to shower by herself so mommy couldn't see her naked anymore – for five-year olds! – and another explaining something about “feelings” a child might have for other kids, which sounded like sexual feelings. It's always about feelings.

Since then, I have learned a great deal more is being “taught” to our kids, including how to masturbate “properly,” how to put a condom on a penis, the fact that penis and breast size don't matter, how pornography can help kids determine their orientation, and, lest we forget, how much medical science has advanced in the treatment of sexually-transmitted diseases, making casual/recreational sex ever so much “safer” than ever before. So have atter kids!

I'll mention it again, this all began a mere decade ago, a time when it was still considered absolutely *insane* to let men use the same public bathroom as women and little girls. But there it is, and any Christian who tries to opt a child out of sex-ed will find that child sitting out in the hall at a desk, with nothing to do. How quickly things changed. So please hear me when I warn that gay Jesus is just around the corner.

No, it probably won't be preached in your church, no matter what your denomination. The archetype of Jesus the Son of God, our Lord and Savior, is simply go-

ing to be hijacked. You'll still be free to worship Him any way you'd like, just as you're free to believe abortion is murder. But there likely already exists an element within your church that's preaching “tolerance,” preparing the way for the next generation to be exposed outside your church to a new version of the archetype, or be forced to sit out in the hall, the same way they're already being taught how to engage “safely” in all manner of recreational sexual activity, gay or otherwise. And if youngsters are fortunate enough *not* to be exposed to this in school, they're still going to get it on TV and the internet.

It's unlikely that being gay is innate the way height and hair color are. It's more likely a learned behavior resulting from broken homes and sexual abuse, which we know lead victims into prostitution and sex slavery. But we heard recently of Pope Francis reassuring a gay man by telling him, “God made you like this and loves you like this and it doesn't matter to me... You have to be happy with who you are.”⁴ As Christians, we're supposed to be happy with what we're promised to become, not what we are in our current, fallen states. But, if you happen to buy into this spiritual stagnation, then Pastor Robert Jeffress' approach must be kept in mind where he advises that if your child should decide he's gay, “You don't have to invite their homosexual lover into your home. But let your son or daughter always know that you love them.”⁵

Gay people should no more be encouraged to engage in homosexuality than a heterosexual might be encouraged to engage in an extra-marital affair. Yes, we know these things happen. And yes, these are

sins that can be forgiven, as long as one does not persist in them. And no, a gay couple pretending they're married doesn't change this fundamental equation. If it did, the words of Jesus Christ our Lord would become meaningless, and we might just as well reinterpret His words to the woman at the well, His vituperation against the abject sins of the Pharisees, and His fierce eviction of the money changers from His Father's Temple. And then, what's left?

Returning to that mysterious passage in Mark where the young man ran off naked, we must first point out that Jesus knew He was about to be executed, and second, He had asked Peter to keep watch, neither of which fit the absurd narrative that He was doing anything besides praying sorrowfully in the Garden of Gethsemane (Matthew 26:40 and Mark 14:37). Earlier in His Ministry, Jesus had reiterated the Old Testament, explaining that marriage is between a man and a woman. (Matthew 19:4–5) Gay marriage is to be avoided, along with sodomy, a violent and highly unhealthy activity. There is no way to make it “safe.” Indeed, most people are blissfully unaware that the Food and Drug Administration does *not* in fact recommend condoms for anal sex because they fail, and the feds don't want lawsuits from all the gay men who already succumb to all manner of debilitating sexually transmitted diseases, including AIDS.

You would never sodomize someone you love, anymore than you would charge a loved one interest (usury) if they needed money. To do so would be unnatural, something you shouldn't even consider doing to an enemy (love thy enemy), let alone a friend.

There is no safe anal sex, regardless of what *Teen Vogue* tried telling our daughters in their May edition.⁶ It is therefore perfectly rational and consistent with the Old Testament to conclude Jesus was not gay, nor were any of His Disciples. For it would mean Jesus was not blameless when He gave His life for us, and also that He had engaged in something tantamount to eating raw pork or playing with fire. People who have gay sex are playing Russian roulette, every time. As such, we not only owe it to them to save their souls, but to save their lives.

Let's face it, and let's be bold in declaring it. Sodomy leads to serious injury, incontinence, and life-threatening diseases. It also involved feces, which is why we're seeing so much of the new poop emoji in kids' movies, on our cell phones, and emblazoned on all manner of paraphernalia like kids' T-shirts, ball caps and sneakers, in

to do anal play and see zero poop isn't particularly realistic. It's *not* a big deal. Everyone poops. Everyone has a butt." The goal is to get our kids accustomed to feces, putting them one step closer to sodomy.

No matter how progressive your church might be, no matter how guilty you might feel because at some time in the distant past some Christians were "homophobic," barring gay people from their churches, you cannot stand idly by while a friend in Christ damages himself, risks his life and the life of whomever he's sexually engaged with. Neither can you pretend that the simple act of being "salt and light" to the world is going to prevent our kids from accepting this as normal, with more and more of them engaging in it, causing irreversible physical and spiritual harm.

If gay people want uncritical spiritual affirmation, let them go

Welcome them, and then tell 'em straight. Or you fail them, and our kids, unconditionally.

Christians who ignore the sin of homosexuality aren't practicing forgiveness or understanding. They're condoning a physically and spiritually dangerous activity within their midst. No, Jesus was not lonely. He did not long, as we mere mortals do, for physical love with another. Why would He? He loved us all, and unless you grasp that, how can we possibly begin to love Him back? To imply otherwise is to attempt to personify Him, reducing Him to the level of just another prophet, or worse, to the polytheistic level of some mythical figure like Artemis, the pagan god of love, a god made by human hands.

In the name of tolerance, and a distorted kind of forgiveness, before, during, and after the fact, we're being asked to accept gay people on their terms instead of His. It's a blasphemous, heretical abomination as well as an abdication of the true love Jesus brought down to share with us. Of course, this explains why they're aiming for our King,

Jesus the Nazarene, King of the Jews is in the crosshairs of the gay movement precisely because He is so wonderful. It's because He's so pure, honest, and magnificent in His every intent that they want Him for themselves. And a pop-culture, pride-filled, gay media-blitz is poised for launch which will make Him theirs, in flesh, blood and spirit, the same way they made God's rainbow theirs, and transformed it into a piece of crap masquerading as a virtual kids' friend.

You might think our best defense is the fact that true Christians will

Jesus the Nazarene, King of the Jews is in the crosshairs of the gay movement precisely because He is so wonderful.

the colors of the rainbow no less! Why do you think that is? Simple. It's because the leaders of the gay movement who long ago seized the rainbow and made it theirs know perfectly well gay sex involved feces, as described in the aforementioned *Teen Vogue* article in which we read: "yes, you will come in contact with some fecal matter. You are entering a butthole. It is where poop comes out. Expecting

to Tel Aviv. Because if they enter what they assume to be a Christian church and don't encounter any loving push-back, the church they've entered ain't Christian. And besides, wouldn't it be strange to listen to sermons week after week about how we're all sinners and how we need to pray that we stick to the narrow path, but not hear mention that gay members of the congregation need to do the same?

never accept this. *Never!* Just as we never accepted transgender bathrooms, gay marriage, and explicit, tax-funded sex-education for pre-pubescent kids. And yet, here they are, along with all the heroic gay characters our kids are exposed to on TV, the internet, and in movies when they're not in Sunday school.

Paradigm shifts are like that. You don't see them coming, and before you know it, you're surrounded, and your own kids will think you're just a crazy old homophobic Church-goer who doesn't understand what Christ Jesus really stood for. Silly Christian.

They've got our politicians, priests, and judges under their thumb. They're now going to try to take our King. And if we continue to compromise on His Word, you may rest assured, they will win. And all will be darkness.

MISCHA POPOFF

Endnotes

1 Caleb Parke, "Jesus was 'drag king' with 'queer desires,' claims theology professor" Fox News, March 29.

2 Hugh William Montefiore, "Jesus, the Revelation of God" *Christ for Us Today: Papers from the Fiftieth Annual Conference of Modern Churchmen, Sommerville College Oxford, July 1967*, ed. Norman Pittenger, London SCM Press, 1968, pp. 108–10.

3 Alden Bass, "Was Jesus Gay?—An Examination of the Secret Gospel of Mark" Apologetics Press, 2004.

4 Josh Hafner, "Gay man says Pope Francis told him 'God made you like this' and 'it doesn't matter'" USA TODAY, May 21, 2018.

5 Julieta Chiquillo, "Who is Robert Jeffress? A guide to the Dallas pastor's controversies" *The Dallas Morning News*, June 7, 2018.

6 Gigi Engle, "Anal Sex: What You Need to Know; How to do it the RIGHT way" *Teen Vogue*, May 16, 2018.

Dead Letter Office

Your correspondent (*Culture Wars*, November 2018) is pleased to see letters printed in the magazine from countries outside the USA. Well, perhaps I can assist still further in this endeavor on a subject mentioned frequently in *Culture Wars*, namely the Jewish question.

There are four supposedly Catholic weekly papers in England. The *Universe*, and the *Catholic Times* are pretty anodyne, and the *Tablet*, although having a fine earlier history, long ago left the integral Catholic fold with much of its contents. This is so much so the case that its dissenting approach in the sixties to the papal encyclical *Humanae Vitae* led to its becoming known as "The Pill" (a pretty unsubtle pun!).

The *Catholic Herald* has generally been orthodox and over the years has attracted leading Catholic writers. It went through a very positive and vigorous phase when Dr. William Oddie, author of the best recent autobiography of G. K. Chesterton, was its editor. However, the signs now are that it is going the way of two of the others, although thankfully it has not reached the sad position of the *Tablet*. For example, there has been relatively little by way of publicising Archbishop Viganò's statements regarding the treatment of the sex abuse crisis, in particularly the McCarrick case, in the pages of the *Catholic*

Herald. But there is another issue now that I would like to give as a specific example.

Readers may know that in England there has been much discussion of alleged anti-Semitism on the part of the leader of the Labour party, Jeremy Corbyn, and of the party generally. It is not intended to discuss this issue directly here. Needless to say, as Corbyn has prostrated himself further and further before the various Jewish groups and organizations, the latter, as usual, have proceeded to raise the ante yet again, demanding even more in the way of obeisance. This is a typical "*chutzpah*" technique of course, by way of demanding more and more.

The reaction of the Catholic Church and media to all of this has been to make sure it says nothing which might offend Jews. This is these days pretty difficult, of course, since it has become well nigh impossible to make any criticism whatever, on any matter, of Jews (or even to use the term "Jew") without being immediately accused of being anti-Semitic.

A typical example of the approach taken in my country to this matter is provided by an editorial in the *Catholic Herald* in the issue for 2nd November 2018. The editorial is one long reference to conspiracy theories directed against Jews, together with Catholic fail-

ure to fight for “Jewish dignity,” together with their “pandering to anti-Semites,” plus “stirring up of anti-Jewish feeling or silence when others have done this.” Well, of course we are all sinners and no doubt guilty of such things, but there is another side, which seems to have gotten lost here. If we are all sinners, is it not the case that what we have here is only a partial explanation of the true situation. Sin is surely an aspect of all of us and not just Catholics.

So, I wrote to the editor, who has kindly on several occasions published my letters. Not so this time, however, and not a word from him. Have I gone too far? I don’t think so. After all, I said nothing at all about the blasphemous statements about Our Lord and His Blessed Mother that are contained in the Talmud. Nor did I mention anything about the surely more than coincidence that the Jews have been expelled from so

have to confront these matters. My letter is therefore set out below.

Dear Sir,

Your editorial (November 2) on anti-Semitism never defines what exactly is meant by that term. In truth the crucial distinction to be made in relation to the Jews on the part of a Christian is often misunderstood. Anti-Semitism is a racial concept, in the sense of hatred of the Jews because of alleged immutable and ineradicable racial characteristics. This is utterly wrong and something that has always been repudiated by the Church.

However, it is necessary for a Christian, in view of the belief of that faith in the divinity of Christ, to be anti-Jewish in the sense of opposing beliefs and actions of Jews which operate as a consequence of the Jewish rejection of Christ. Let me give three important examples of this. The psychologist Wilhelm Reich, who created the term “Sex-

Amy Dean, the political activist, writing recently in *Tikkun Daily* (March 27, 2014), the quarterly Jewish magazine, pointed out that Jews had worked for several years as major supporters of same-sex marriage, a claim that was endorsed by a certain Catholic dissident, Joe Biden, then Vice-President of the United States. Finally, Nathan Abrams has lauded the Jewish involvement in pornography, stating that “Jews have helped to transform a fringe subculture into what has become a primary constituent of Americana” (*Jewish Quarterly*, Winter 2004). These matters are all undermining the moral law and must be opposed.

We are all sinners, of course, but it is crucial to appreciate that the Catholic-Jewish conflict, which started at the foot of the Cross and has gone on for 2,000 years is not one-sided. The problem now is that if anyone makes any criticism of Jews, for instance in relation to Israel’s policy in Palestine, one is alleged by them to be an anti-Semite. If anti-Semitism extends to anything that Jews don’t like, this amounts to the destruction of freedom of speech and can’t be allowed to happen. By the way, are Christ’s words to the Jews, “You are from your father the devil” (John 8:44) to be held now to be anti-Semitic?!

