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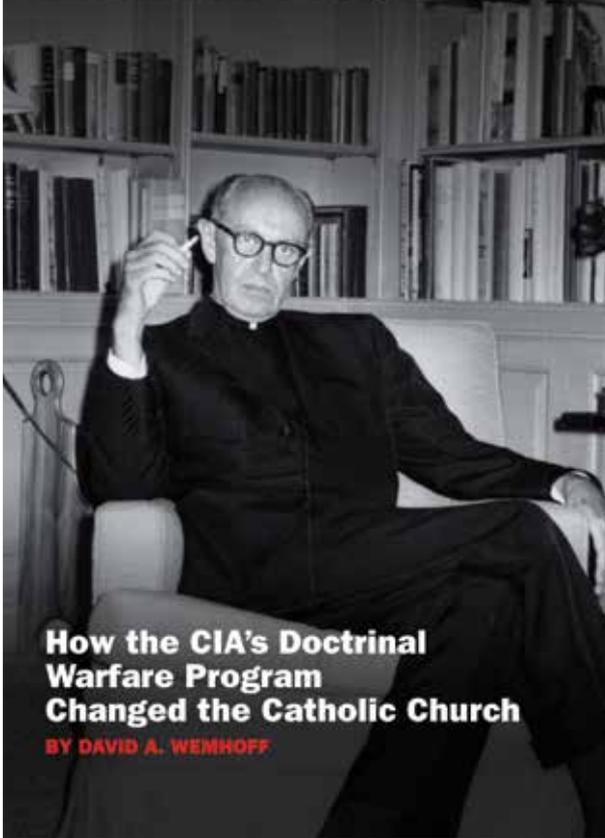
Culture Wars



JEWISH PRIVILEGE

“MURRAY WAS A MEMBER OF A CONSPIRACY.”

John Courtney Murray, Time/Life, and the American Proposition:



How the CIA's Doctrinal
Warfare Program
Changed the Catholic Church

BY DAVID A. WEMHOFF

— Robert Blair Kaiser

Time magazine's Rome correspondent
during Vatican II, author of
Clerical Error.



In 1941, Franklin D. Roosevelt gave his famous “Four Freedoms” speech. In that speech, FDR set forth a vision for the reengineering of societies around the globe. The means was psychological warfare, involving the manipulation of ideas, words and symbols to divide target societies and convince these societies of the ideology that formed America. The most important society America targeted was the Roman Catholic Church. Media mogul Henry R. Luce, founder and publisher of enormously influential magazines like *Time* and *Life*, used the CIA's doctrinal warfare program to turn the Catholic Church into a promoter of American ideas. This struggle reached its culmination at the Second Vatican Council with the promulgation of the document “Declaration on Religious Liberty.” Catholic doctrine did not change. Defeated at the Council, the Americanists used their media power to win the battle over who got to interpret the Council with disastrous consequences for both the Church and the world. 990 Pages, Hardcover

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VOLUME 38, NO. 8



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LETTERS

ON THE NIGHT HE WAS BETRAYED

The review of “Hesburgh: The Movie” by E. Michael Jones in the June issue provokes thoughts about betrayal. The faithful follower of Christ is guaranteed to be a victim of betrayal (Matthew 24: 9-10) and must know how to navigate the stormy emotions to which this test gives rise. The imperfect disciple of Christ will also encounter betrayal, but instead of being a victim he will be a perpetrator. His challenge then will be to resist the lure of despair in the face of his own treachery, repent, and start over. His repentance will have special merit because he has come face to face with his own dark side (the devastation of Original Sin, even after Baptism) and survived the shock.

An example of a victim of betrayal in the movie review is Maureen (introduced on p. 44). Born in Boston in 1965, Maureen grew up in a wholesome Catholic atmosphere. However, by the age of 15 she had been betrayed by members of the Catholic hierarchy who secretly supported the insanity of the sexual revolution. She succumbed to the false message of liberation through concupiscence. The subsequent trauma caused by promiscuity, abortion, and lesbian experimentation led her to become a Muslim. She wanted moral structure in her life, and the Catholic priests of the era had entered into a conspiracy of silence on this topic. Jones sees Maureen not just as an individual victim but as representative of a whole generation of Catholic women whose right to the truth was denied. The

truth was there, it had been there for centuries, but the people who were officially responsible for its proclamation had clammed up. Some of these mute priests still believed and personally followed the truth, but they stopped preaching about it. Others no longer believed or practiced the truth, but they, too, kept silence, knowing that human weakness will not be able to sustain chastity without plenty of help. This help must enter through the ears, it must be heard (Romans 10:17).

And what is the truth that stopped being preached? It is this: The only persons in the world who are entitled to sexual intercourse or any behavior that would lead to sexual intercourse are a man and a woman lawfully married to each other. Period. End of story. Full stop. That is the teaching of the Catholic Church. It is Christ, it is Mary, and it is St. Joseph. In a pronounced way, it is St. Paul. It is St. Maria Goretti and St. Charles Lwanga. It is the wisdom of the ages, and it was trashed by Catholic priests like Father Hesburgh who salivated at the thought of the rewards to be had by saying otherwise. Of course people will applaud when you wear a Roman collar and tell them they can indulge themselves sexually in this life and still be happy in the life that is to come. This lie, this enticement to eternal damnation, this ruination of souls, lives, families, societies, and nations is still being perpetrated today — mostly by silence — and is a catastrophe on every level.

Maureen has been betrayed and has paid a heavy price. She can get back on track by returning to the one, holy, Catholic, and apostolic Church founded by

Christ, the Blessed Virgin Mary (Acts 1:14) and the Twelve Apostles. The priests who refuse to tell her the truth cannot prevent her from praying, frequenting the sacraments, and reading Catholic books written before 1960. If she does these things, Christ Himself will go out to meet her. He is not disoriented, confused, or unclear about what really happened. He knows a victim when He sees one.

Lise Anglin
Toronto

THE PAPACY OF POPE FRANCIS

Dear Mr Jones, in my opinion, the most important book about Bergoglio/Francis has just been published in Argentina by outstanding Catholic historian, philosopher, and poet, Dr Antonio Caponnetto. Its title: *De Perón a Bergoglio. El “catolicismo” excomulgable.* Colección Syllabus. Ediciones Bella Vista. Bella vista. Buenos Aires. 2019 Based on solid documentation, personal experience, and thorough knowledge of history as well as a most extensive bibliography, it digs deeply into the corrupt personalities of both Perón and Bergoglio/Francis, and their blasphemous, parallel, interrelated development of their modernist “Authentic Christianity”. The former was excommunicated. The latter’s “Catholicism” should also be excommunicated for analogous reasons. This important book should be translated into English. It is must reading for all those interested and concerned about the Francis papacy. In August 2010 Dr Antonio Caponnetto also published a prophetic book on

Bergoglio: La Iglesia traicionada. (The Church betrayed) Syllabus. In Domino et Domina,

Luis Alvarez Primo
Editorial Santiago Apóstol
Bella Vista, Argentina

DESTRUCTION OF THE SACRED: LEX ORANDI, LEX CREDENDI

Dr. Jones, you're killin' me. You're absolutely killin' me.

No, I'm not threatening to unsubscribe. *Culture Wars* is my favorite magazine. In any house fire the first thing I'd save would be my copy of *The Jewish Revolutionary Spirit (JRS)*. The second thing would be your other books. The third thing would be the stack of DVDs I've downloaded from your Youtubes.

But you have a blind spot and it's a big one. You've had it for a long time. Your animus, your contempt, for traditional Catholics and their defense of the old Mass is unworthy of you.

My old concerns resurfaced last night when I watched your otherwise edifying podcast with Owen Benjamin. He asked for your opinion on the "Tridentine" Mass vs. "New" Mass, and you gave it.

You quickly rejected any "invidious comparison" of the two Rites. Invidious? Are you saying that any comparison is impossible? Unfair? That the two Rites are indistinguishable?

The Novus Ordo Mass is a Protestant service, no more, no less. Do you doubt it? Try this. Make three columns. In column A put the old Mass (preferably pre-1962 version). In column B put the Novus Ordo. In column C put Cranmer's

1549 Anglican Rite. You will see, you will be compelled to see, that Column B resembles Column C, not Column A.

Anglicans replaced the altar with a table. (Altars are for sacrifices, tables are for meals). Cranmer struck out any hint of a sacrifice. Sound familiar? Bugnini's phony Mass didn't totally eliminate any reference to sacrifice but left the nature of it ambiguous.

They put the service in the vernacular. The otherwise astute Owen Benjamin offered the standard excuse that he couldn't understand the Mass in Latin. (Why didn't you point out that the old Missals had the English translation

on the same page? Many life-long Catholics probably attended Mass faithfully their entire lives without reading a word of Latin).

The new Mass is the product of the collaboration of six Protestant ministers who proudly posed with Paul VI after the post-conciliar *Consilium*. This new Mass shifted the orientation from vertical to horizontal. It became less a non-bloody renewal of the same sacrifice Jesus made on the Cross and more of a community meal. It still pays lip service to worshipping God, but in practice requires entertaining the people in a futile attempt to prevent them from getting bored. It is, in short, man-cen-

Culture Wars welcomes letters to the editor. Preference will be given to letters which deal with topics discussed in the magazine. Letters should ideally be limited to one single-spaced page, but we know how difficult it is to follow ideals in this world. Letters can be sent by mail to Culture Wars, 206 Marquette Ave., South Bend, IN 46617; by fax to 574-289-1461; or by electronic mail to jones@culturewars.com.



tered, not God-centered. Hence, the scandalous abuses when the Mystical Body of Christ becomes the “People of God.”

Ultimately, if a person prays like a Protestant he will become one. *Lex orandi, lex credendi.*

The typical Catholic never analyzed it to that depth, but he knew something was wrong, something different from what he and his ancestors had always been taught. And so, all bets were off. Catholics left the Church, and left it in droves. Around the world Mass attendance plummeted. It shouldn't surprise any thinking person that Catholic practice appears to be as moribund as Anglicanism in Britain. I'd like a thousand dollars for every time I've heard the sentence beginning “I used to be Catholic but ...”

There are other factors, of course, such as the overall secularization of society and the denial of Logos. But something so pervasive must have several concrete explanations. Heaven forbid we should fall prey to the logical fallacy, but noticing what happened so soon after Paul VI aimed his wrecking ball at Catholic worship shouldn't subject us to your scorn.

Let's fast-forward from the mid-60s to 1988 and your debate with Michael Davies. Frankly, my first impression of you was not a good one. I thought to myself, okay, Catholics have always obeyed the pope, but what would you have us do? Stay in our local parishes and accept the Novus Ordo? Be boiled like frogs one degree at a time into Protestantism? Do you scoff? Every poll taken these last 35 years shows that the majority of Catholics no longer believe in the Real Presence? What else but

“out of sight out of mind” will happen when modernists hide the Tabernacle in corners and closets? Are you not offended that abuses have mounted on sacrileges ever since “eucharistic ministers” began to transfer hosts from their unconsecrated hands to ours? You don't miss much, but you missed the fact that the devil snatched obedience, that great privilege and duty of Catholics, and turned it against them. Obedience is a virtue, but not highest in the hierarchy of virtues. Faith ranks higher, and that Faith is undergoing the greatest assault since the Arian heresy.

You will forfeit respect if you hide behind the assertion that oh, yes, this has always been the excuse for every heresy and schism. You want invidious? I'll give you invidious. Comparing traditional Catholics to Luther and Calvin, as you seemed to do in the debate.

Catholics no longer practice Church teaching on contraception either. Nor have they consistently voted as Catholics. They have confirmed the late Hamish Fraser's dismissal of American Catholics as Protestants who go to Mass.

Your dismissive sneer that retaining the old Mass wouldn't have helped misses the point and turns reality upside down, a process you often deplore. Are you among those who think all that's necessary to quiet those retrograde Trads is to toss the Old Mass to them? I think I've known more of them than you have, and I can tell you the New Mass is only one of their complaints. It may indeed be the most important, since the Mass is indeed the center of Catholic worship. You don't quarrel with that, do you?

You know, Dr. Jones, you're not the only writer of good books. The horrors unleashed by Vatican II and Paul VI's new Mass have been exhaustively described, not only by the aforementioned Michael Davies, but by Romano Amerio, Roberto de Mattei, Atila Sinke Guimaraes, Abbe de Nantes, Father James Wathen, and too many others to list.

I was satisfied that you've recovered from your Bergoliophilia until you praised Francis recently for negative comments about usury. Fine, but what's that against the breathtaking outrages that issue from his mouth or pen nearly every week?

You remind me of the pedant who goes to a bullfight. When the rest of the arena is white with handkerchiefs demanding the judge award ears and tail to the matador, you are the one guy who knows better and jumps up to wave his arms in dissent.

How, I lament, can someone brilliant enough to produce *JRS* be so blind? In any case, you're killin' me nearly as much as the Novus Ordo killed Evelyn Waugh. Read the letters Waugh wrote before he died and you'll understand why a few of your most devoted fans weep.

Daniel Amon
Parma, Ohio

ANTI-SEMITE!

Anti-Semite! Anti-Semite!
One would rather be accused of wife-beating than be tarred with that career-ending brush. But we will never be free until the accusation becomes a joke; until, instead of cringing and apologizing, we can

reply, "Is war-criminal Netanyahu a Semite? Is sleazy Alan Dershowitz a Semite? Was the liar Elie Wiesel a Semite? Is AIPAC, which bribes and controls our Congress for the sake of Israel, a Semitic Lobby? And are you, accusing me of being an anti-Semite, a Semite? (meaning, your tribe uber alles). Then, hell yes, I'm an anti-Semite and proud of it!"

When we can laugh in the face of our accuser and say that, then we'll be free.

Dale Walker

THE STATE OF ISRAEL

As a Catholic I am upset that Congress ignores the 1st Amendment and votes to give money to the Religious State of Israel. They appropriate no money to the Vatican (a Religious State). Why not? It would be better spent. Who said that the U.S.A must protect the border of Israel? Which political party is that?

Bill Sherwin
Pittsburgh, PA

AQUINAS AND HISTORY

Thought your analysis of Aquinas and history was terrific (Communist Manifesto and Moby Dick) and can't wait for the book.

But honestly, once one knows what you know of capital H History, what the hell else is there except filling in the Hieronymus Bosch crossword puzzle?

And I honestly think St. Thomas has given you the "correct" perspective on History capital H (Hegel).

Thank you for all your diligence and fortitude and insight.

Chris Stieber
Fort Wayne, IN

AFRICAN TOURISM

Your idea that clothing production is the entry level industry for Africa is interesting. I was not aware of the economic history. Since they are awash in free hand-me-downs, what other options do they have? They have a lot of natural beauty and exotic animal and plant life. Maybe hospitality or eco-tourism is possible.

Sanctorius
3xc3l@protonmail.com

HEAVY ROCK OR NOT?

Firstly, I would like to thank you for your part in my return to my Catholic faith.

Your videos and books have been a huge source of inspiration, and have opened my eyes to the truth of the world around us and the true meaning of the teachings of Our Lord Jesus Christ.

For many, many years I was not a church goer. I went through periods identifying as agnostic, or pagan, although in my heart, I always believed in God. But in recent years I believe that God has spoken to me, through the words of believers I have met, acts of kindness, too many "coincidences" in the acts and words of strangers and opportunities that have come my way.

The death of my father in particular began a journey of discovery regarding everything from becoming healthier, to political history, and spirituality.

I have long since left any sort of damaging lifestyle issues behind. I do not do drugs, I rarely drink, and I do not engage in promiscuous sex. I have recently found the strength to walk away from pornography.

I have returned to my faith full time, and I have found a spiritual mentor in my local Parish priest, who is not only a man of faith and kindness, but adheres to more traditional views on church teaching, and society, and is forthright and shows strength when it comes to issues such as abortion, gay "marriage", and the attempts to liberalize the church.

I have read your book *Dionysos Rising*, which was hugely informative and confirmed many suspicions I had for a long time, even as a life long fan of rock music, of what was being promoted and sold in popular music, as well as TV, movies etc.

Here is my question for you — Now that I no longer listen to artists who promote drug use, promiscuity, or anti-christian viewpoints, am I still in danger of compromising myself spiritually if I continue to play heavy music?

I write lyrics that I feel are in line with my faith, and refuse to use any sexual or occult related imagery in my artwork.

But is the very act of playing the music itself a danger? Surely, despite the artists I grew up listening to (although the vast majority did not promote the occult, drugs or sexuality, and some were overtly Catholic or Christian in their world view) any musical inspiration or talent I have comes from God?