You refer to the importance of friendship towards the Jews. In reality, what is required is much more than that. If the Jews are our enemies in the sense referred to above, we are required by Our Lord to extend love to them. And that love can only be based on the truth.

JOHN BEAUMONT

The reaction of the Catholic Church and media to all of this has been to make sure it says nothing which might offend Jews.

many countries down through the centuries. Finally, not a word from me about the almost prophetic analysis of this whole question by Pope Benedict’s great uncle, Georg Ratzinger, in his book, *Juedisches Erwerbsleben*.

But I thought I would lay my letter before your readers for them to judge. At the very least it sets out the main points, which can perhaps be used by readers when they

ual Revolution,” used, together with his followers, sex education as a weapon aimed at destroying the Catholic Church. The famous abortionist, Bernard Nathanson, in *Aborting America*, wrote of his career as an anti-Catholic crusade and stated that if it were not for his actions, together with those of Lawrence Lader and Henry Morgenthauer, the decision in *Roe v Wade* would never have happened.

Werner Heisenberg and Jewish Science

By E. Michael Jones

Bavaria is a land of lakes and mountains. The Koenigsee is a good example of what I mean. There is a beach here and there, but for the most part the mountainsides plunge directly into the lake. Steep banks mean deep waters, and the Koenigsee is no exception to the rule. The lake is almost as deep as the mountains next to it are high. The water is so clear—the boats near the shoreline seem to be floating on air—that you think you could see all the way to the bottom, but the bottom of the lake is a long way down—623 feet, to be exact—which makes it three times as deep as Lake Erie, one half the depth of Lake Superior, and 300 feet short of Lake Michigan at its deepest. The drama of the Koenigsee comes from its contrast with its surroundings because although it is almost as deep as Lake Michigan, it covers only two square miles, as opposed to the 31,000 square miles which Lake Michigan covers.

So, God made the Koenigsee dramatic, but the Bavarians turned it into a work of art. The best way to appreciate this is to approach St. Bartolomew's Church at the far end of the almost five-mile long lake by electric boat, which is the way most tourists do. The boat's electric motor ensures that the water remains drinking-quality pure, but the Church organizes and focuses the surrounding landscape in a way that does not happen at Lake Michigan. Shortly after returning from Bavaria I took an Indian friend to Warren Dunes State Park and climbed Tower Hill, a large sand dune on the lake's western shore. On a clear day you can see

the skyscrapers of downtown Chicago from the top of Tower Hill if you look to the southwest; on this day in late October, the only humans structure we could see was the miserable bunker of toilets which the State of Michigan built between the sandy shore and a lake of asphalt created to accommodate the hordes who show up there on sunny Sundays in the summer. The toilets didn't work in the previous miserable bunker and something even less elaborate—sans snack bar—was all the chronically bankrupt state of Michigan, home of America's once powerful auto industry, could afford. America, I told the audience to the speech I gave

The Walchensee may or may not be as scenic as the Koenigsee, depending on your point of view, but it is in many ways more important culturally.

in Bavaria the day after my companion and I sailed along the Koenigsee, is a country that went from barbarism to decadence without discovering civilization along the way. The toilet bunker at Lake Michigan is a good example of that, especially if you take note of the bathing suits the ladies are wearing after they emerge from changing in the toilet stalls. But Oklahoma City, which went from cattle drives down main street in the 1950s to celebrating a "Drag Queen Christmas" in

EMJ and “Ulrich” at the summit of the Herzogstand with the Walchensee in the background



2018, is another good example. Not even notoriously decadent Berlin would dare something that blasphemous, and Berlin, for the geographically challenged, is not in Bavaria.

America has beautiful nature, and it has a culture, of sorts, but it never figured out how to bring the two together into one harmonious whole. The beautiful cities America once had were wrecked by highwaymen like Robert Moses, who in spite of immense political influence, failed to integrate Manhattan and the automobile, because even Robert Moses could not do the impossible.

In Bavaria nature and culture are complementary; in America they are antinomies. In the years I have spent traveling this globe, I have found no other spot on earth where nature and culture combine more successfully than in Bavaria. The Koenigsee is one of the best expressions of that successful combination. The toilet bunker at Warren Dunes is just one local expression of America's failure. The best national expression would be the Appalachian Trail, whose principle seems to be that man and nature are natural enemies and man's culture, therefore, must be kept as far from "nature" as possible because of man's natural depravity and his propensity to destroy nature whenever he comes in contact with it. You can wander for over 2,000 miles under forest cover and over mountains on the Appa-

lachian Trail without ever encountering a restaurant, even though highways are invariably near.

Bavarians, on the other hand, have figured out how to place restaurants at the top of mountains without destroying the reason people came to the mountain in the first place. If you climb the mountain that separates the Tegernsee from the Schliersee, you will find a restaurant at the top—two, in fact—and neither offends the area it occupies, largely because neither has a parking lot. If you want to eat at these restaurants, you have to walk there. Berggasthof Neureuth isn't a magnificent baroque church like the one that crowns the far shore of the Koenigsee, but it's a great place to have a meal after you've worked up an appetite by climbing the mountain to get there. In America you can enjoy the view from the top of the mountain while nibbling on granola bars and sipping freeze-dried coffee, if you brought your own primus stove to heat it. There is a snack shop and parking lot at the top of Pike's Peak. In Bavaria it is difficult to find a mountain without a restaurant where you can get a decent meal.

On a clear day, you can see the Walchensee from the summit of the Herzogstand. The Walchensee may or may not be as scenic as the Koenigsee, depending on your point of view, but it is in many ways more important culturally. Lovis Corinth, a transplanted northern German who found Bavarian soil more congenial to painting than his native Prussia, did landscapes of the Walchensee from the terrace of his house just above the town of Urfeld on the shores of that lake. In the spring of 1939, Werner Heisenberg, the German physicist who had won the Nobel Prize in physics in 1932 for discovering quantum mechanics, "went in search of a house in the mountains in which my wife and children could take refuge from the coming disaster."¹ He eventually found "just the right place in Urfeld, above Lake Walchen, a few hundred feet up from the road on which Wolfgang Pauli, Otto Laporte, and I had gone cycling so many years ago, discussing quantum theory while looking across the Karwendel mountains. The house had belonged to the painter Lovis Corinth, and I had admired the view from the terrace at exhibitions."² In his speech commemorating the 800th anniversary of the city's founding, Heisenberg described Munich as a place where "it was not unusual" for his physics teacher Arnold Sommerfeld "to sit with the painter Corinth, who also came from East Prussia, and have a cup of coffee and discussion with younger physicists."³

Werner Heisenberg was born in Wuerzburg on December 5, 1901. When he was eight years old, his family moved to a flat in one of the large apartment buildings in Schwabing, Munich's Greenwich Village. Deprived of nature, young Heisenberg discovered culture, which meant the piano, classical languages, and mathematics. His career as a physicist came about as a result of accident and the influence of the Zeitgeist. When Heisenberg the undergraduate told Ferdinand von Lindemann that he had become interested in mathematics because of reading Hermann Weyl's book *Space, Time, and Matter*, Lindemann informed him, "In that case you are completely lost to mathematics."⁴ As a result Heisenberg went on to study physics under Arnold Sommerfeld, then head of the Faculty of Theoretical Physics at the University of Munich at a time when "theoretical physicists" were "the 20th century's real philosophers."⁵

Heisenberg was a flower which bloomed from a culture which had deep roots in Bavarian soil and could have grown no place else in the world. He came by theoretical physics naturally because his father taught middle and modern Greek at the University of Munich,⁶ giving him the benefit of a classical education which allowed him to read Plato in the original Greek on the roof of the Theological Training College in Munich, as that city descended in the anarchy which followed the establishment of the Bavarian Soviet Republic in 1919. It was his study of Greek which first introduced him to the concept of the atom, and it was his reading of Plato's *Timaeus* which opened his eyes to the possibility that the atom might not be material. Plato's explanation of the atom as form instead of a very small chunk of matter prompted Heisenberg to ridicule the description of atoms in his Gymnasium physics book, which described them as possessing "hooks and eyes," which allowed them to link up with each other to form molecules.

Under the thousand-year tutelage of the Catholic Church and the Benedictines, Bavaria had become a work of art, and it was the congruity between the mind and nature which Heisenberg found there which enabled him to overcome the deadening distinction between the *res cogitans* and the *res extensa* which Rene Descartes had decreed centuries before, thereby

sending both philosophy and science off in the wrong direction to this day. While hiking around the Starnbergersee, another Bavarian lake, Heisenberg came to the conclusion that: "the same organizing forces that have shaped nature in all her forms are also responsible for the structure of our minds."⁷ If by Logos we mean rationality as it exists in the mind of God and not as it existed in the radically bifurcated mind of Rene Descartes, Heisenberg discovered Logos while hiking in Bavaria. His wife claims that during times of stress, Heisenberg would "retreat into the mountains; skiing and hiking were his irreplaceable means of relaxation."⁸

Heisenberg went further than his wife, claiming that climbing mountains taught him how to solve problems in physics:

If I think back on the state of atomic theory in those months, I always remember a mountain walk with some friends from the youth movement, probably the late autumn of 1924. It took us from Kreuth to Lake Achen. In the valley the weather was poor, and the mountains were veiled in clouds. During the climb the mist had begun to close in upon us, and, after a time, we found ourselves in a confused jumble of rock and undergrowth with no sign of a track. We decided to keep climbing, though we felt rather anxious about getting down again if anything went wrong. All at once the mist became so dense that we lost sight of one another completely, and could keep in touch only by shouting. At the same time it grew brighter

Heisenberg met the Danish physicist Neils Bohr for the first time during the Bohr Festival in Tuebingen in June of 1922.

overhead, and the light suddenly changed color. We were obviously under a patch of moving fog. Then quite suddenly, we could see the edge of a steep rock face, straight ahead of us bathed in sunlight. The next moment the fog had closed up again, but we had seen enough to take our bearings from the map. After a further ten minutes of hard climbing we were standing in the sun—at saddle height about the sea of fog. To the south we could see the peaks of the Sonnwend Mountains and beyond them

Heisenberg and Niels Bohr at the Fermi Lab in 1934



the snowy tops of the Central Alps, and we all breathed a sigh of relief. In atomic physics, likewise, the winter of 1924-1925 had obviously brought us to a realm where the fog was thick but where some light had begun to filter through and held out the promise of exciting new vistas.⁹

Heisenberg met the Danish physicist Niels Bohr for the first time during the Bohr Festival in Tuebingen in June of 1922. After a series of questions during the physics seminar piqued his interest, Bohr invited Heisenberg to take a walk with him in the neighboring Hain Mountains, where they were able to “go more deeply into the whole problem.”¹⁰ Heisenberg would go on to claim that “this walk was to have profound repercussions on my scientific career.” In fact, “it is more correct to say that my real scientific career only began that afternoon.”¹¹ In fact, it is far from an exaggeration that the order which they found in nature on the walk inspired them to find a similar “central order,” to use one Heisenberg’s favourite terms for logos, in the realm of subatomic particles. During that walk, “a well-tended mountain path took us past a popular coffee house, Zum Rohns, to a sunlit height, from which we looked down on the small university town dominated by the spires of the old churches of St. John and St. Jacob and, beyond, across the Leine Valley.”¹²

The French physicist Paul Dirac, Heisenberg tells us, “looked upon scientific research much as some mountaineers look upon a tough climb. All that matters is to get over the next three yards. If you do that long enough, you are bound to reach the top. To keep thinking of the whole climb with all its innumerable

difficulties only leads to discouragement. And, in any case, you only grasp the true problems when you reach the most difficult ledges. I myself took a different view. My first step—to stick to the mountaineering simile—was a decision about the climb as a whole. For I was convinced that once he has found the correct route, then and only then can the individual obstacles be surmounted. The whole comparison was false, however, because in the case of a rock ledge, you can never tell in advance what lies behind and above, whereas in science the basic relations have to be simple: nature, I was certain, was made to be understood, or, rather, our thought is made to understand nature.”¹³

Would Heisenberg have concluded that “nature ... was made to be understood” and that “our thought is made to understand nature” while hiking on the Appalachian Trail? Probably not. One of the first principles of quantum mechanics explodes the distinction which Descartes made between the *res cogitans* and the *res extensa*. The observer enters into any observation in the subatomic realm. Unlike Albert Einstein, who, in spite of questioning Newton’s static universe, still believed it was made up of objective states, Heisenberg showed that the mind was inextricably bound up with the universe it observed. The distinction between the *res cogitans* and the *res extensa* was now obsolete:

We used to assume that, in principle at least, it was possible to describe the motion of every particle in accordance with the laws of Newtonian mechanics. In other words, nature was thought to have at any given moment an objective state from which one could deduce its state during the next moment. But this is no longer so in quantum mechanics. Here we cannot make observations without disturbing the phenomena—the quantum effects we introduce with our observation automatically introduce a degree of uncertainty into the phenomena to be observed. This Einstein refuses to accept, although he knows the facts perfectly well. He thinks that our interpretation cannot possibly be complete and hopes that the discovery of fresh data will help to close what he thinks are open gaps in our knowledge, but that is an idle hope.¹⁴

Ever the German patriot, Heisenberg had single handedly resurrected German Idealism after a century of materialistic neglect following the death of G.W.F. Hegel in 1831, when he claimed that “the transition from the ‘possible’ to the ‘actual’ takes place during the act of observation.”¹⁵ The word “happens,” he continued, “can apply only to the observations, not to the state of affairs between two observations.”¹⁶ From

Christopher Clarke



here, he was only a short step from stating that the state of affairs between the two observations did not exist in act but only in potentiality. By making this move, Heisenberg took the final say about what was real away from Democritus, the Greek philosopher who claimed that everything was made up of “atoms and the void,” and handed it to Aristotle, who claimed that everything was made up of potentiality becoming act. In making this distinction, Heisenberg not only came up with “the final proof for the unity of matter,” he proved that matter was not material:

All the elementary particles are made of the same substance, which we may call energy or universal matter; they are just different forms in which matter can appear. If we compare this situation with the Aristotelian concepts of matter and form, we can say that the matter of Aristotle, which is mere “potentia,” should be compared to our concept of energy, which gets into “actuality” by means of the forms, when the elementary particle is created.¹⁷

It was no longer possible to say that “we could describe the world or at least parts of the world without any reference to ourselves,”¹⁸ a belief which Heisenberg now characterized as the illusion of classical physics. In spite of breaking with the static Newtonian universe, Einstein was, in this regard, a naïve realist when he attacked the Copenhagen school of Bohr and Heisen-

berg because he felt that “the physicist must postulate in his science that he is studying a world which he himself has not made and which would be present, essentially unchanged, if he were not there.”¹⁹ Heisenberg’s classical education allowed him to destroy “the ontology of materialism”; instead of Democritus’ understanding of the universe as composed of atoms and the void, Heisenberg was proposing a return to Aristotle, who claimed that prime matter was not material. The ultimate reality which Thales and the physikoi who came after him sought was neither “specific matter like water or air” nor “simply empty space,” but rather “a kind of indefinite corporeal substratum, embodying the possibility of passing over into actuality by means of the form.”²⁰ Just as “the statue is potentially in the marble before it is cut out by the sculptor,” matter in its ultimate state is not an atom; it is a form, not a thing, which comes into being by going from potency to act through observation.

The link Heisenberg saw between Bavaria and Science was Catholicism:

science developed in Munich out of the human immediacy and liveliness which grew out of the soil of a conservative spirit which could prosper because it had its roots in the deeply Catholic consciousness of the native population. The sensual joy of the Bavarian baroque churches found its secular counterpart in the liveliness of scientific study at the university, and both were related to the light, which fell on both meadows and mountains of southern Bavaria during bright summer days.²¹

Nature in Germany had been trained or constrained to accommodate the human observer without any detriment to her own independent existence. Bavarians had discovered that culture perfected nature because like fellow Catholic, Thomas Aquinas, they were firm believers in the principle “*gratia non tollit naturam sed perficit*.” The Bartholomea Church at the far end of the Koenigsee was proof of that. Had he been born in America in 1901, Heisenberg would have been overwhelmed by “nature,” as he was when he decided to climb a mountain in Yosemite National Park during his tour of America in 1929:

Only on the way up did I realize that these mountains, unlike the Alps, are rarely explored by man: there were neither roads nor footpaths, neither signs nor markings, and no help could be expected in an emergency. On the way up I wasted a great deal of time on a roundabout route, and during the descent I became so tired that I sat

down in the grass and fell asleep at once. I was awakened by a bear licking my face. I got such a shock that I started off at once, but it was not until dusk that I was able to find my way back to the hotel.²²

So it is safe to assume that Heisenberg would have never discovered quantum physics while hiking on the Appalachian Trail, because climbing mountains in America was—if not a “tragic adventure,” which is how Ernest Hemingway described fishing in the swamps of Michigan’s Upper Peninsula—then a bewildering, mildly dangerous, and ultimately disappointing pain in the ass. If he were into extreme mountaineering, as practiced in America in the 21st century, Heisenberg could have tried to summit all five Presidentials, the mountain peaks in New Hampshire surrounding Mount Washington, when the predicted high temperature was -20F with winds ranging from 80 to 100 mph, with gusts up to 125 mph and wind chills as low as -75F, which is what Ekaterina Matrosova, a high-powered Russian-born, Wall Street mistress of the universe attempted to do on February 15, 2015.²³ Not only did Ms. Matrosova fail to discover quantum mechanics on her walk in the mountains, she failed to return alive, which is probably what would have happened to Heisenberg as well.

II

Heisenberg felt that the language of music, philosophy, and religion proved a “path to the central order,” which was his term for logos, “today no less than in Plato’s day and Bach’s.”²⁴ Heisenberg was also an accomplished pianist who could hold his own playing Beethoven trios with professional musicians. The view from the Herzogstand in the mountains of southern Bavaria on a warm sunny day in October brings music to mind. I start humming the Pilgrim’s Chorus to Richard Wagner’s opera Tannhaeuser. Ulrich, which is not the real name of any of the companions I had during my days of hiking in the mountains, starts humming along, even though when we finished, he opined that the scene reminded him more of one of Anton Bruckner’s symphonies.

Ulrich is an avid reader of my books and follows my videos on youtube as well. That’s how we got to know each other. Like Heisenberg, Ulrich comes from Wuerzburg but has settled in Munich. He is in his

mid-50s, and we spent two memorable days hiking in the Bavarian Alps together in October.

One of the biggest concerns on the mind of the people in Germany and Europe is the steadily rising inundation of their continent with refugees from sub-Saharan Africa and the Islamic world. Since Ulrich spent the formative years of his childhood and his teens in the Islamic world and sub-Saharan Africa, he has a good idea of what is in store for Europe. The immigration crisis is on the one hand an expression of a complex systematic break down and on the other a process which is being orchestrated with strategic ends in mind. And since Ulrich is one of the few people who is capable of seeing behind the publicly orchestrated façade, he is convinced that this destructive process is being managed by the oligarchs of globalization for economic, geostrategic and ideological reasons by way of the mass media, the schools and the churches, who portray Islam as a religion of peace and downplay the rising criminality among the migrant population, the rising rape statistics, as well as the concomitant danger of terrorism, in order to keep the public resistance to unlimited migration to a minimum.

Ulrich summarizes his point by saying that “Those who are busy bombing the countries which are the

John’s prologue solved the problem of incoherence which had plagued Greek philosophy up to this point in time.

source of all of these migrants into the Stone Age are the same group of people who control the media, which are telling us Europeans that we have to welcome the waves of immigrants now streaming into Europe with open arms.”

Ulrich then launches into an attack on a series of scandalous TV shows which were recently broadcast over Germany’s second network or Zweite Deutsche Fernsehen. The ZDF has broadcast a number of documentaries written by the well-known British historian Christopher Clark, the author of *The Sleepwalkers*, a much-hyped book about the beginning of World War I. Clark has also directed a number of ZDF documen-



taries on “the new Anti-Semitism” in Europe and on the Exodus of European Jews to Israel, knowing full well that this is a form of Zionist social engineering, calculated to drive Jews to move to Israel in order to bring about the messianic culmination of the project that is the State of Israel.

Words of outrage then flow out of Ulrich’s mouth as if years of anger building up behind some psychic dam had just broken. “In his documentary ‘Who is the Jew?’ Clark collaborates with the Rabbi and Historian Andreas Nachama in launching the propagandistic lie that—hold on!—the Romans condemned Jesus to death and had him crucified, and that it was Pilate who handed down the death sentence, and, most importantly of all, that the Jews had nothing to do with Jesus’s death on the cross and that the whole story was made up out of whole cloth in order to defame the Jews. Hadn’t Pilate said, I see no guilt in the man? Hadn’t Pilate made a point of publicly washing his hands of the whole affair? Didn’t the supporters of the Jewish Pharisees cry out, ‘Crucify him?’ A look of both horror and disgust comes over Ulrich’s face as he continues: “Both Clark and the Rabbi try to play down the crucifixion as a brotherly feud and then go on to talk about ‘the lack of truth in the gospels.’”²⁵

Ulrich is a musician; he has a much wider musical repertoire to draw upon, but before long it becomes

clear that a sunny day in the mountains of Bavaria, no matter how much it fuelled German culture in the past, is not indicative of the stormy state of German culture in the present. The best representation of that moment would be the famous “Crucify Him” chorus from the Johannes Passion of Johann Sebastian Bach.

The immediate occasion for Ulrich’s choice of background music was a show entitled “Who is the Jew?” broadcast over the second of the three official German television channels during which Christopher Clark, author of the much-hyped book *The Sleepwalkers*, explained how he had just learned from the Jewish historian Nachama that the Romans killed Christ. The portrayal of the Jews as somehow innocent bystanders in the drama which was orchestrated somehow by Pontius Pilate, who demonstrably washed his hands of the affair in every Gospel account, filled Ulrich with “impotent rage.” The ZDF documentary, which claims that the whole story of Jewish involvement was a pack of lies made up out of thin air in order to defame the Jews may very well be the proverbial straw which broke the camel’s back in Germany, coming as it did in the wake of the migration crisis, which is now seen as a Jewish-orchestrated event, thanks to Barbara Lerner Spectre’s youtube video.

“This propagandistic farrago of historical mendacity,” Ulrich continued, “is more than just a scandal; it is an act of blasphemy that cries to heaven for vengeance. Christ was crucified in the name of the Sanhedrin, who paid others to do their dirty work, and as if that weren’t bad enough, the Sanhedrin launched a campaign of calumny at the same time to cover over their evil-doing.”

When I was living in Germany during the ‘70s, no German would have ever said such a thing. The same was true in 2004 when I held the Culture Wars Roots conference in Rees, the town where I lived in the ‘70s. Cracks began to appear in this dam during the last 10 years. I remember speaking “unter vier Augen” with a group of Germans after a conference in Switzerland when the topic came up, only to be shut down. Now it is as if a dam had broken, and what was so long pent is now rushing to be expressed.

“In addition to all that, Christianity and the supernatural effects of the Logos are being deprived of any legitimacy. And this propaganda campaign isn’t being broadcast over some fanatically Zionist cable channel in Israel; no, it is being broadcast over the second German TV network in the name of the German media.

This shows who has the say when it comes to what gets broadcast in the dominant German media outlets and in whose name and for what ends this brainwashing and social engineering gets carried out.

“This is not just about a few academic lies about history. The delegitimization of Christianity and the European culture upon which it is based has been orchestrated according to plan that has existed for centuries. The high point of this campaign is now unfolding in the multiculturalism which is now being preached and practiced in the European-based colonies in the western hemisphere: the USA, Canada, Europe, Australia, and New Zealand. There is no multiculturalism in east Asia, central Asia, or in Asia Minor, nor is there any in the Arabic world or Africa, much less in Israel. This is why Noel Ignatiev is preaching that “the white race is an abomination” and that “we” have to do everything within our power to ensure that the “white race” stops reproducing, and that the countries where the “white race” resides get overwhelmed with a flood of foreign ethnic groups until they cease to exist.”²⁶

“In the show *Tagesthemen*, which aired on February 22, 2018 the Jewish Harvard Professor Yasha Mounk admitted that “we’ are engaged in a historically unique experiment in which ‘we’ are in the process of transforming a monoethnic and monocultural society into a multi-ethnic multicultural society.”²⁷

“In an interview in the German news magazine *Der Spiegel* which appeared on September 26, 2015, which is to say, at the height of the migrant crisis in

The Zionist activist Barbara Lerner Spectre defined the word “we” more closely when she said: “We are now experiencing a new wave of anti-Semitism because up to this moment in time Europe hasn’t learned how to be multicultural. I feel that we Jews will play a major role in this transformation, which must happen. Europe will no longer be allowed to exist as the monolithic societies which they were in previous centuries. The Jews stand in the middle of this development. Europe now has to undergo an enormous change. The Jews are going to be blamed for this transformation because we have played the leading role in bringing it about. But without Jews’ assistance in this transformation, Europe will not survive.”²⁹

That Israel is being transformed at the same time and in the same way into a monolithic, monocultural, and monoreligious society is ultimately the will of the hate-filled god of revenge and war known as “Yahweh” in whose name the Jews crucified Christ. The Apostle Paul consequently named this group “enemies of the entire human race” (I Thess 2).

The well-known French Rabbi, Rav Touitou, said in one of his lectures: “It is written in Sanhedrin in the Talmud that the Messiah can only arrive after Edom—i.e., Europe and Christianity—have been completely destroyed. So, isn’t it then good news then that Islam has attacked Europe and taken it captive? Yes, this is great news!”³⁰ In another video lecture, he said, “You Europeans are going to pay dearly for what you have done to us.” He is referring to the role Europe

has played in preventing the coming of the Jewish messiah. “Hordes of Muslims are going to come and cut your throats and there will be no escape. You will learn that Islam is the scourge of God.”