Stylistically, it is a matter of taste in a sense, all music draws from the

same notes, so the sound itself, if the intent of the artist is honourable, could that be a source of evil?

If I stay the path in my life, and try to live by Christ's example with Logos in mind, if I write lyrics to uplift people, and refrain from using the clichéd imagery, am I doing something from God, or something worldly and/or from dark forces?

Am I fooling myself in believing I can create this music without compromising my faith or harming others, even if my intent is something positive, and I am true to my church and my God?

Should I find another style of music that would be more in line with my faith, and what would that be? I do enjoy the work of the great composers and folk, but aside from the fact, I am no Reinhard Keiser, I don't naturally write in those styles.

I am struggling with this here. In my heart I feel I can use it in a positive way, but I'm afraid that I am being fooled.

Myles A Mullally
Ireland.

DR. JONES RESPONDS

Thanks for your note. I'm glad you found my writing helpful.

You're asking a profound question about music, namely, whether some modes are disordered and lead to a disordered life. Plato felt that the young should not be allowed to listen to, I believe, the Phrygian mode because they have trouble controlling their passions. In two successive interviews recently, I recounted the story of 1) Christiane F, who in *Wir Kinder vom Bahnhof Zoo*, said that she be-

gan using heroin after listening to David Bowie, and 2) "Maureen," a Catholic Irish woman from Boston, who told me that her involvement in promiscuous sex in college began after listening to Madonna. Both instances indicate that disordered music can lead to disordered passions. The fact that you are conscious of this possibility and that you have become habituated to this kind of music means that it may not have the same effect on you, but the bigger question is whether your music isn't contradicting the message of your lyrics. That's something to think about. I think this is the main problem with Christian rock. You can't worship Christ with Dionysian music. So, as someone who played Irish music for 16 years in a pub in South Bend, I would recommend that you return to your Celtic roots. Ralph Vaughn Williams said that all music, all classical music, is ultimately folk music, and you certainly have a wealth of that to draw on.

E. Michael Jones
South Bend, Indiana

MUSLIM HONEYBEES

One can define the West as those who didn't cheer when Notre Dame burned. Remember the Catskills comedian who hoped he would get to own a Porsche "before they round us up again"? His fatalism was based on a tacit admission that Jewish behaviour would eventually provoke a reaction from the host. His humour may have been dark but his grasp of human nature was lucid.

If the village idiot overheard Carthaginian plans for the battle of

Cannae, he would be disbelieved. However, the more thoughtful Roman commanders might wonder how he came across a term like "double envelopment". In the same way, any reconnaissance that contradicts the current strategy is discounted. "Whose own hard dealings teaches them suspect/ The thought of others!"

"In nothing is the power of the Dark Lord more clearly shown than in the estrangement that divides all those who still oppose him." Ideological possession: Islam has invaded large tracts of the world's mind, and it continues to mould the thought even of Westerners. Dale Walker is a case in point. No writer is proof against his editor, and on this occasion the typesetting of my article went above and beyond what was needed to confuse people like Mr. Walker. But the worst of all cures is to deny the disease. Digital banning is the twenty-first-century equivalent of "We gave you a formal warning not to preach in this name". The current corporate model is to censor and ban. However, a good player wants the ball, he doesn't want his opponent disqualified. Also, heresies like Walk-erism provoke the formulation of orthodox doctrine, so allow me to better the instruction and engage in some ideological repositioning.

Chesterton said that Shylock "is a sincere man who sincerely believes in usury", and "no doubt he really felt himself oppressed". By the very force of his will he is convincing himself (and he has convinced many critics!) that he proposes to take reprisals for the persecutions of his people. "Unfortunately it was the case for the Christians that they, with at least equal reason felt him as the oppressor, and that mu-

tual charge of tyranny is the Semitic trouble in all times.” Now replace “Shylock” with “Mohammed” and “usury” with “Islam”. Account for the fact that “Islam” means “submit” and that the map and history bear this out. Confusing the issue and embroidering the facts may make a Muslim feel justified, but his self-deception shouldn’t extend to us. What is so hard about accepting that Islam has proven (over 1400 years) to be the original totalitarian ideology? It is a wicked ideology for governing all aspects of human life that enforces its rule so brutally that any nation where Islam is a majority becomes near totally Muslim. “Collective sanctions on 100% of the population when .0001% is responsible?” Well, a concentration of only a few parts per billion of certain active ingredients is sufficient to render the entire batch toxic. “Know ye not that a little leaven leaveneth the whole lump?” Physics tells us that although the behaviour of the *individual* atom or electron is unpredictable, the behaviour of large collections of atoms or electrons can be predicted with remarkable accuracy. There are no accurate predictive models for individual Muslims, but if we have a large random sample of the *ummah* moving here we can safely predict that they will reproduce the pathologies of their Muslim homelands.

“Islam is compatible with the West.” Maritain thought the most dangerous idea is one which is false, assumed to be true, unexpressed, yet lived by. Remember the scientist who crossed European honeybees with African ones? He thought the Africans would become placid and productive like the Europeans. Instead, he un-

leashed a scourge of hyper-aggressive killers who invade productive hives and die in the winter for lack of honey. Did the Crusaders import Muslims after the sack of Jerusalem? Then why does it make sense to bring Muslims here...Why would they want to come? Isn’t Islam the way to organize the ideal polity? A good Muslim is a bad Westerner.

Say what you will about the Nazis, at least they didn’t burn Notre Dame. But to the Muslims who cheered as Paris burnt, great art is something to be torched, like the Library at Alexandria. What chance does reason and logic have with such a mindset? If Walker wishes to reformat his brain so that Islam makes sense, he will have to give up his claim to the intellectual heritage of the West.

Blaise Thompson
Toronto, Ontario

WHITE GUYS & LOGOS

I figure it’s about time I wrote to you. Around the beginning of this year I finished reading your *Jewish Revolutionary Spirit*, and immediately after finishing it I resolved to convert to Catholicism. This is because, prior to finishing your book, I had been travelling down a racialist path, where I bought into the “white guys” ideology, and through that ideology — and by associating with the circles involved with it — I discovered the disproportionate role the Jewish people have played, especially in recent history, in undermining Western culture. It was your book that finally offered a coherent explanation of this reality without depending on racial terms, terms that invariably translate to a

belief in biological determinism, and therefore a rejection of free will and responsibility.

I had for a few years prior to this been familiarizing myself with Christian dogma, and even considered myself to be Christian, but only ever in a fleeting, Protestant sense. So I want to begin by earnestly thanking you for saving my life, my sanity, and possibly my soul. Your work is unmatched in quality and importance in the modern day, as far as I can tell, and I keep you and your family in my prayers for that reason.

I have since read *Barren Metal* and *Libido Dominandi*, I’ve been subscribed to Culture Wars since April, and I have watched over a hundred of your YouTube videos and interviews. I have been attending Mass every Sunday — and often on certain weekdays as well — since February; I will begin my RCIA program in autumn; and I will hopefully be baptized next Easter. Logos is undeniably rising!

In addition to wanting to thank you and encourage you to continue your magnificent research and interviews (I eagerly await *The History of Logos and the Logos of History!*), I also wanted to share some of my thoughts and experiences with you. Coming from my background, and having spent so long in “white guy” and “alt-right” circles (and I still do to this day, but now I debate about Logos with them), I think I have a certain depth of understanding of that ideology, as well as how to perhaps best present the idea of Logos to those who have fallen into that particular racial trap.

I have seen you debate with the “white guys” a number of times now, from JF Gariepy, to Richard Spencer, to Mark Collett just yes-

terday, and I think you explained yourself very well in all cases. However, while those who follow you see these interviews and appreciate their value, I know, having spent so long in these circles, that these interviews have not convinced the interviewers, or the majority part of their audiences who are just as thoroughly invested in that particular worldview. There are of course many watchers of all these channels who I am sure *have* been compelled by your arguments. My thought was simply that, if I could better explain the line of thinking of these types to you, you might be able to address their specific complaints more directly. You can of course consider or dismiss my thoughts as you see fit.

It seems to me that discussion of Logos *specifically* is inseparable from debate with the racial types. Christ is of course Logos Incarnate, and the Catholic Church is the vehicle of Logos in the modern world as you say, and I by no means intend to “domesticate” Christ by separating Him from discussion of Logos. But I note, for instance, the persistence of “white guys” to point out the excellence of Ancient Greece, or Pre-Christian Rome, or Japan whenever the invaluable role of the Catholic Church in European history and civilization is discussed. The inferior “civilization” of these usury-based and slave-driven economies to Catholic civilization notwithstanding, no one denies that these societies *were* profoundly civilized — civilized before Christ even came to this Earth, let alone before the Church gained any significant power. But you have answered this objection in your writings: what drove the Greeks to develop the philoso-

phy and culture that they did was undeniably a pursuit of Logos, a higher level of consciousness (understanding of Logos) among the Greeks, which gave way to even higher consciousness with time. Now, the *cause* of this superior consciousness of the Greeks is fully known by God alone. You have acknowledged that there was Logos before Christ came (because the Son has existed from the beginning, even though it wasn't until 2000 years ago that He came to Earth). There has been society and language long before Christ came. There has been rationality and civilization long before Christ came. The Logos that exists within every human being, and therefore every society, is able to guide groups toward Truth and Goodness, even “without” Christ (even though the Logos guiding them *is* Christ) — but it will never reach fulfillment without Christ Proper, it will inevitably stall without Christ-as-Saviour. As you've said, Logos is a multiplicity, a gradient, and some peoples and groups conceived of it better than others. This applies to humanity before Christ as well as after. The Greeks, perhaps due to their unique position in time and space, sought after Christ before they even knew His name, and as a result, they surpassed all other societies at that time. As you've also pointed out, those same Greeks eventually degenerated into magicians, and it was the Church that preserved what they found through reason. It is almost as if, separate from the Truth of Christ's life and sacrifice, even those of higher consciousness (the Greeks) were destined to decline, for the inferiority of their once-superior understanding of Logos caught up with them.

It is the same with the Japanese. For whatever reasons, they followed Logos without knowing His name, and it earned them a great civilization — but that civilization is not comparable to the one that was birthed from a Church that *did* know Christ's name and Gospel.

Finally, the “white guys” are quick to use Africans as an excuse to flaunt their racial superiority. I think you are absolutely right to cite the example of the Kenya diocese founded in 1987 compared to the German one founded in the ninth century. That is the root cause of racial and cultural differences throughout the world: some peoples have been walking the path of Christ / Logos for longer than others. *That* is what contributes to disparity in academic achievement, even when economic factors are controlled. *That* is the source of disparity in IQ (I know you said you don't believe in IQ, but it seems to accurately predict success in the Western world); *that* is the source of disparity in violent tendencies; and *that* is the source of the disparity in views towards sexuality, etc. that the “white guys” so readily cite when making their case about racial differences. The key point is that these differences, while in my opinion real, are not signs of biologically determined “intelligent animals” walking around and behaving differently due to superior or inferior DNA — that is a gross trivialization. In the same way (this is another argument the “white guys” will cite) that West Africans win all the 100m races because their DNA / history of development has better prepared them for long, muscular legs and short but incredible bursts of energy, so too,

the “white guys” will say, has history and genetics better prepared Europeans for the kinds of tasks that IQ tests predict capability in: problem solving, linguistic skills, visual and abstract thinking, etc.

Well, yes and no.

The former example (sprinting) is a purely physical attribute, while problem solving and the like are mental. But the *mental* (in contrast with the spiritual) is also defined by DNA. Crows and Octopi are quite intelligent and capable problem solvers — but they are still animals. What distinguishes human beings from animals, as you say, is our rationality — our soul — our *ability to apprehend Logos*. That ability is universal across humanity (which is why we are all “equal before God”), but as I’ve said before and you have acknowledged in the past, some peoples have, as a consequence of history or chance or environment, developed a superior understanding of Logos than others. The Greeks had a better consciousness than your Celtic-German ancestors, than my Celtic ancestors, and than the Sub-Saharan Africans of that time — and probably the Ancient Greek consciousness was superior to much of Sub-Saharan Africa today. The Sub-Saharan Africans are still rational, are still capable of apprehending Logos, and they are still capable of having their consciousness evolve to a higher state (and the Catholic Church will be integral to that process). But the point that will help the “white guys” understand your position is that *even before Christ came, the Europeans, and most of the other races of the world, had, by fortune or fate, come to have higher consciousnesses than the Sub-Saharan Afri-*

cans. If the level of understanding of Logos is a gradient, then we can say the Sub-Saharan Africans were at the bottom, the Aztecs and Mi’kmaq were a little higher, the Japanese, Vikings, and Germans were higher still, and the Greeks were at the top — if we’re talking about 400BC. There was disparity of consciousness before Christ came because Christ still existed, as Logos, within us all, and different peoples followed his light to varying extents. Pointing *this* out to the “white guys”, instead of emphasizing the role of the Church *specifically*, may help better get the message across, because the “white guys” are going to point out that even before the Church there was disparity between the races. The best way to help them understand this, I think, is to get them to answer: “Since you think the races are different, what do you think *made* the races different? Were they just “born that way”, or did they develop at different rates and in different ways? If you acknowledge it was the latter, then understand that the source of that greater or lesser development is tied inextricably to a greater or lesser following of Logos.

Name
Withheld

THE P.C. SHERIFF

The U.S irrational invasion of Iraq brought something to E. Michael Jones’ notice: the Jew, post Christ, is a theological construct with a negative identity, namely, rejection of the Logos Incarnate.

Phil. 2:6 notices something about Jesus Christ: “Although he was God, he did not consider equality with God something to be

exploited.” In other words, Logos Rule is exploitation-free.

In so noticing, St. Paul simultaneously exposes, once again, the problem with Jewish rejection of Christ as the Logos Incarnate: How do Jews rule as hegemon? One notices that from usury and cheap labour to pornography and abortion, they ruthlessly exploit; their hegemony is bought at the price of exploiting their fellow man. If this is not a recipe for making an enemy of the entire human race, nothing is.

So, sorry, Dr. Brown, “Anyone who says he loves God but hates his neighbor is a liar.” (1 John 4:20) As, for example, when you attempted to smear your guest as an anti-Semite, and dog whistled that his thesis, which you dared not once engage, will lead, not to freedom for the Jew but only to assaults upon his person.

But one notices, despite Dr. Brown’s attempt to pin the blame on the wrong donkey, that Logos repression and terror are but two sides of one bad coin. Consider the recent political cartoon by one Ben Garrison. It nails the point. It depicts the Jewish hegemon as an overblown sheriff whose star is the Star of David. His shirt reads “Political Correctness” and his belt buckle too says PC. He is holding a smoking gun which he has just fired into one now lying dead on the ground. We can only see the legs of the deceased and one leg reads “Free Speech/ Press” and the other “First Amendment.” The Sheriff, wearing a look of wild-eyed glee on his face, notices:

“Hehe. Stupid goy. This country just isn’t big enough for both of us.”

Ben Garrison notices (this “goy noticing” is the very thing Political

Correctness exists to repress) that repression and terror have the same source.

Another example: LifeSite News noticed that in May, a young woman at the University of North Carolina in Chapel Hill approached a young man and his pro-life display on campus. She then asked him who was responsible for it (he displayed, among other things, photos of aborted babies). When he responded that he himself was responsible she (all was captured on a cellphone camera) flew at him and began punching him in the face, cursing and telling him he was a horrible human being.

One notices that this (Jewish owned) media grown, young woman-turned-repressing terrorist has been exploited by the Jews in order to preserve their hegemony. They have taught her the “bloody instruction” Shakespeare noticed would “return to plague the inventor.” When you decide to reject Logos, blaming E. Michael Jones for: 1. noticing that rejection 2. that it spells trouble for the human race, Logos responds that said blaming is useless because, as G.K. Chesterton noticed: “If the aircraft designer makes a mistake in his calculations, the aircraft will correct the mistake by crashing to the ground.”

Dana Pavlick
Cary, North Carolina

PETE BUTTIGIEG

Pete appeared here (NL) in an article on oxymoronic leaders (Ardern, Kretschmann, Obama are mentioned) in national newspaper Trouw (protestant, progressive)

(With google’s help). Among the Democrats, many are currently competing for the presidential candidacy -and most are anti-Trump in everything. The risk: you strengthen the dividing line between conservative and liberal America. Suddenly there is Pete Buttigieg, a mayor from the state of Indiana. Buttigieg is third in both polls — a huge achievement for a candidate who has been hardly known two months ago. What makes Buttigieg the oxymoronic politician? It has, just like with Ardern, something to do with content and attitude. He carries a left agenda, in a friendly, open minded, non-ideological way. You do not have the impression that the world will end tomorrow, if you don’t follow his ideas. He fits in perfectly with the liberal elites from the coastal states, but lives in Trump-country — the conservative, traditional state of Indiana, where he visits fairs, and is committed to make up for the loss of industrial jobs. He is gay and married and stands for LGBT rights. At the same time he is of conservative family values, he is a churchgoer with a preference for traditional liturgies. His marriage has brought him “closer to God.” Vice-President Mike Pence will have none of gay marriage. Buttigieg understands that, says he. The Pence generation comes from a time when homosexuality was almost impossible — the friendly Buttigieg. But when Pence has problems with his homosexuality then he replies “argue with my Creator” — the hard Buttigieg. The enthusiasm surrounding Buttigieg also has something to do with Buttigieg as an oxymoron. He transcends the opposites, of which American had enough.