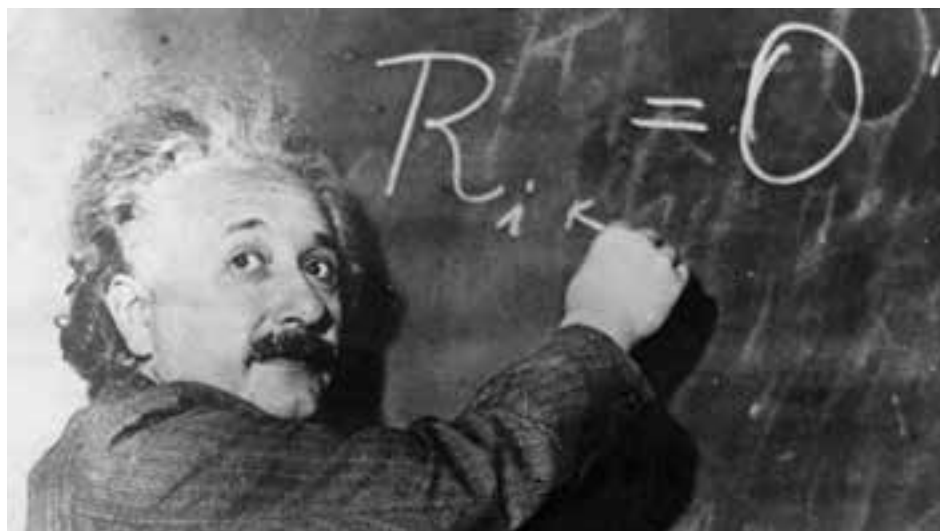
Since Zionist elites exercise disproportionate control over the media and determine to a large extent the course of world politics, we now know

“Europe will no longer be allowed to exist as the monolithic societies which they were in previous centuries. The Jews stand in the middle of this development.”²⁶

Germany, he repeated pretty much the same thing: “In Western Europe an experiment is now underway that is unique in the history of migration: countries which have long defined themselves as monoethnic, monocultural, and monoreligious, are now being forced to transform their identity. We don’t know if it’s going to work. We only know that it has to work.”²⁸

why the masses have been indoctrinated with propaganda to the effect that Islam is a religion of peace and that anyone who criticized Islam was a racist (even though Islam is not a race), and that anyone who criticized Merkel’s open borders policy of flooding German with immigrants was guilty of hate speech.

Albert Einstein



“On June 23, 2015, a few months after Merkel had opened Germany’s borders at the high point of the refugee crisis, the conference of German ministers of the interior met for the first time in its history in a synagogue. Why did they meet at the synagogue of Mainz instead of government offices?³¹ Was it because Pope John Paul II announced there in 1980 that the Jewish covenant was eternally valid?

“On September 7, 2015, a few days before Merkel opened Germany’s borders, the leading Grand Masters of Europe’s Masonic lodges signed a declaration in which they demanded the opening of all European borders with limitation and unrestricted immigration.³² Beginning in 2015, caravans of defenders of the constitution warned Merkel that open borders threatened Germany’s and Europe’s security in the most fundamental way imaginable, but nothing happened, even though it was clear to everyone that 10,000 jihadist terrorists had just flooded into Germany as sleepers who were ready to strike at a moment’s notice. At that point Germany will experience its own version of the IS caliphate and western Europe will perish, never to return. Anyone who denies the truth of this statement is beyond help. And because the majority deny this reality—with the applause of the Churches—Europe is demonstrating the fact that she no longer wants to exist.”

“Christopher Clark’s deligitimization of Europe in a prime-time documentary is the culmination of a long-running series scorning Germany’s TV audience. You can still watch this documentary, along with Clark’s other Zionist documentaries, on the ZDF-mediathek. The fact that the Church remained silent dur-

ing all of this only proves what you have been saying all along, namely, that the Church is no longer preaching the gospel. They are just the Noahide crane operators of their own wrecking ball.

“On December 11, the Global Pact on Migration is scheduled to be signed in Marrakesh. This pact will raise the flooding of Europe with migrants from a political duty to the status of law. The federal government as well as the media have done

everything within their power to keep this pact out of the news. Best of all, high-ranking members of the German government were instrumental in elaborating the text of the Migration pact. The Alternative fuer Deutschland (Germany’s new anti-globalist conservative party), nonetheless, has succeeded in bringing the immigration pact up for debate. As a result the public is gradually waking up. Merkel is going to sign it anyway, in order to present the German people with her poisonous going away present.

“If we put all of this together we come up with nothing more than the hate-filled cry of those who followed the Pharisees in the Gospel of St. John: “Crucify him.” Christian Europe is going to be crucified. As Brother Nathaniel once said, “Wake up before they crucify us all!” The most powerful and urgent musical expression of this conscious and vicious call for the slaughter of Christ can be heard in the famous crucifixion Chorus from Bach’s Johannes Passion. The best interpretation, because it is the most dramatic is the 1964 performance of the Munich Bach Choir and Bach orchestra under the direction of the famous conductor Karl Richter.³³ You have probably already included this battle plan in your book *The History of Logos and the Logos of History*, as proof that the Zionist pharaohs of globalization plan to destroy Logos through the ethnic cleansing of Christian culture and with it the extinction of “the white European Christian race.”

Ulrich’s rage is understandable because his grandfather was an assimilated Jew, who was interned in Auschwitz for a year and miraculously survived with a number tattooed on his arm, while his parents along

with 17 other relatives were murdered by the Nazis. Ulrich has been asking why this happened for his entire life, beginning with the determination of the British Empire to destroy Germany: *Germania delenda est*.³⁴ Why was Germany's peace overture rejected in 1916? Because they wanted to annihilate Germany. Why was the Balfour Declaration signed in 1917? Why was Germany bled dry because of the Versailles treaty? Who financed the rise of Hitler's Nazi movement? Why did Bolshevism arise in 1917 resulting in the deaths of 30 to 60 million people? Why is the fact that a considerable number of the Bolsheviks were Jews still suppressed? Why is the Jewish genocide referred to as a "holocaust" when the real burnt offering was what happened to every German city of over 100,000 inhabitants as a result of the allied bombing campaign? Why was Ulrich's beloved home town Wuerzburg completely destroyed six weeks before the end of World War II? Why was the beautiful city of Dresden obliterated by two waves of English and American bombers? Why did American fighters attack German civilians and then officially deny that fact? Why did England decide to kill 200,000 German civilians, among whom were tens of thousands of refugees from the east who had found refuge in Dresden? And why is everything always blamed on the Germans?"

"I discovered to my horror," Ulrich continued, "that Zionist elites and their supporters were involved in all of these events. These elites, of course, don't reflect the will of all Jews. The overwhelming majority of Jews haven't a clue about any of this. They are as brainwashed as everyone else. Read the books of Anthony Sutton, my friends. And then you will understand that those Zionist Elites will not hesitate to offer up the lives of their own people. Consider for example the terrible story of the orthodox Rabbi Michael Dov Mandelbaum, who was informed by the Nazis that they were willing to release one million Jews upon payment of their ransom. Rabbi Mandelbaum sent his representative to the Zionist representatives of the Bank for International Settlement in Basel, only to get the barbaric answer that everyone had to make sacrifices in a time of war, and that Jews would also have to be sacrificed in order to bring the state of Israel into being, knowing full well that orthodox Jews

consider the creation of the state of Israel in exchange for Jewish lives the worst blasphemy imaginable.³⁵

Those same orthodox Jews whom the Zionists deliberately handed over to the Nazis made their contribution to the pile of Jewish corpses that was used to grant legitimacy to the founding of the state of Israel, while at the same time contributing to the extermination of the orthodox Jews who were useless if not damaging to the Zionists in Israel.

Ulrich's troubled face stands in marked contrast to the serene view of the majestic Karwendel mountains.

"That fits right in with the dirty quote from Chaim Weizman, one of the most devoted activists in service to the founding of the state of Israel, who said that the Zionists could only take in two million Jews, not six million, and that they were only willing to accept young and committed and powerful Jews. The others, according to Weizman, were nothing more than 'the dust of history.' So, in other words, the parents of my grandfather and his 17 murdered relatives were nothing more than the 'dust of history,' because they were assimilated Jews."³⁶

Ulrich looks at me and shakes his head.

"There is also the mad statement of Menachem Schneerson, the head of the American Chabad-Lubavitcher movement, who said that Hitler had been a messenger from God—meaning the distorted vision of God in the Talmud and the Kabbalah—who acted as a surgeon, so that the 'holocaust'

Either space had physical properties or it did not.

was a good thing because it lopped off a disease-ravaged limb of the Jewish people. In other words, the millions who perished in the "holocaust" suffered that destiny in order to cleanse the "Jewish people" of their sins. In that regard, the term "holocaust" for that genocide makes sense.³⁷

So my grandfather and his relatives were for the Zionists "the dust of history" and "a part of the ravaged

limb of the Jewish people.” If this is so, who are the real anti-Semites? Welcome to the Judaic-zionist reality!”

But that’s not all because the French Rabbi Ron Chaya said in an interview that the “holocaust” was certainly a bad thing but its evil paled in comparison to the good it brought about with the founding of the state of Israel.³⁸

My friends, this is nothing less than a madness that holds humanity in contempt. Then there is the Borscht Belt comic remark from the orthodox rabbi Yosef Mitzrachi, who claimed that at most one million Jews perished and that the other five million victims were “total Goyim.” What he meant to say was that other five million Jews who died weren’t orthodox because they didn’t keep the huge catalogue of indigestible rules which the Messiah came to abolish. Goyim in this instance means assimilated Jews. So it turns out that my grandfather and his 17 murdered relatives were “total Goyim” because they had assimilated.³⁹

Ulrich calms down as soon as he starts talking about Johann Sebastian Bach. “No other composer understood the nature of evil as well as Bach. Everything I described above comes together in the “Crucify him” chorus from his Johannes Passion. The best rendition of this piece is the 1964 performance of the Munich Bach Choir and Orchestra under the direction of Karl Richter, who had to live through the destruction of the two cities which informed his childhood and teenage years, Dresden and Munich, as they disappeared into the haze of war. We can quibble today about the details of the performance, but Richter’s interpretation transcends the bounds of artistic perfection, because it so perfectly mirrors Bach’s message and that of the Gospel, which is that we have been handed over to the plottings of Jewish-Zionist fanatics.” The Johannes Passion has fascinated Ulrich since his youth. “Bach’s music transcends mere musicality like no other music. It is the most powerful embodiment of the Logos of music and perhaps of all other forms of art as well. Bach is not only the godfather of all composers, he is the embodiment of the German Christian Oversoul, which has made a lasting impression on the consciousness of mankind for the past 300 years. The destructive mission of pop and rock Bolshevism is to extinguish this transcendent, trans-temporal consciousness.”⁴⁰

“It was only when I was older that I understood how accurately Bach portrayed the brutality of Jewish contempt in the “Crucify him” chorus in all of its

misguided metaphysical dimensions. His hectic polyphony scourges the listener, while at the same time the long isolated notes which so suddenly appear illuminate beyond any inappropriate elegance the irrationality of Jewish fanaticism. It was only when I saw the smiling faces of Christopher Clark and Rabbi Nachama on their ZDF documentary that I understood why the contempt with which Bach portrayed Jewish arrogance in the otherwise congenial Chorus which begins “We have our law and according to that law he must die.” It was as if Christopher Clark stood in front of the camera and said, “We have a law, and according to that law Europe, which is to say Edom, must die, so that the damned Zionist Messiah may come.” Or as Rabbi Touitou put it: “There will be no escape. The Muslims will cut your throats. Islam will be the scourge of Israel.”⁴¹

“If I could send a message to the Jews it would be this: “Wake up! You are a deceived people, even though you’re not really a people anyway. It makes no sense to convince yourselves that the hate-filled universal God Yahweh should be the creator of the universe or that he should have created the sun and the galaxies simply for the benefit of a few Jews. Please recognize the psychopathology which has turned you into useful idiots in the service of a destructive totalitarianism. How much longer will you allow your deceptive rabbis and your oligarchic Mafiosi to lead you around by the nose? Don’t you know that in the Talmud the rabbi is considered the equal of God. Anyone who makes himself equal to God is by definition a Satanist. The goal of Jewish Messianism, currently in its Zionist costume, is to destroy all nations, religions, and cultures and to mix all races with each other, because only then can all peoples live in peace. By human being the Zionists mean Jews, who are now barricaded in their atomic bomb state, which according to the Samson option is ready to unleash its 300 atom bombs on all of the capitals of the world in case the continued existence of Israel seems to be in danger. How is it possible that the governments of the world can maintain diplomatic relations with a state like this? This sounds like a preposterous Jewish joke. The most brilliant and relentless critics of Judaism have always been Jews: Jesus, Paul, Nicholas Donin, Josef Pfefferkorn, Victor Ostrovsky, Livia Rokach, Mordechai Vanunu, Ilan Pape, Gilad Atzmon, etc. Follow their call; read their works, follow the call of Jesus leading you out of your spiritual prison of insane tribalism. And read as well E.

Michael Jones's book *The Jewish Revolutionary Spirit* and watch the videos which introduce that book on youtube. In order to understand the ideological dimension of that spirit which is at work in the world today, read the incomparable introduction to that idea in *The Jewish Religion: its Influence Today* by Elizabeth Dilling.⁴² I hope you will include this battle plan in your book *The History of Logos and the Logos of History*, as proof that the Zionist pharaohs of globalization plan to destroy Logos through the ethnic cleansing of European culture and with it the extinction of what they call their metaphysical nonsense "the white European Christian race."

III

Heisenberg found ideology repugnant, which is one of the reasons he was attracted to the study of theoretical physics. During the summer of 1922, Heisenberg's commitment to a physics free of ideological deformation was severely tested when he entered the hall where Sommerfeld had organized a conference on the new physics in Leipzig, and someone pressed a pamphlet into Heisenberg's hands asking him to enlist in the war against "Jewish science." When Heisenberg discovered that the man behind the pamphlet was the prominent German physicist Philipp Lenard, who had won the Nobel Prize in 1905, he felt, in the words of his wife, "a world collapse" because it was no longer possible to live "in the faith that science was determined solely by its striving for truth and insight and that it was impervious to political machinations."⁴³

Heisenberg entered that hall in Leipzig in 1922 to hear a lecture by Albert Einstein, the Jew who had saved modern physics from the results of what has come to be known as the Michelson-Morley experiments. Between April and July 1887, Albert A. Michelson and Edward W. Morley, both of whom were professors at what is now Case University in Cleveland, Ohio, performed a series of experiments comparing the speed of light in perpendicular directions in an attempt to detect the relative motion of matter through space, which they claimed was made up of a stationary substance which they referred to as ether or "aether wind."⁴⁴ The result was negative. That left modern physics with two equally repugnant alternatives: a) either the earth is not moving around the sun, or b) the earth was moving but its motion was undetectable. Einstein chose the latter option, thereby providing "redemption"⁴⁵ from the "serious embarrassment" the MM experiments had caused for Galilean

and Newtonian physics. As Lincoln Barnett pointed out, the MM experiments posed a challenge to the entire history of physics from the time of Galileo:

The Michelson-Morley experiment confronted scientists with an embarrassing alternative. On the one hand they could scrap the ether theory which had explained so many things about electricity, magnetism, and light. Or, if they insisted on retaining the ether, they had to abandon the still more venerable Copernican theory that the earth is in motion. To many physicists it seemed almost easier to believe that the earth stood still than that waves – light waves, electromagnetic waves – could exist without a medium to sustain them. It was a serious dilemma and one that split scientific thought for a quarter century. Many new hypotheses were advanced and rejected. The experiment was tried again by Morley and by others, with the same conclusion; the apparent velocity of the earth through the ether was zero.⁴⁶

Einstein rose to the challenge by proposing his Special Relativity Theory.

But in order to claim that the Earth's movement couldn't be detected, Einstein also had to claim a) there was no ether, and b) the relative motion between space and the Earth as it revolved around the sun made the Earth, and Michelson's apparatus, contract in length just enough to make it look as if the Earth weren't moving around the sun. This is the essence of the 1905 Special Theory of Relativity (e.g., length contraction, time dilation and no ether). It was invented to keep the Earth moving even though the 1887 Michelson experiment, *prima facie*, showed it wasn't.⁴⁷

Unfortunately, Einstein's solution brought problems of its own in its wake. In order to preserve a moving earth, Einstein claimed that the MM experiments could not detect ether because ether did not exist. This meant that Einstein remained true to the materialist inspiration of modern science by claiming that there were nothing but atoms and the void, the atoms being represented by the planets and the void representing what separated the planets from each other. After the void became the metaphor for space, space became synonymous with nothing, which meant that there was nothing between the earth and the sun, in which case they would have to be touching, which was clearly impossible. That meant that the other alternative—the earth does not move—had to be accepted by default as the only rationally coherent option. This, however,

Johannes Stark



was the source of an even more acute crisis because it meant rejection of the claim that the earth revolved around the sun, which would have meant that the Catholic Church was right and Galileo wrong, which would have discredited the foundations of modern science.

When Einstein rescued modern physics with his Theory of Special Relativity, a huge sigh of relief went up from the scientific community. At this point, Heisenberg sided with Einstein's theory of special relativity because it "showed in a conclusive way that the concept of the ether as a substance, to which Maxwell's equations refer, had to be abandoned."⁴⁸ The substance of ether could safely be abolished:

Since all systems of reference that are in uniform translational motion with respect to each other are equivalent for the description of nature, there is no meaning to the statement that there is a substance, the ether, which is at rest in one of these systems. Such a substance is in fact not needed and it is much simpler to say that light waves are propagated through empty space and that electromagnetic fields are a reality of their own and can exist in empty space.⁴⁹

Unfortunately, for the relativity physicists, the same experiments were repeated in 1904 and 1925, with results that confirmed the first set of experiments with an even higher degree of accuracy:

when Michelson did a second experiment in 1925 with Henry Gale to measure for the daily sidereal rotation between Earth and the stars, and did so by using the same principle of ether causing light wave interference as he had used in 1887, he found the ether to the tune of 98 percent of what was expected for a daily rotation. In other words, he found 98 percent of the ether drift against the Earth and thus 98 percent of the daily sidereal rotation rate of 23 hours, 56 minutes and 4.1 seconds, which is the daily rate of rotation between Earth and the stars.⁵⁰

Heisenberg's dismissal of the necessity of ether was, in other words, not philosophically tenable. If there is no ether, space is another word for the void, which is another word for nothing, which creates a universe where everything is next to everything else, which, in addition to being a physical and philosophical impossibility, is not the world we observe. Instead of dealing with the dilemma philosophically, Heisenberg turned pragmatist and said the truth of relativity was proved by its spectacular effects. Or, as he put it, "The enormous release of energy in an atomic explosion is another and still more spectacular proof of the correctness of Einstein's equation."⁵¹

Heisenberg's acceptance of special relativity and its abolition of ether becomes even more problematic in light of the fact that, in formulating his principle of general relativity, Einstein resurrected the very ether which special relativity had abandoned. Two years before his Leipzig speech, Einstein had announced in Leiden:

that according to the general theory of relativity, space is endowed with physical qualities; in this sense, therefore, there exists an ether. According to the general theory of relativity space without ether is unthinkable; for in such space there not only would be no propagation of light, but also no possibility of existence for standards of space and time (measuring-rods and clocks), nor therefore any space-time intervals in the physical sense. But this ether may not be thought of as endowed with the quality characteristic of ponderable media, as consisting of parts which may be tracked through time. The idea of motion may not be applied to it.⁵²

Ever since Newton, celestial mechanics had been based on a projection of Democritus' claim that the

universe was made up of atoms and the void onto the solar system as Galileo understood it, which meant that atom-planets revolved around a nucleus sun while passing through the void. Neils Bohr simply took Newton's appropriation of Democritus and returned it to its original matrix by proposing a model of the atom based on Newton and Galileo's model of the solar system. Bohr, according to Heisenberg, "had depicted the atom as a tiny planetary system with a central nucleus which, though considerably smaller than the atom, carried most of its mass. About this nucleus, a number of extremely lightweight electrons revolved like so many planets."⁵³

Either space had physical properties or it did not. If it did, then we are referring of necessity to what has always been called ether. If it did not, then space was indistinguishable from nothing, in which case there was "nothing" separating anything, which meant everything was one; there was no motion and, therefore, no change, and everything stood as it had stood when Parmenides made pretty much the same claims. Einstein was hailed as the great hero of modern science because he was willing to accept these philosophical contradictions in a way that made the preservation

Heisenberg, "clearly has a tendency to produce certain forms [Heisenberg uses the same word in German, "Formen"]—I used the word 'forms' in the most general sense—and to recreate these forms even when they are disturbed or destroyed."⁵⁷ Modern science, according to Heisenberg, is superior to ancient philosophy because, through experimentation, it is in closer contact with reality. This claim would have far-reaching unforeseen consequences, because it also meant that whenever the two came into conflict, science would invariably trump philosophy.

IV

When the National Socialists took over the German government on January 30, 1933, Werner Heisenberg was 31 years old. Because Heisenberg received the Nobel Prize in 1932, a year before Hitler came to power in Germany, he found himself, as his wife put it, "in the spotlight of political attention."⁵⁸ Unlike Einstein and numerous other physicists, Heisenberg refused to emigrate during the crisis in physics which Hitler's rise to power in 1933 precipitated. This meant that Heisenberg, once again, ran into the problem of "Jewish science."

In 1934 Heisenberg gave a speech in Hannover in which he "unequivocally and clearly backed Einstein and his teachings." Alongside his scientific activity, Heisenberg strove to ameliorate the disastrous consequences which the cultural politics of the National Socialists had brought about by giving lectures and writing newspaper articles in order to uphold the level of German physics during this difficult period.⁵⁹ After the elections in

March, the National Socialist government passed the Law for Restoration of Public Service Employees, which deprived anyone of non-Aryan descent of his job.

As a consequence, a number of Germany's most important physicists left the country; among them were the Nobel Prize winners, Albert Einstein and James Franck. In addition to these two, an equally distinguished group made up of Hanse Bethe, Felix Bloch, Max Born, Dennis Gabor, Otto Stern, and Eugen Wigner emigrated later.⁶⁰ The last step in excluding Jews in the greater Reich followed shortly after the so-called "Reichskristallnacht" in November 1938 when, on December 9, the German Physics Society received a letter demanding that they expel the society's remain-

Stark claimed that it was now necessary to go after "White Jews," like Werner Heisenberg

of modern science seem plausible. Anything seemed preferable to a static earth and all of the theological implications that brought in its wake.

In spite of his acceptance of the theory of special relativity, Heisenberg considered Einstein a naïve realist when it came to sub-atomic physics. Heisenberg resurrected German Idealism by combining it with the sophistication of Greek philosophy. His final claim that "energy was the primary substance of the world" is very close to Heraclitus's understanding of fire,⁵⁴ and that prompted Heisenberg to claim that "modern physics takes a definite stand against the materialism of Democritus and for Plato and the Pythagoreans."⁵⁵ Heisenberg was a Platonist; according to his reading of Plato "atoms are not things."⁵⁶ Nature, according to

ing Jews. Walther Schottsky objected, but to no avail, and in December 1938 the last six Jewish members of the physics society—Emil Cohn, Richard Gans, Leo Graetz, George Jaffe, and Walther Kaufmann—were expelled.⁶¹

The Nazi expulsion of the Jewish physicists did nothing to hinder the triumphal progress of what Stark and Lenard termed “Jewish physics,” but it did derail any discussion of the main unresolved philosophical issue in physics at that time, namely, the existence or non-existence of ether. When Einstein proposed his theory of General Relativity, he brought back the same ether he had banned from the universe when he proposed Special Relativity ten years earlier. He also resurrected geocentrism, with all of the theological ramifications that brought in its train. Einstein’s teacher Max Born made this clear in a reference to the work of Hans Thirring:

Thus we may return to Ptolemy’s point of view of a ‘motionless Earth.’ This would mean that we use a system of reference rigidly fixed to the Earth in which all stars are performing a rotational motion with the same angular velocity around the Earth’s axis...one has to show that the transformed metric can be regarded as produced according to Einstein’s field equations, by distant rotating masses. This has been done by Thirring. He calculated a field due to a rotating, hollow, thick-walled sphere and proved

The Jews who had formerly been persecuted now became the new persecutors.

that inside the cavity it behaved as though there were centrifugal and other inertial forces usually attributed to absolute space. Thus, from Einstein’s point of view, Ptolemy and Copernicus are equally right. What point of view is chosen is a matter of expediency.⁶²

The Nazi insistence on expelling scientists based on their race saved Heisenberg from the embarrassment which Einstein’s resurrection of the concept of ether must have caused him. Heisenberg had put his professional life (and possibly his life on this earth) on the line by defending Einstein and his Jewish science, which had abolished ether in 1905, only to bring it back into existence ten years later. The racial issue

made every other issue in physics moot. The Jewish scientists who emigrated to the United States were no longer interested in debate. The New York Times had settled the matter via the journalistic equivalent of force majeure. Jewish science had become the norm. The Nazis had absolved Einstein of any need to resolve the internal self-contradictions in his two relativity theories. The only question still to be resolved was which country was going to weaponize Jewish science first: Germany or the United States.

According to his wife, Heisenberg was deeply troubled by this development, but after consulting with Max Planck, who told him not to emigrate, Heisenberg decided to remain in Germany and “continue to instruct his students in what he had recognized as the truth and in what he had learned from his own great teacher Niels Bohr.”⁶³ Part of that truth meant endorsing Einstein’s theory of relativity as “the universally accepted basis of all further investigation because it has proven itself in all of its details in every experimental test to which it has been subjected,”⁶⁴ and that endorsement brought the wrath of the supporters of “deutsche Physik” on his head.