Oxymoronic leaders are successful because they (my summary) 1. downplay the opposites; let’s not fight 2. use values from opponents; family values are safe with me 3. position themselves in the center and express strong ideas 4. promise renewal

Stefan Langeveld
stefan@baluw.nl

CATHOLICISM & ZIONISM

I understand that the Greek word *Logos* means both speech and logic. The Genesis creation story has God creating via speech. *And God said, Let there be light.* This is reemphasized in John 1: *In the beginning was the word (Logos).* I’m not sure by what right you choose to interpret the Greek Logos of John 1 as Logic rather than simply Word (*Memra* in the Aramaic targum).

Judaism highly stresses the creative power of speech. If you curse someone you are literally affecting their physical and emotional reality in a negative way. Contrariwise if you bless them. Judaism doesn’t speculate much on the logical basis of God’s creation. This is something Creationist Christians like to do, but it was never part of Jewish understanding. The Midrashim analyze Genesis 1 and the entire Bible mainly for their moral implications. So, for example, there is a beautiful Talmudic teaching on why Eve was made from Adam’s rib rather than from another body part (although scientifically this claim seems foolish).

I think Christianity, and especially the Catholic Church, tried to merge Jewish and Greek thought. I’m not sure that was wise. Howev-

er, some scholars claim the Talmud itself represents an incorporation of Greek systemic logic into Judaism. Did you know that Antonin Scalia, the conservative Catholic Supreme Court Justice, was a big admirer of the Talmud and organized conferences on The Talmud and American Jurisprudence? So perhaps you would be wise to curtail your knee jerk reflexive denunciations of the Talmud.

I think Judaism is a subconscious or hidden form of Christianity. That's because all of its liturgical practices after 70AD conform pretty much to Jesus' teachings: no animal sacrifices and an emphasis on Torah study, prayer, charity, and good deeds (mitzvot). The main difference I see between Judaism and Christianity is that Judaism will not evangelize, while for Christianity this is its most vital calling.

You could argue that without accepting the atonement of Christ the legal decisions of today's rabbis, even Talmudic Orthodox ones, are flawed, and that might be a valid argument. That's why I think the State of Israel is so vital to reconciling Jews with Jesus. Israel is basically a project endorsed and subsidized by the Christian West. It safeguards the holy sites for Christian tourists and pilgrims and serves a vital role in the confrontation with Islam. While I share your concerns about the way Israel treats the Palestinians, I think you are wrong to overlook these important functions it plays.

I invite you to read this book by a British writer on the Christian origins of Zionism: Allies for Armageddon. Queen Victoria was a Zionist long before Herzl was even born! The fact is that Western

Christianity has long supported Zionism; while the Catholic Church dragged its feet on the issue until recently. In fact, this seems to be the basis of the Balfour Declaration, prompted by powerful Zionists switching their allegiance from Germany to Britain during WWI. Both the German Kaiser and the Catholic Popes (Pius X and Benedict XV) strongly opposed Zionism and suffered the practical consequences. They failed to perceive the time of Divine Awakening.

Zionism is an important rectification of the mistake of the Crusaders, who killed Jews in Europe and the Holy Land and then failed to secure it for Christendom. Today's Christians recognize that the best way to secure the Holy Land for its own interests and to remove it from the control of Islam is by using Jews as proxy rulers.

Jewish mystics taught that the Jewish exile under Rome would last only 1000 years. It appears that the time of the Crusades presented the opportunity to restore Jews to the Holy Land, which they would govern on behalf of Christendom. But this did not come to pass. And Zionism rectifies this terrible and tragic mistake.

Zionism also affords Jews access to Jesus' blessings. Even though the State of Israel will not officially accord respect to Jesus, due to the inordinate influence of the Orthodox rabbinate upon the government, in serving Christian tourists and other Western interests I believe they are worthy of the blessings of Christ: The Reward of Service ...⁴¹ Whoever receives a prophet because he is a prophet will receive a prophet's reward, and whoever receives a righteous man because he is a righteous man will receive

a righteous man's reward. ⁴²And if anyone gives even a cup of cold water to one of these little ones because he is My disciple, truly I tell you, he will never lose his reward."

I hope you can come to view Zionism more charitably than you currently do. When I lived in Israel I saw huge tourist groups from both Africa and the Orient, two areas pertinent to your own life and circumstances. Do not make the mistake of your Catholic predecessors, who misread history and suffered severe consequences for doing so.

This incidentally is a perfect example of why Inspiration Trumps Reason, as in the words of Christ in John 3: Jesus and Nicodemus ...⁷ Do not be amazed that I said, 'You must be born again.' ⁸ The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit." ⁹ "How can this be?" Nicodemus asked....

I shall be praying for you. Amen.

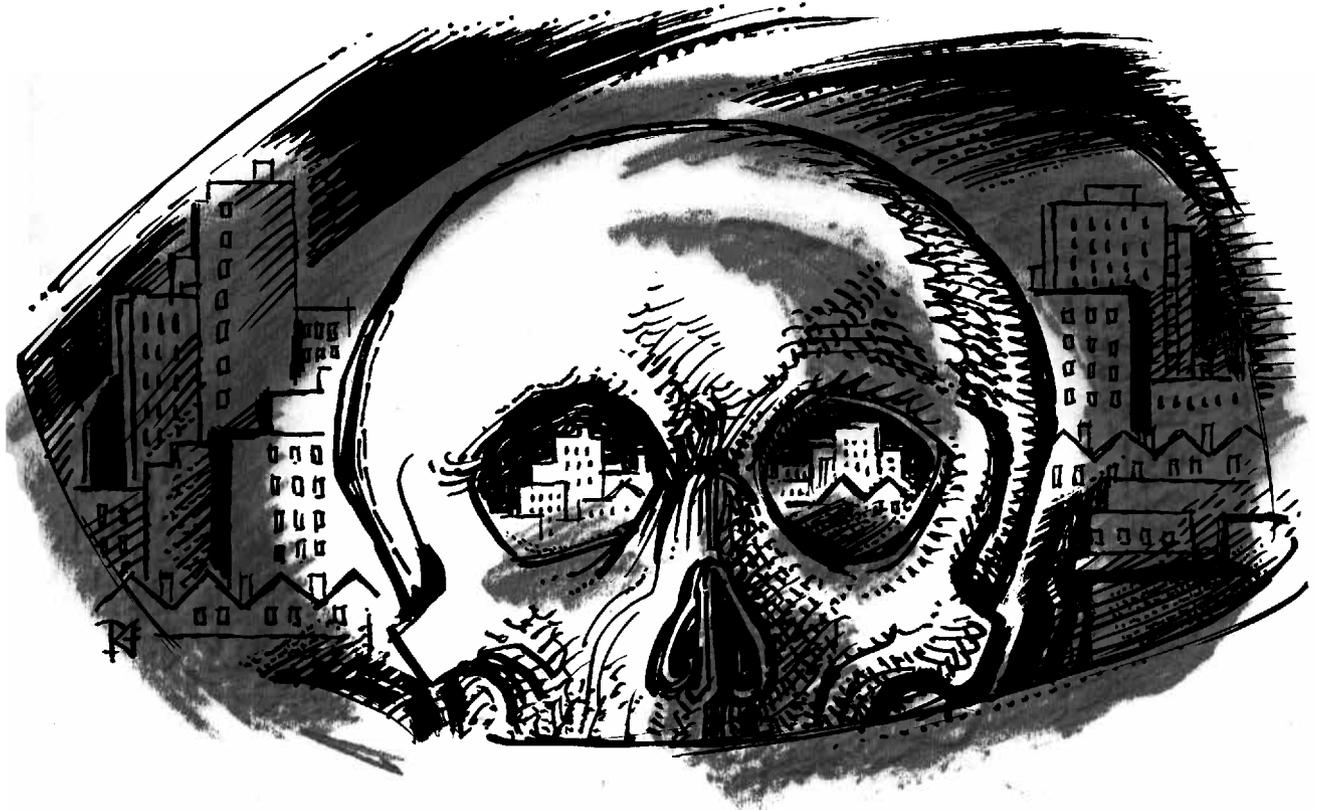
PS I find it curious that in amalgamating Jewish and Greek ideas, the Catholic Church chose to merge the puritanical biblical teachings about sexuality with the coldness of Greek philosophy. Why not the reverse: take the lively emotional intellectualism of Torah scholarship together with the exuberant Greek sexuality (such as the widely practiced homosexuality of the Greek upper classes)?