After the Jewish physicists had been expelled, Philipp Lenard and Johannes Stark, two well-known physicists, both of whom had received the Nobel Prize but had long since cut any ties with modern theories, began to use the influence they had gained over the powerful members of the party to settle old scores.⁶⁵ Lenard and Stark represented what they called “experimental physics,” which was based on experiments which had become obsolete once the threshold of discovery moved from the Newtonian world to the world of cosmic physics on the one

hand and sub-atomic physics on the other. After experimental physics brought about its own dissolution, its proponents contented themselves with a new ideology known as “German” or “Aryan” physics. Lenard described the basic outline of this movement in the foreword to his multi-volume work *German Physics*, the first volume of which appeared in 1936. “In reality,” he wrote:

science, like every product of the human mind, is determined by race and blood. The appearance of internationality can come into being if one falsely concludes that the generality of the results of the natural sciences derive from a general source or if the real source is or if one overlooks

the fact that the peoples of various lands have created a form of science similar to German science only because and insofar as they have had the benefit of predominantly Nordic racial mixing.”⁶⁶

“Peoples with another racial mixture,” Lenard continued, “had another way of doing science.” In particular “an extremely widespread form of Jewish physics came into being, something not well-known until now, because the scientific literature is generally classified according to the language in which it gets written.” Nonetheless, “Jews are everywhere, and anyone who still defends the claim that science is international, is generally referring to Jewish science, which is everywhere the same.”

Lenard then used “the pure blooded Jew A. Einstein” as “the most important representative” of Jewish science, claiming that “His theories of relativity ... will never be considered true. Conspicuous by its absence among Jews is any understanding of the truth and any belief in an independently occurring reality that is anything more than agreement with human convention, as opposed to the careful desire for reality which characterizes the Aryan researcher.” From this Lenard concluded: “Jewish physics is nothing but a deception and a manifestation of the degeneration of basic Aryan physics.”⁶⁷

The irony which escaped Lenard is that Einstein, as Heisenberg pointed out, was determined to cling to a world in which the observer had no influence on the object observed, a position that was no longer tenable in the world of quantum mechanics. Heisenberg had won the Nobel Prize for pointing this out, and Heisenberg was not Jewish.

During the winter semester of 1934-5 Werner Heisenberg gave a lecture on “Basic questions in modern physics” at the University of Leipzig in which he pleaded for collaboration between scientists and philosophers. He mentioned Stark in the talk and concluded by saying: “Anyone who is familiar with the situation in the sciences can tell in which direction intellectual life will develop in the future.”⁶⁸

Johannes Stark was not going to let this prediction, no matter how veiled, go unchallenged. On December 13, 1935, he gave a speech at the dedication of the Philipp Lenard Institute in Heidelberg in which he, as president of the Physical Technical Institute, spoke in derogatory manner about the extensive spread of Einsteinian physics, which he condemned along with its Jewish “high priest Einstein.” “After the publicity

campaign promoting Einstein’s theory of relativity,” he continued, “we were subjected to the matrix theory of Heisenberg and the so-called wave mechanics of Schroedinger, one being as incomprehensible as the other.”⁶⁹

The reporter for the *Voelkischen Beobachter* who cited Stark’s words, joined him in the defamation of modern physics and, after making a plea for “Nordic” or “German” physics, continued: “We young people want to help in the struggle for the promotion of German physics and to make its name as famous as the reputation which German technology and science have already achieved.”⁷⁰

Stark responded in person by claiming that “Heisenberg represents in his article even today the basic beliefs of Jewish physics, and he even expects young German physicists to adopt it as well and make Einstein and his colleagues their model. Theoretical physics under the guidance of Einstein, Planck, and Sommerfeld not only took over just about every endowed chair over the past few years, it also created a situation in which no representative of experimental physics could get a chair without their approval, not even after they had proven their value in recognized experiments.”⁷¹

On February 28, 1936 an article by Heisenberg defending his understanding of modern physics appeared in the *Voelkische Beobachter*.⁷² Stark’s response, which appeared in the same issue directly after Heisenberg’s article, claimed that Heisenberg’s brand of physics was “an aberration of the Jewish mind, that must no longer be allowed to have the decisive influence it has enjoyed up to now....” Heisenberg’s attempt to show the danger German physics posed to the profession couldn’t slow down Stark, who now turned to the SS for help. Under the provocative title “White Jews in the Sciences,” Stark published an article in the SS journal *Das Schwarze Korps* which was technically anonymous, even though everyone knew who the author was, in which he claimed that, after the expulsion of Jews from the sciences in Germany it was now necessary to go after those who manifested “The Jewish Spirit.” Stark called these “Jews in spirit” “White Jews,” and claimed that they had infested the sciences. “Purging the sciences, especially physics, of White Jews was the most urgent task facing them. This was especially true of those who espoused theories which had lost their contact with reality and under the direction of Sommerfeld and Planck had taken control of all endowed chairs and ensured that they were used to indoctrinate

young students in their ideology.” This “Jewish Spirit,” with “Einstein as its corner stone” could best be seen in Werner Heisenberg, “who was his representative in Germany.” Heisenberg began his activities by firing his German assistants and hiring in their place the Viennese Jew Beck and the Swiss Jew from Zurich Bloch.... Heisenberg is only one example of many, all of whom are the lieutenants of the Jews in German intellectual life, and have to disappear every bit as much as the Jews themselves.”⁷³

Heisenberg was worried. It was now clear that Stark and his followers were determined to get rid of not only the new physics but also the physicists they didn’t like as well, beginning with Heisenberg himself. On the advice of his mother, who also knew Heinrich Himmler’s mother, Heisenberg wrote a letter to the head of the SS in which he demanded an investigation into the claims made against him, as well as a retraction which would “reinstate his honor,” to use the jargon of the era. As a result Heisenberg had to undergo a number of interrogations at Gestapo headquarters in Leipzig and Berlin, but in the end he was exonerated.

Eventually, Himmler responded in a letter dated July 21, 1938, in which he said: “At my family’s request, I have taken your case under special consideration. I’m happy to tell you that I do not approve of the attack on you which appeared in *Das Schwarze Korps* and that I have forbidden any further attacks against you.” But not even Himmler’s intervention could obtain for Heisenberg Sommerfeld’s chair, which went to Wilhelm Mueller, someone who had no training in theoretical physics, at the end of 1939.⁷⁴ Just how dangerous the situation was for Heisenberg becomes clear from a letter which Himmler sent to Reinhard Heydrich at around the same time, explaining that: “We can’t afford to kill this young man.”⁷⁵

Heisenberg and other “White Jews” in the physics profession were forced to accept a compromise. In a letter he wrote in July 1938, Himmler let Heisenberg know in no uncertain terms that: “I consider it necessary, when it comes to the recognition of any scientific results, to make a strict separation between its political and its human dimensions to your audience.”⁷⁶ The meaning was clear: Heisenberg could teach the theories of Einstein, which Stark had libeled as “Jewish” or “Jewish in spirit,” but without mentioning the names of those who discovered them or their political views or the fact that they were Jews. This compromise got codified two years later, when the Sommerfeld phys-

icists worked out a compromise which allowed them to talk about Einstein’s theory of relativity as long as it was shorn of its Jewish roots and as long as they did not link it to relativism.

Aside from Nazi meddling, the situation in physics had already changed considerably at the end of the 1920s, when the front of research moved from the atom to the nucleus of the atom, whose research required much larger and more expensive equipment.⁷⁷ The financial crisis which hit the Weimar Republic at the end of the 1920s prevented any construction at the physics institute, and the Third Reich, still in its early years, turned its attention elsewhere. This lack of development allowed the USA to take the leading role in atomic research

CRIPPLING EFFECT

Amazingly, however, German physics still continued to make advances in spite of the crippling effect of Nazi ideology. After bombarding Uranium with slow neutrons, Otto Hahn succeeded, in December of 1938, in creating Barium as an unstable byproduct of Uranium fission which could be used to set off a chain reaction. The potentially huge amounts of energy which could be released from this sort of fission made it clear that there were military applications for this process which could lead to the creation of a very powerful explosive or “atomic bomb.” The dangerous possibility that the Nazi government could build a super weapon with the help of the atomic scientists in Germany with which they could subjugate the entire world was extremely upsetting to the Jewish emigrants in England and the United States, who were assisting these governments in their own atom projects.⁷⁸ As early as December 1939 Heisenberg had proposed the theory of an energy-producing “uranium machine,” the German name for an atomic reactor. In the beginning of September 1941, Heisenberg claimed that a functioning reactor could probably be built making use of heavy water and uranium oxide. But once it became clear that the completion of the project was not financially feasible, the Army Weapons Agency withdrew its involvement in the project at the beginning of 1942. This shift in priorities to weapons that could be produced in a shorter period of time combined with difficulty in procuring the necessary amount of heavy water prevented the German reactor from going on-line by the end of the war.⁷⁹

During his detention at Farm Hall in England in the fall of 1945, Heisenberg wrote: "I decided to stay, probably due to the feeling that the fate of Germany was sealed, unless it proved to be possible to eliminate the absurd and criminal elements of National Socialism from within. At least with regard to physics, I did not believe I could relinquish the duty of doing this; Bohr, as well, seemed to approve of this standpoint."

Heisenberg's meeting with Bohr in Denmark has become a source of so much controversy that it went on to inspire a play as well as a movie.⁸⁰ Copenhagen is the title of both, and in the film version Heisenberg was portrayed by Daniel Craig, who went on to become famous as the most recent incarnation of James Bond. Knowing that he could be hanged for treason if he said the wrong thing, Heisenberg spoke in guarded terms, which Bohr misunderstood. Heisenberg, according to his wife, "wanted to signal to Bohr that Germany neither would nor could build a bomb. That was his central motive. He hoped that the Americans, if Bohr could tell them this, would perhaps abandon their own incredibly expensive development. Yes, secretly he even hoped that his message would prevent the use of an atomic bomb on Germany one day."⁸¹

All that Bohr heard during their meeting was that "The Germans knew that atomic bombs could be built," which is the message he conveyed to the Americans. Instead of creating a common front among physicists against the production of the atomic bomb, Heisenberg's meeting with Bohr brought about the exact opposite of what he intended, namely, an acceleration of American effort and their determination to be the first to create and use that weapon. Bohr fled Denmark in September 1943 by boat "apparently fearing a threatened pogrom against the Jews," and "The old, unconditional friendship and the unbroken trust that had existed between them earlier could never be completely restored."⁸² With almost 30 years' hindsight, Heisenberg concluded that "Bohr didn't understand what I was trying to say in October 1941."⁸³ Instead, he simply told the Americans "The Germans know how to make an atom bomb." As a result, "America decided to produce the bomb in the Summer of 1942."⁸⁴

What Heisenberg told Speer in 1942 led to the German decision not to produce an atomic bomb. In an interview with David Irving, Heisenberg said that he did not mention "that a byproduct of the generation of energy was plutonium, with which an atomic bomb

could be made."⁸⁵ Instead, he told Dr. Telschow, General Secretary of the Kaiser Wilhelm Institute that:

"All the processes we presently know to construct a uranium bomb are so incredibly expensive that it would perhaps take many years and require an enormous technical expenditure, costing billions."⁸⁶ Thus, Heisenberg had retreated behind the difficulty of the production of the bomb and its expense. He did nothing to try and convince the responsible people in the government to seriously attempt to build the bomb. No doubt, if he had wanted to achieve this he could have. In his memoirs, Albert Speer wrote about the outcome of this meeting: "Based on the suggestions of the nuclear physicists, we decided against the production of an atomic bomb as early as the fall of 1942, after it had in response to my repeated inquiry regarding dates, been explained to me that it could not be expected before a period of three to four years. By then the war already had to have been decided. Instead, I gave permission to develop an energy-producing uranium reactor for powering machines, which the Command of the Navy wanted to use in submarines." Anything Germany would have been able to achieve would have demanded the greatest of efforts, as well as an untapped source of energies no longer available anywhere. Heisenberg had judged the situation completely realistically.⁸⁷

In an interview he granted to *Der Spiegel*, which was published on July 3, 1967 entitled "Thank God we couldn't build it," Heisenberg gave his own explanation of why Germany did not build an atomic bomb.⁸⁸ Given the wartime situation, it was simply not possible:

In the fall of 1941, to the shock of all of the physicists, probably those on the American side as well, we came to the conclusion: it's true. We can make an atomic bomb. But at the same time we also recognized. Yes, it's possible, but only with a huge technical outlay, which we in Germany—Thanks be to God—could not afford. In light of the huge effort it would have taken, we hoped that the Americans had come to the same conclusion, because they were probably going to win the war quicker without an atomic bomb.... If we had taken the resources necessary for producing the bomb away from those needed to produce tanks and planes, Germany probably would have lost the war more quickly. Whether that would have been the same outcome in America's war against Japan, I can't say.⁸⁹

To be continued

REVIEWS

De-Radicalizing Islam

CANEVAS DE METHODE DE DERADICALISATION: DANS UN CADRE LAIC QUI TIENNE COMPTE DE LA CROYANCE ELLE-MEME. BY FOI.TERRAIN.MEDIATION. 2018 51 PP. \$5.70

The following review is essentially a summary of this excellent booklet published in France under the pseudonym “Foi.Terrain.Mediation.” *Canevas de Methode de Deradicalisation* [Sketch of a Method of Deradicalization] begins by asserting that all the attempts made by the French government to deradicalize Muslims have failed completely. The reason for this failure is that they have treated radical Islamic belief as a psychological or sociological phenomenon, reducing it to violence exalted for its own sake. They haven’t engaged with the underlying hopes and desires of the Islamists, especially the most fanatic. They haven’t taken Islamic belief seriously enough to understand the real mechanism that animates their actions.