Other areas where I believe the Church erred:

1. Adopting the Egyptian solar calendar rather than the biblical lunar calendar.

Continued on page 47

Culture of Death Watch



Global Internet Censorship: Lockdown Begins in Canada

THE LIBRARY OF ALEXANDRIA

On May 15th, 2019, leaders from around the world met in Paris, France, to discuss how they planned to collaborate with tech giants such as Google, Microsoft, Twitter, and Facebook to ruthlessly censor the Internet. Many world leaders, including Justin Trudeau, signed something called the 'Christchurch Call to Action', pledging to "eliminate terrorist and violent extremist content online". By using a very liberal interpretation of "terrorist and violent extremist content", they intend to crush all online content that contradicts their agenda.

The same day that he signed the 'Christchurch Call to Action,' Justin Trudeau announced that the Canadian government was about to unveil something called the

by Wolfish

'Digital Charter'. He promised that the government would begin policing the Internet for both "hate speech" and "misinformation", stating that Canadians expect the government to protect them from false information and "bullying" online.

It is pretty clear what they intend to do. They intend to eviscerate the free Internet, the greatest tool for

sharing knowledge ever devised by man, and replace it with what essentially amounts to Television 2.0; a Safe Space walled garden playpen for the lobotomized citizens of the emerging globalist dystopia, populated only with cursed memes and government vetted Truth™.

PROPOSED CENSORSHIP STRATEGIES

Initially, the way they intend to accomplish this was not readily apparent. Trudeau was sparse on details, besides alluding to backroom deals being made with tech oligarchs such as Mark Zuckerberg, and promising to manifest "meaningful financial consequences" for

online platforms that refuse to (or cannot) comply with censorship requests. But since then, a Parliamentary committee called the 'Standing Committee on Justice and Human Rights' has held some meetings in Parliament to discuss the various options they have at their disposal to eradicate "online hate".

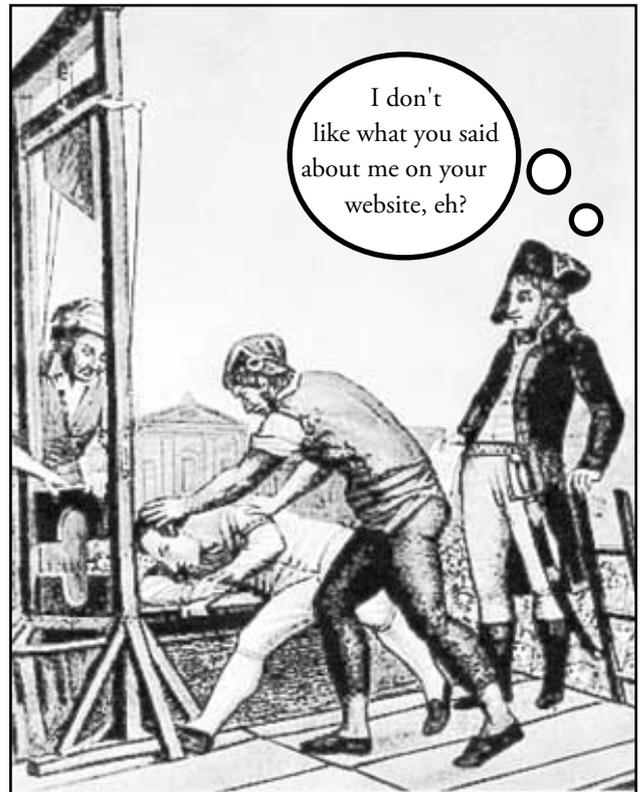
They are probably going to pursue censorship through two primary means: Removal or blocking of online content, and fines and potentially criminal charges for Canadian citizens found to be spreading "misinformation" and/or "hate".

Their first line of defense against online content the government deems to be unacceptable will be to contact the online platform (e.g. a website) that is hosting the content, and demand that the content be censored. In Parliament, 24-48 hours was presented as a reasonable time frame in which an online platform has the opportunity to remove the offending content before facing any consequences, after which time fines as high as

both to platforms and ISPs.)

The reality is that if a web company does not have a business presence in Canada, then it will be difficult if not impossible for the Canadian government to levy fines against them. The solution proposed for this dilemma is to instead forward the request for content censorship to Canadian ISPs (Internet Service Providers). ISPs would then be required by law to block web pages,

or perhaps even entire websites or IP addresses, so as to prevent the online content from being viewable by their customers. Presumably, the ISPs would be asked to do this under threat of massive fines.



Leaders from around the world met in Paris, France, to discuss how they planned to collaborate with tech giants such as Google, Microsoft, Twitter, and Facebook to ruthlessly censor the Internet

\$25,000 per view were suggested. Liberal MP Randy Boissonnault stated in Parliament: "What if we held the platforms accountable for every time they posted something hateful online; for every view, \$25,000 fine. Don't you think they would move quickly? ... If we could have heavy fines to the ISPs." (Note that Boissonnault referred

Large tech companies like Google that own huge online platforms such as YouTube will be cooperating at a high level with the Canadian government to ensure their platforms are not blocked in Canada. Instead, what they will likely implement is a special feature, accessible to some government agency tasked with evaluating online con-

tent, that allows videos and other content to be reported as illegal. Once reported, the content will then become inaccessible from any Internet connection in Canada. In the case of videos, a message along the lines of "This video is not available in your country" will probably be displayed instead (YouTube already blocks videos on demand in the European Union in this manner).

Smaller web platforms that, after receiving an email from the Canadian government, refuse to outright delete content, or are perhaps incapable of blocking content delivery exclusively to Canadian Internet connections, will simply have their entire websites blocked by Canadian ISPs.

It is not difficult to see how such an aggressive strategy for censoring the Internet, coupled with loose definitions of "hate" and "misin-

formation”, would soon leave huge swaths of the Internet totally inaccessible to Canadian citizens.

For the Canadian government, removing our speech from the Internet is however not sufficient. They also intend to punish Canadian citizens who are found to

I want to stop the big hate speech, obviously, but it’s the repeated, the people in their basements as it were, who post a one off comment on twitter in reply, and there’s no way to hold that person accountable. So how do we effectively hold that person accountable?”

in his home for allegedly posting criminal hate speech on Twitter.)

If the government decided to begin handing out \$50 fines for offensive tweets, it is unlikely (though not out of the realm of possibility, to be fair) that they would send an officer to someone’s front door to hand them a ticket. Instead, they would likely send it in the mail, along with a screenshot of the offending tweet and a stern warning admonishing the citizen and reminding them that they are under constant surveillance. In this sense, the citizen’s IP address would be like a license plate, and the ticket in the mail similar to a red light camera or speeding ticket. Twitter would flag the user and send in the IP address (i.e. license plate) to the Canadian government, and a ticket would be mailed out to the address associated with it.

But what if the Twitter user was connected to a public WiFi hotspot, or a friend’s WiFi connection? Same goes for the cell number; what if they borrowed a friend’s or family member’s cell phone to verify their account?

For that matter, what if a user is intentionally protecting their privacy by using a VPN service or technology such as Tor? How do they intend to levy fines against the user (or even determine they are a Canadian citizen, for that matter) in an instance such as that? Basic anonymity technology renders enforcement of these proposed laws nearly impossible.

And it is entirely possible that they are aware of that fact. In Trudeau’s speech at the VivaTech conference, he stated: “Thanks to the anonymity of the Internet, people can bully, harass, and intimidate, nearly anyone who has

Who is going to determine what is misinformation...the Canadian government will decide

be spreading “hate” or “misinformation”, either with fines levied through the Human Rights Tribunals, with criminal charges, or both.