First of all, what animates them is a certain worldview where evil can, and therefore must, be eradicated. At the root, the problem isn’t just the means taken by Islamists (i.e., propaganda, terrorism) but also the goal: the dream of a better world beyond the horizon, and it is for this dream that many are ready to sacrifice their lives and those of others. If the imposition of Sharia on mankind will lead swiftly to a

better world, then those who oppose that objective must submit or be eliminated. This thinking can be called messianism, and Islamism is not the only form of it. Communism also had such a dream, and it led to 100 million deaths in the 20th century.

To deradicalize we must enter into Islamist thought where belief linked to emotion holds a dominant place. We must conduct the dialogue with respect and conviction. To begin, the thread to be followed is the *Fatihah*, a prayer consisting of seven verses

To deradicalize we must enter into Islamist thought where belief linked to emotion holds a dominant place.

which all Muslims know by heart and recite daily. It stands at the head of the *Qur’an*. Deradicalization means necessarily working together. Living together as neighbors is not enough to unite us. We need to have common goals and means of acting for our common interests. We must

work together for the good of civil society, the good of families, and the good of our children. Being realistic means seeing what will bring about a civil entente and opposing what menaces that goal.

The first verse of the *Fatihah* is an invocation Allah-God as the Merciful. From time immemorial the name of God in Arabic has been Allah, especially among Christian Arabs, who were given names like Abdallah (servant of Allah) long before Islam. In Hebrew and Aramean, the words Elohim and Alaha mean God. All these names are in the plural, the Most High Ones, and designate the one Creator God.

The opening verse uses two forms of the merciful: Rahman and Rahim. The first means One Who gives mercy, and the second means One Who is merciful in Himself. The question is, does God want the good of all men across time, or only the good for some and evil for others? This is an important question that must be raised, but we need not answer it now. If we cannot raise such a question, then deradi-

calization is impossible. Each must take the time to look honestly into this matter. When the media systematically characterize terrorists as mentally ill, are they not evading this very question? Sending terrorists to psychiatrists won’t help them escape this key dilemma.



In the second verse of the *Fatihah*, Allah-God is praised as “Lord of the Universe.” This verse is an invitation to know, love, desire, and praise Him. In the dominant culture of the West, the values are sex, money, and power, and Islamism is opposed to this culture. However, things are not so neatly defined. Does not Daesh (Isis) promise sex, money, and power to its militants? Are these promises not based on certain traditions and on passages in the Qur’an? The basic question is, how does one place God above other desires?

In this second verse God is called the Lord of the Ages as well as God of the Worlds. Since He has time to punish wrongdoers, why would he delegate men to punish and kill them in His place? Can anyone know ahead of time exactly whom God has destined to Hell? A miscreant could still turn to God at some moment in life, perhaps his last. By killing him, then, does one not risk arrogating the prerogative of Judgment that belongs to God alone? If one wants to eradicate evil from the world, should he not start by re-orienting his own desires? How can one dream of satisfying his desires to sex, money, and power, and at the same time place Allah above all

such desires? These questions must be raised and faced together in the most rational way possible, but not yet answered.

The third verse of the *Fatihah* returns to the first, and once again invokes God as *Rahman* and *Ramin*. The root of the word mercy in Arabic and other Semitic tongues designates the womb of a woman, the uterus. To have mercy means to carry the life of someone and want a lifetime of good for him. This is the God of life who maintains life and wants it to grow in each person and community. The vital question is this: If *Ramin* means that God is merciful in Himself, can He be so for some and the opposite for others? The *Life of the Prophet* by Ibn Hisam, published two centuries after the birth of Islam, does not correspond to this idea of mercy. Nor do the Hadiths. See the list of murders attributed to Muhammad. But did these really happen? Or did the caliphs create out of self-interest a model that justified their oppressive system?

The fourth verse of the *Fatihah* invokes God as “Master of the Day of Judgment.” That Day has a collective sense, for it is not the particular Judgment that every man faces

at his death, but the Judgment that all men alive on that Day will face. This Day of Judgment is foretold in the Gospels and in Semitic texts before Islam as the time when the earth will be cleansed of all those people vowed to evil. Islamic traditions speak of a re-descent of the Messiah Jesus-Issa from Heaven to lead exterminating armies against Antichrist and his followers on that Day. Daesh (Isis) cites an ancient tradition that has the final conflict between Good and Evil taking place in Dabiq, in the north of Syria. The better world that will emerge after that Day will not be the result of Jihad, but of God’s radical intervention. So what point is there in playing the universal judge in the present time? Is God not the only One Who is pure and just enough to have the right to Judge on that Day?

The fifth verse of the *Fatihah* addresses God thus: “It’s You we adore, You from Whom we implore assistance.” Does “we” refer only to Muslims? Is there room here for personal responsibility? When I do evil, is it God’s fault? “It is not you who killed them, but God who killed them” Qur’an 8.17. Am I pure and innocent by the fact that I’m a Muslim, even if I do all the evil possible? In Heaven, will I find plenty of people who committed atrocities but who are Muslims, while non-Muslims who were good will be in Hell?

The sixth verse of the *Fatihah* asks God to “Guide us on the right path.” This is close to Psalm 27, which states: “Teach me, Lord, your way, guide me on the right path.” Here it’s not humanity itself that is divided between the good and the evil, but each person, community, and nation must choose between two paths, one right, one wrong.

The right path means pursuing a good goal by good means.

The question is, may one use evil means to reach the goal of the right path? The actual military doctrine of the U.S. is that it is acceptable to kill up to ten civilians to eliminate one jihadist. The Wahhabites preach the famous Taqqiya, that it is permissible to lie for the cause of Islam. As for the goal of a better world, it is the teaching of the Muslim Brotherhood and the Taliban that imposing Sharia will lead to it, but strange to say, the first were organized a century ago by M15, the British Secret Service, in order to use Arabic Islam against the Turks, and the second were organized in Afghanistan by the CIA, the U.S. secret service. Can an ideal world emerge from such manipulations? Is it the right path for Jihadists to

anticipate. A better world is coming, but only after that Day, not before. To preempt that collective Judgment is madness. It is to start and an eschatological war.

The seventh and last verse of the Fatihah is in apposition to the word path. It states: “the path of those that You have filled with favors, not that of those who have deserved your wrath, nor those who have strayed.” The commentators on this verse are unanimous in naming the three peoples designated here as Muslims, Jews, and Christians. In Sura 5, the Jews are said to have deserved God’s wrath and Christians to have strayed. This apposition is unique in the Qur’an and is much longer than the other verses of the Fatihah. A number of exegetes have thought it was added by a caliph’s authority. Now this verse cuts hu-

bring about this separation of humanity and thereby cause the Day of Judgment to arrive. This is why God will allow him to manifest himself globally. Those who divide mankind now are foolishly trying to anticipate the Day when God will use angels, not men, as His Harvesters. They will be the ones casting Antichrist and his followers into Hell. Mere men cannot do it, and certainly not now.

It is completely irrational to ignore that Muslims have an eschatology. But this is what has been done in all the failed attempts at deradicalization. Many Muslims in Europe divide mankind into two camps: the dar al-islam (their ideal society) and the dar al-harb (the Christian world to be conquered). The first camp is believed to be destined to Paradise, and the second to Hell. Psychiatry cannot deal with such a worldview and the rigid religious logic behind it. The only way to shake it is to show that this is the worldview held by those preparing the way of the Antichrist.

Christians and Muslims can share a sense of menace with regard to Antichrist and a hope for a better world after the Day of Judgment. But we also need to get rid of two mental blockages: “suprematism” and “victimization.” Suprematism means dividing society because one considers his own group superior to the rest of humanity. But the “one who divides” in Greek is “diabolos,” or Satan-Iblis. Victimization means using an accusatory discourse, such as Islamophobia, to stir up desires for revenge. Both terms have a religious dimension, as is discussed at the end of this ground-breaking booklet.

ANNE GARDINER

It is completely irrational to ignore that Muslims have an eschatology.

fight in Syria, a conflict that has caused around 200,000 deaths and millions of refugees? Vast sums of money have been invested by those who want the Syrian state to disappear. Do those who push the young to go get killed in Syria realize they are working for global projects beyond their ken, projects sometimes called “controlled/planned chaos.” This is not how God acts, but rather how the Antichrist of Christian and Islamic tradition acts, whose project is global domination.

The right path is to wait for the Day of Judgment that no man can

manity apart, not just the paths they choose. Recited every day by Muslims, it causes them to repeatedly condemn Jews and Christians.

All the necessary questions having been raised, now in the short Part II of this booklet, they are seen with regard to the future, especially with regard to Antichrist, who must close the present Age and be eliminated at the Day of Judgment. On that Day two camps will really exist in the human race, though they are not discernible now. All the adults on earth will have taken a position for or against God. Antichrist will

Cloning in the Fallen Kingdom

The latest installment of the *Jurassic Park/World* saga has hit theaters and taken a slight mix of receptions. *Jurassic World: Fallen Kingdom* is not as agreeable as its immediate predecessor from a cinematic standpoint. Colleagues have, however, pointed out that the minor innuendos and crass moments from *Jurassic World* (2015) were almost entirely absent in this sequel.

Like many of today's action stories brought to the screen, J.A. Bayona's modern thriller brings in a significant amount of comic relief. Chris Pratt, an actor who boldly proclaims his Christian beliefs, and actress and Bryce Dallas Howard return to their appropriate roles.

The fatalities of several characters are more gruesome than those in a few of the past films, and this evolution in and of itself can be expected with the direction Hollywood's been heading. After all, more dramatic deaths depicted on the silver screen results in a more sensationally-spurred audience. We are just left to wonder which of those sensations will linger in a viewer's mind, and whether they are beneficial or harmful.

The slight twists in some of the scenarios along with the notable shadows and silhouettes are a few of the telltale signs of a horror director. Bayona is quite familiar and successful working within this

genre of entertainment. Typical of so many modern movies, *Fallen Kingdom* was filled to the brim with political slants. (If a T-rex walked by, creating a ripple in the cup, the excess politics would surely spill out.) The characters obviously hold certain views, but the very way the plot progresses includes a number of nods to social justice/animals' rights ideals.

Subtle concepts along these lines include a cruel "bad guy" death brought about while he is in the very act of marrying a creature's body, trying to steal a tooth for a trophy. From many perspectives, this sequence can be taken as a retelling of the all too common "poacher killed while hunting" story, an occurrence which is seen by many people as a form of po-

outraged at the killing of any animal. *Fallen Kingdom* seems to take this concept to heart with the eventual demise of Ted Levine's character. The writers have taken this agreeable (to some) idea and had it play out in the course of the film. They are using the cinematic medium to promote this message. The audience members who feel a strong dislike for him get their vengeance in due time. Granted, the character is not a morally good one. But inspiring viewers by showing them that their hate is justified is not good either, especially in our present age where many are filled with anger. The element of revenge or "getting what was coming to him" is a common practice in action films, but it may not be a healthy one.

As for the story itself, the second *Jurassic World* film seems to follow a number of points which already appeared in the second *Jurassic Park* film: the company returns to the island to collect dinosaur species, there are good guys as well as bad, and eventually dinosaurs are brought back to the mainland which doesn't turn out too well.

In the case of *Jurassic Park/World*, the problem we bump into is genetic engineering and cloning.

etic justice. A good deal of these same individuals will say the cruel poacher, in fiction or reality, deserved it too.

This is a sad truth, and serious animal rights activists will be glad at the death of such a person but

Now let's take a look at the roots and core of the film franchise. From its inception, one of the main themes which the *Jurassic Park* novels and films attempt to bring across is the potential and very real dangers which accompa-



ny humanity's ingenuity when not used properly. In the case of *Jurassic Park/World*, the problem we bump into is genetic engineering and cloning. The figure of John Hammond finally understood its life-threatening implications. The *Jurassic World* stories have only reinforced that the concept of recreating "dinosaurs," or dinosaur-like creatures, is a terrible notion. And that's merely scratching the surface. But for Christians, this ideal goes much deeper. Yet it is seldom discussed among Christian thinkers.

Simply put, the Church approves of genetic engineering which has the possibility of curing an individual's ailment, otherwise known as gene therapy. However, the altering of a person in perfect health into a superhuman being via genetic engineering becomes immoral. That is a form of eugenics, and G.K. Chesterton, the Apostle of Common Sense, would wholeheartedly agree in suppressing such unnatural studies. For example, it was the

pursuit of eugenics that led to the atrocities committed by Nazi scientists in World War II.