In 2013, a section of the Canadian Human Rights Act which allowed Canadian citizens to be dragged before Human Rights Tribunals for “hate speech” published online or communicated via a telephone was repealed. Ever since, enemies of freedom all across the country have been desperate to have it reinstated, and just last year the Liberals indicated that they were looking to potentially do just that.

Reinstating Section 13 of the Canadian Human Rights Act, or replacing it with something similar, is an option being seriously considered. In Parliament, Liberal MP Nathaniel Erskine-Smith suggested implementing a tiered system of fines for content posted to social media: “wouldn’t it be more appropriate and efficient to have an administrative system that is flexible and efficient, that would say ‘there’s going to be a \$30 to \$50 fine, and don’t do it again’... and

Erskine-Smith’s question of “how do we effectively hold someone accountable?” is probably more astute than he realizes. When it comes to holding someone accountable for content posted online, how does the government intend to determine just who exactly posted the content?

Let’s use Twitter as an example. There are two primary means by which Twitter can identify its users: IP address and cell phone number. If, for example, Twitter received a request from the Canadian government to identify a user so that they could charge that user with hate speech, Twitter could offer to share the user’s IP address and phone number. Using the IP address, the government could then contact the ISP that owns that IP address, and ask them for the identity (e.g. name and home address) of the customer it’s been assigned to. Using the phone number, the government could contact the cell service provider and request the same information. (One or both of these methods is presumably how the authorities identified a Montreal man in 2017 and arrested him

a twitter account,” and during an interview with the CBC, Navdeep Bains, Canada’s ‘Minister of Innovation, Science and Economic Development’, stated that the Canadian government would “keep Canadians safe from hate, anonymous threats, and cyber bullying.”

What they plan to do about the “problem” of anonymity remains to be seen. The fact that they have begun demonizing anonymity in general hints that they may in fact eventually attempt to outlaw technology such as Tor and VPNs, which would make Canada the first Western country in the world to do so.

It is also possible that the tech giants will require users to submit personal identification to continue using their services, similar to how some online services operate in South Korea. Facebook has already begun experimenting with requiring some users to upload a photograph of their driver’s license to unlock their account (after Face-

the reality in the United Kingdom where recently in one year alone over 3,300 people were arrested for “offensive online comments”. The police come to the door of your house and put you in cuffs for Facebook posts and tweets that the state has deemed “offensive”, and in Canada, that could also include posts deemed to be “misinformation”.

MISINFORMATION & DISINFORMATION

Perhaps the most troubling part of the announcement is the promise to censor so-called “misinformation” and even potentially fine organizations and individuals for spreading it. The terms “misinformation” and “disinformation” have



be used to improve their lives when it’s used to bombard them with disinformation?” Implying that the personal data of Canadians are being somehow harvested online and used to create targeted disinformation campaigns.

The question of course is: Who is going to determine what is misinformation (or disinformation, which implies intent to deceive) and what is truth? The answer of course is that the Canadian government will decide. Presumably, they will create a Ministry of Truth that will serve as the final arbiter of consensus reality, or perhaps they intend to force the Canadian court system to individually evaluate the truthfulness of every meme and tweet that is reported to the government as “misinformation”.

Something interesting is that the term “misinformation” is being used in two distinctly different ways throughout this discussion about Internet censorship. The first is within the context of alleged undermining of “democratic institutions”. Under the heading of “Strong Democracy” in the ‘Canadian Digital Charter’, it states: “The Government of Canada will defend freedom of expression and

Morgane Oger considers online comments that point out the fact that he is a biological male to be a form of disinformation

book locks their account for posting crimethink).

Regardless, if they do pass legislation that permits Canadian citizens to be prosecuted for posting “hate” or “misinformation” on the Internet, whether they attempt to outlaw anonymity or not, this will almost without a doubt result in thousands of Canadians being fined or even arrested for content they post online. Such is already

actually been used interchangeably by government officials when discussing this aspect of their proposed censorship scheme. They claim that people are intentionally spreading false information online with the intent to spread “hate” and divide communities.

Navdeep Bains, Canada’s “Innovation Minister”, asked during an interview with the CBC “How can they [Canadians] trust their data

protect against online threats and disinformation designed to undermine the integrity of elections and democratic institutions.” This is a reference to the meddling in the 2016 US presidential election that the Russian government allegedly engaged in, meddling that amounted to nothing more than legally purchasing some ads on Facebook.

The second way in which the term “misinformation” is being employed by the wannabe speech commissars in the Canadian government is within the context of spreading “hate”. Liberal MP Colin Fraser, during a meeting in Parliament on the subject of “online hate” stated: “I think that the essential point here is that it’s about spreading misinformation that angers people, and riles people up online, and spreading that disinformation which turns members of a community against one another. That’s the fundamental problem that we’re seeing here with things online that are not true, and they’re being propagated here by people with insincere motives, and motives that are outside of the bounds of civil society, I would suggest.”

The idea that “misinformation” is being intentionally spread online to incite hatred was also echoed by Morgane Oger, representing the Morgane Oger Foundation during the same parliamentary meeting: “Online hate is not insult, it is not an expression of divergent points of view, it is harassment, it is inciting people to discriminate, it is the deliberate publication of disinformation for the purpose of misleading the public by giving it a misplaced sense of indignation.” For perspective, Oger considers online comments that point out the fact

that he is a biological male to be a form of disinformation that incites hatred, since he literally believes that he has transformed himself into a female.

Avi Benlolo, president and CEO of the Friends of Simon Wiesenthal Center for Holocaust Studies, even recommended to Parliament that an archaic law forbidding the spreading of “false news”, a law that was struck down as unconstitutional in 1992 by the Supreme Court of Canada, be revived so as to be wielded as a bludgeon against those who spread “misinformation” online.

Anyone with any shred of common sense should be deeply alarmed by the government announcing that it is planning to censor what it deems to be misinformation, potentially even by prosecuting individuals who are accused of spreading alleged disinformation. Such power affords a government with the opportunity to manifest the most extreme forms of tyranny imaginable, for it grants them the power to arbitrarily redefine the most fundamental axioms upon which our society is predicated, and enforce those redefinitions at the point of a gun.

WHY THEY FEAR THE INTERNET

It has been more or less just over twenty five years now since the general public began crowding onto this convoluted and mysterious series of tubes generally referred to as the Internet.

By clicking and tapping on a few pieces of plastic strewn about our desks, we are able to transmit ideas from inside of our minds to human beings (and their dogs) on the oth-

er side of the planet, at the speed of light. In a relatively short period of time, we have managed to amass and make available to anyone in the world who can find a net connection the entire collection of humanity’s knowledge produced to date. Even just one hundred years ago this would have been seen as an incomprehensible miracle, the manifestation of which our predecessors surely would have believed heralded the coming of a golden age of human innovation and achievement.

And maybe it will, but we are on the verge of losing it all.

All because the Internet does exactly what it is intended to do: It transmits information. The Internet compresses space-time; it compresses the space between human minds to the speed of light, and information persists, unchanged, over great periods of time. The result of this space-time compression is an unprecedented expansion in human consciousness, to the eternal dismay of those who, up until now, relied on operating their games just outside of the boundaries of normal human consciousness.

Their reaction has been to attempt to filter and control the Internet’s space-time compression so as to slow down or halt the rapidly expanding bubble of human consciousness, because that bubble is on the verge of flooding light into the deepest recesses of their machinations.

The question is: What are we going to do about it?

WOLFISH

<https://wolfish.neocities.org>



Food Wizardry

Bayer Buys Monsanto



It will go down in history as the greatest economic scam ever. Bayer paid \$66 billion for Monsanto and everyone's wondering why.

Some 13,400 lawsuits have been filed against Monsanto after its leading herbicide Roundup (glyphosate) was deemed a probable carcinogen. A jury awarded a plaintiff \$289 million in the first case, reduced upon appeal to \$78.5 million. But before anyone at Monsanto could celebrate, the next jury ordered them to pay \$2 billion (yes, that's a "b"). With another 13,398 cases to go (and growing), Bayer was nonetheless happy to pay \$66 billion for Monsanto, knowing full-well these lawsuits could make the tobacco settlements of the 1990's look like chump change.

What would you have done if you were the Scottish CEO of Monsanto? That's easy. You'd have done the EXACT same thing our hapless Scottish president did when things started to unravel for him back in January of '17. Turn to the Jews for help. Zionist Jews that is.