But these situations are specifically in reference to people. What about animals, like the potential dinosaurs? Remove from the table the fictional notions of prehistoric DNA cloning, "filling in the gaps," and the man-eating lizards which result. Look at what science has done in the real world to date. Following the successful act of cloning Dolly the Sheep, scientists tested the procedure on numerous other animal species, particularly on mammals. This list has come to include dogs, cats, horses, mules, bovines, pigs, and so forth. And the goats that the T-rex is eating are probably clones too! (A bucardo, which is an extinct kind of wild goat was cloned back in 2009 but died shortly thereafter.)

Obviously, geneticists have enjoyed playing God. I'm not saying they lack the knowledge. Just look at what they've accomplished!

But knowledge is something that should be exercised at all times, not only when we feel it comes in handy. God gave human beings dominion over the fish of the sea, the birds of the air, and all the beasts of the field. And with this gift comes a responsibility.

The Creator of life itself has endowed us as stewards over His earthly kingdom. He has formed men and women to be procreators through genital love, to be co-creators in artistic expression, and protectors of life. And it's our task to hold up the natural law. God did not create us to take His place. See, we aren't clones, though we ourselves have been created in the image of God. God is creativity. He is originality - for He *is* the origin of everything in nature.

Now cloning does happen in nature. Organisms which can reproduce asexually (involving merely a single organism), for instance, generate offspring which are clones, exact genetic duplicates of each

other and of the individual parent. Again, like gene therapy, this type of natural cloning is not what we need to be worried about. Asexual reproduction is one small tool in God's grand design. Like eugenics in general, artificial cloning is the type of cloning we are concerned with.

CatholicCulture.org's Fr. William Saunders, when addressing the subject of cloning, argued that though "While we may have the technology 'to do' something, we do not necessarily have the moral mandate 'to do' that something." Or, as the *Fallen Kingdom* character Ian Malcolm rightly proclaimed 25 years ago in *Jurassic Park*: "Your scientists were so preoccupied with whether or not they *could*, they didn't stop to think if they *should*." To reiterate this idea a third time, I'll say that just because you can do something doesn't mean you ought to do it. It seems like common sense. Someone can shoot someone else. Is that right? No. This logic can be applied elsewhere. Here it is employed on the topic of cloning.

But *Jurassic World: Fallen King-*

played Cardinal Adam Sapieha in a mini-series on John Paul II as well as the lead/title role of the 2010 film *Pope Pius XII*).

As the character John Hammond pointed out years ago, kids are *Jurassic Park's* targeted audience. So children have always played significant roles in the franchise, but Maisie is unique in more ways than one. Nearing the climax of the screen adventure, it is finally revealed that the girl is a clone of the biological daughter of Benjamin Lockwood. Like the *Star Wars* prequels, *Jurassic World: Fallen Kingdom* has put human clones in the spotlight.

This is perhaps the fantastical epitome of what the Roman Catholic Church fears will come of dabbling in artificial cloning. Even *Fallen Kingdom's* director J.A. Bayona (a man who makes his living off the horror genre of cinema) does not applaud the idea of cloning, especially in regards to the possibility of bringing back dinosaurs. In an interview with *Nerdist*, when asked if he approved of bringing the dinosaurs back, Bayona stated,

Doctrine of the Faith said quite firmly that "to manipulate the genetic structure to produce human beings selected by sex or some other quality is wrong. Attempts to produce a "breed" of humans through cloning, twin fission, or parthenogenesis outside the context of marriage or parenthood is immoral." It is a good thing to discuss cloning in fiction, perhaps the safest place it can exist. But countless ethics are trampled on when cloning is practiced.

"This is how you play God," Dr. Grant's character is quoted for saying in *Jurassic Park III*. And he was right. Dr. Henry Wu and his associates in *Fallen Kingdom* are practicing Frankensteinish science. Particularly in hypothetical human cloning, the prime question remains that of a God-given soul, the chief source of a human being's likeness to God, the infinite and omnipotent Being. St. John Paul II once said, "Science can purify religion from error and superstition. Religion can purify science from idolatry and false absolutes. Each can draw the other into a wider world, a world in which both can flourish."

This world he speaks of is ours, and we have the potential to better it. It shouldn't be a Jurassic world. We've come a long way since then, or at least I hope we have. It ought to be a thoroughly thought-out world. We don't need to be making dinosaurs, mosasaurs, or genetically altered people who struggle with self-identity and a number of health conditions. Humanity struggles with enough of its own dilemmas at present. Cloning does not need to be added to the list.

"This is how you play God."

dom has taken artificial cloning a step further. Maisie Lockwood, the curious girl roaming about the Lockwood estate is, storyline wise, more than meets the eye. A few of the seemingly subtle remarks from Benjamin Lockwood (who's played by award-winning actor James Cromwell who previously

"I think we should leave nature following its own course," among additional commentary.

The Church has even directly addressed human cloning and eugenics. In *Donum Vitae*, a document issued on Feb. 22, 1987, and approved by Pope St. John Paul II, the Sacred Congregation for the

JOHN TUTTLE

BULLETS

* Transgenderism is modern alchemy.

* “Synodality” and “collegiality” proved empty slogans as the Vatican quashed the USCCB’s intended votes on a code of conduct for bishops and to establish a lay commission on episcopal misconduct.

* Queer Logic. Andrea Tornielli, a journalist considered an “unofficial spokesman” for Pope Francis, writes: “No, McCarrick did not have homosexual relations. He harassed and abused seminarians in the name of his episcopal power, making them understand that going to the beach house with him ... was an obligatory step to be better known to him and to land a priestly ordination.”

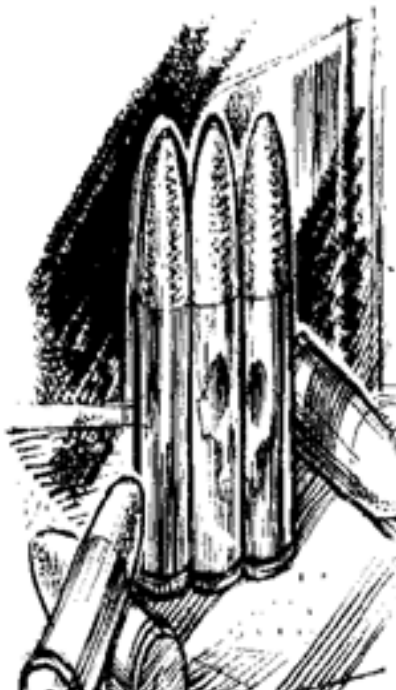
* Priorities. In November, Pope Francis met with members of the International Association of Jewish Lawyers and Jurists. We wonder if he’ll ever meet with the remaining dubia cardinals.

* Transparency? By a vote of 137 to 85, the American bishops defeated a resolution that would have “encouraged” the Vatican to release documents relevant to the case of ex-cardinal McCarrick.

* Undermining Morals. “Rather than banning porn, how about having more?” writes Eva Wiseman, a self-described “pork-eating, God-sceptic, Jew-ish person,” in *GQ*. “More porn, from as many perspectives as possible.”

* CTE? In November, former Dallas Cowboy linebacker Jeff Rohrer, 59, “married” his trophy husband Joshua Ross, 32, an aesthetician and skin-care beauty expert featured on *The Real Housewives of Beverly Hills*.

* “Stan Lee May Be Gone, but His super-Jewy Superheroes Live



On,” ran the headline in the Israeli newspaper *Haaretz*. If Mike Jones wrote that, he’d be slammed for anti-Semitism.

* Words vs. Action. Pope Francis said “a homosexual cannot be a priest nor in consecrated service.” Good for him. Now, drain the homosexual swamp in the Church. Start with the Jesuits.

* How to undercut your own credibility: Pope Francis appointed Don’t Go Down That Rabbit Hole Cardinal Cupich to the organizing committee for next month’s meeting of presidents of bishops’ conferences on clergy sex abuse.

* Simcha’s Split Personality. “The name ‘Soros’ is an anti-semitic dogwhistle,” writes Simcha Fisher, a Catholic, who adds, “I am Jewish.” How should one refer to George Soros? He Who Must Not Be Named?

* “I contend that every educated person should be conversant with the sacred texts, rituals, and symbol systems of the great world re-

ligions — Hinduism, Buddhism, Judeo-Christianity, and Islam — and that true global understanding is impossible without such knowledge,” says Camille Paglia. Sorry, Camille, but there’s no Judeo-Christian religion.

* Be careful what you pray for. The nascent Sanhedrin invited seventy nations to come to Jerusalem for its Hanukkah dedication of a stone altar for the Third Temple.

* Perpetual War. Why is the U.S. military still in Afghanistan? What is the objective? Encirclement of Iran? Is the elimination of the draft the reason there’s no anti-war movement in the U.S.?

* Jews Declare New Testament Anti-Semitic. Jewish leaders want the Bible to include warnings about its anti-Semitism. In *An End to Antisemitism! A Catalogue of Policies to Combat Antisemitism* issued after a European Jewish Congress conference, they write: “Translations of the New Testament, the Qur’an and other Christian or Muslim literatures need marginal glosses, and introductions that ... warn readers about antisemitic passages in them.” Will they suggest edits and revisions to make the New Testament more to their liking?

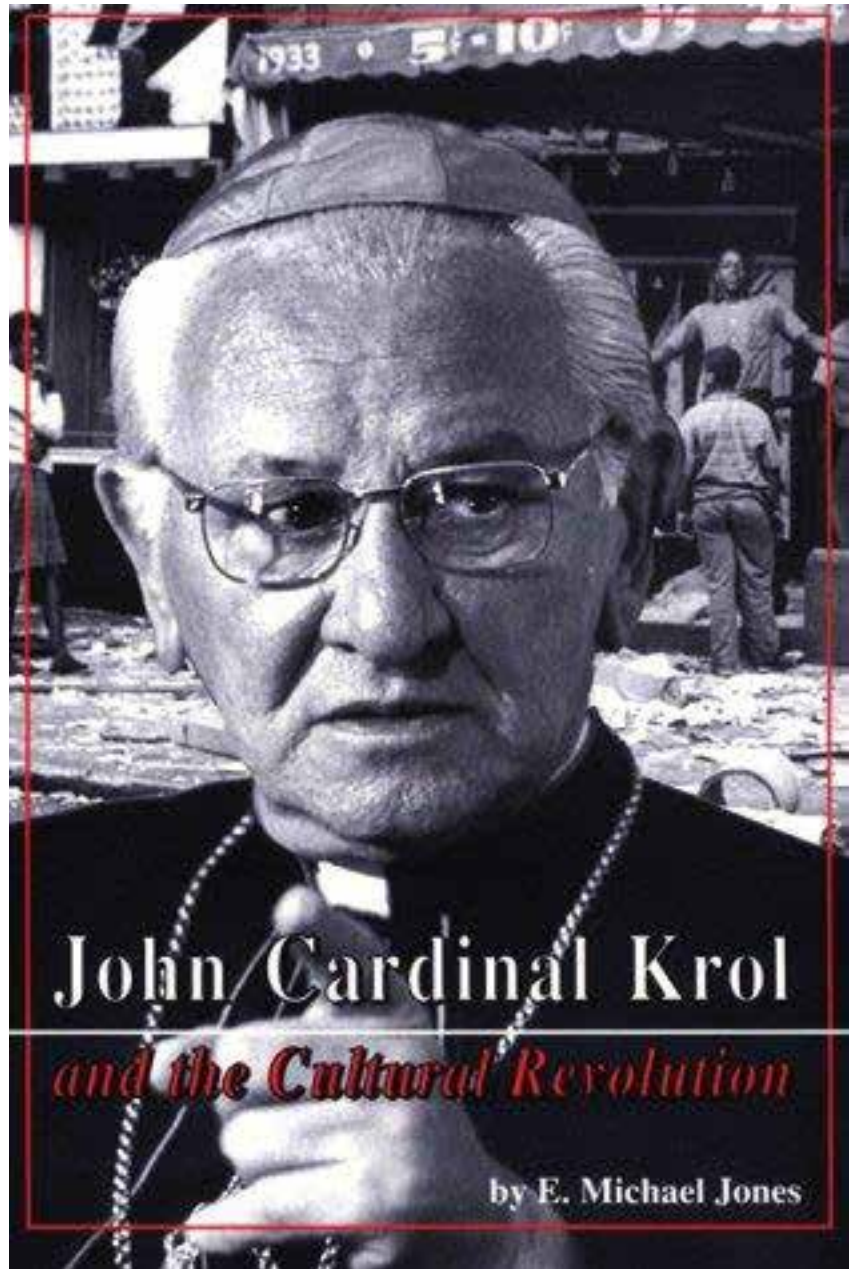
* Why do we no longer hear about the remaining Guantanamo Bay detainees?

* No, Christmas is not a pagan holiday. The emphasis on shopping just makes it seem that way.

JAMES G. BRUEN, JR.

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ETHICAL SEX

SEXUAL CHOICES AND THEIR NATURE AND MEANING

BY *Anthony McCarthy*

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