The other theory, stupidity on the part of Bayer's Jewish CEO Werner Baumann, does not hold water. This was anything but a

mistake. He knew exactly what he was doing, as did Hugh Grant, the CEO of Monsanto, when he took the deal, and just as Trump did when he bombed Syria twice, dropped a \$314 million MOAB on a handful of terrorists in the middle of nowhere, scrapped the Iran deal, and moved the American embassy to Jerusalem. And guess who Baumann plans to make pay the entire bill? You and me, that's who... and then some.

How you ask?

Everyone who eats meat needs to hear the story of Upton Sinclair and his 1906 bestselling book, *The Jungle*, an exposé on the corrupt American meat industry. Sinclair went undercover and revealed how unsafe industrial meat was, and how deplorable working conditions were, contrasted with ma-&-pa butchers who'd been feeding us safely without any exploitation of labor for centuries. When President Teddy "trust buster" Roosevelt picked up a copy of his book, Sinclair thought the worst actors in the industry would be

shut down. But before you could say "campaign donation," the big meat packers had travelled to Washington to "help" the Roosevelt Administration write up new regulations that failed to solve any of the problems, and which drove countless ma-&-pa butchers who were unable to comply with the new regime, onerous and completely useless as it was, right out of business. It's what's known as over-regulation, leading Sinclair to lament, "I aimed at the public's heart, and by accident I hit it in the stomach."

With this as our backdrop, here's what's really happening today:

Roundup has been OFF patent for many years. It is, as such, an afterthought for investors, with many chemical companies making off-brand or generic versions of glyphosate. And with all those lawsuits pending, you might think someone would have to be crazy to even remotely involve himself with anything associated with this probable carcinogen.

Unless...

What happens when something is deemed dangerous? Is it banned? Were cigarettes banned? Nope.

Glyphosate is going to be OVER-REGULATED, just like cigarettes (just like the American meat industry after Sinclair's book), alongside alcohol, marijuana, opioids, gasoline, and uranium, making it valuable once again by chasing away all those off-brand chemical companies who won't be able to afford complying with the new regulations that are sure to come, effectively returning glyphosate to the full-commercial pur-

view of its new “owner,” the new “boss,” Bayer.

Ta-da!

This will afford Bayer more than enough revenue to cover all the lawsuits, even if they exceed the trillion-dollar mark, a carbon copy of what happened when consumers, not any cigarette company, were forced to pick up the tab from all the cancer lawsuits back in the 1990s, a bill that has yet to be paid off, and perhaps never will... by design.

IT WAS ALL PART OF THE EQUATION, RIGHT FROM THE START. IT ALWAYS IS.

For your first clue, ask yourself... why have none of the settlements to-date been for farmers? The first was a groundskeeper, the second was a couple who used Roundup for urban landscaping. What? Wouldn't farmers be the first to succumb to illness if glyphosate was a carcinogen, and hence be the first to win a settlement? Yes, some farmers are involved, but it's impossible to say how many because it does not suit EITHER SIDE to reveal this important statistic. Alas, both sides in this battle already agree that farmers will NEVER stop using glyphosate, not here in America, nor over in enviro-conscious Europe. Never. Modern farming is literally addicted to it, and both sides are banking on that fact. Why... it's enough to make you think both sides in this titanic struggle for justice might even be in cahoots. (Hold that thought.)

Your second clue. While Baumann couldn't very well have shared this plan with his share-

holders and is facing a backlash for buying Monsanto, driving Bayer's share price down by over 40%, he had a gaggle of lawyers, scientists, and investment brokers by his side who understood exactly what he was getting his company into. It wasn't like the magnitude of the Roundup lawsuits was being withheld. Right? And yet, he paid fair market value for Monsanto. If Monsanto's brand was already in the proverbial dung heap due to these lawsuits, why didn't he strike a better deal?

For your third clue, more telling than the first two, ask yourself who lent Bayer this money? International bankers do their due diligence. Right? They were perfectly fine with Bayer taking full ownership of this huge liability, as were Bayer's and the lenders' insurers.

You might also ask yourself, in passing... why is Monsanto (now Bayer) being sued over Roundup, and not Agent Orange or Aspartame? The answer is so devilishly simple it need not be overstressed: this whole event has nothing to do with safety, illness, or untimely death, and certainly has nothing to do with taking anything off the market that makes money for the globalists, Big Banking, and Big Government. You know... the people we don't get to vote for.

Big Tobacco now acts as the collection agency for Big Government, retaining a healthy commission for its troubles. With the lion's share of the \$246 billion settlement now having been paid into state coffers, they show no signs of reducing the cost of tobacco. Mike Moore, the state attorney general for Mississippi who filed the first lawsuit against “Big Tobacco” and now runs the The American Leg-

acy Foundation that oversees this 25-year payment scheme, did a huge favor for his opponents when he rendered Big Tobacco immune from future lawsuits, while at the same time doing a huge favor for Big Government when he somehow failed to stipulate how the states were to spend their shares from the settlement. With Tobacco and Government henceforth conjoined, business partners in reality, they jacked up the price of smokes, with no money whatsoever going to the actual victims of tobacco for pain and suffering, only their healthcare costs being covered, in part.

The Wall Street Journal reports that it's “a great time to be a cigarette company again”¹ as tobacco profits soar. And it's all because tobacco execs finally admitted they were selling a lethal product. Ah yes... the rewards of honesty. And Upton Sinclair is rolling over in his grave.

Besides the stupidity theory mentioned above, there is of course the theory that Baumann is hoping the rest of the Roundup lawsuits will be dismissed. But this would've been a huge gamble on his part. Witness what happened to Dow Corning, the makers of silicone breast implants, when they were wrongly accused of causing breast cancer in the 1990s and were driven into bankruptcy. Even a baseless lawsuit can ruin you. And, in any case, he would not have been able to make such a wreckless bet without full buy-in from his board of directors and his company's and the lenders' insurance firms.

Even if Bayer had a spare \$66 billion lying around, Baumann would never have gambled it on a single deal without borrowing.

The first rule of business, as Trump can attest, is to always use other people's money. And, again, even if Bayer had not borrowed a cent, Baumann's board and Bayer's insurance company would have had to approve of the deal. There are just too many variables for this to have been a gamble, like convincing your neighbors to let you put their life savings next to yours on red-23 at the roulette table after the casino gave you free drinks all night. No... Baumann already knows EXACTLY how this is going to play out, as do all his partners in this crime, and he likely already has his people in negotiations with Bayer's "regulators" on both sides of the Atlantic.

THE REST OF THE EXPLANATION

Which brings us to the rest of the explanation, the people on the government-side of that big revolving, public-private door in Washington DC. Instead of obediently parroting the claims of safety from an evil global corporation like Monsanto, federal regulators are going to do a "180," and deem Roundup UN-safe, without banning it, exactly as they did with tobacco, just as they always do with dangerous, money-making substances, pretending to protect us while slowly poisoning us, all while bringing in more money than ever before with which to hire more regulators and pay for a few public-service warning adverts. A match made in hell.

This could never have occurred with Monsanto in the picture; the hypocrisy would have been too much, even for Washington. Monsanto had to be sold for this to work so that when the USDA,

EPA, and FDA reverse their decades-long assurances that Roundup is perfectly safe, they'll be able to claim with a straight face that "new information has come to light which forces a reappraisal of the benefit/risk analysis associated with this product," or something to that effect. Don't worry, it'll sound convincing. Bayer's lawyers will make sure of it.

Of course Bayer will play its role as the innocent new owners of this dangerous chemical cocktail that they had nothing to do with inventing, dutifully adhering to the new thicket of red tape which their own scientists and lawyers will in fact help write, creating a new-and-improved (i.e. absurdly lengthy) Material Safety Data Sheet (MSDS) for Roundup, warning of it being a possible carcinogen the exact-same way cigarettes came to be labelled, the more frightening the better, advising the use of a breathing apparatus when applying, warning to avoid contact with the skin, and warning against the use of Roundup anywhere near a school, old-folks home, or pet shelter, all the while driving up the price... just like what happened with cigarettes, forcing the main users of Roundup, farmers, to pick up the tab for all the lawsuits, a cost that will then be passed on to consumers in the form of higher food prices.

Unless you know how Washington works, you might not begin to imagine how much this red tape will cost, and how none of it will impact Bayer's bottom line. By way of example, it now costs anywhere between \$150 and \$200 million dollars to bring a new genetically modified organism (GMO) to market, something with which

both Monsanto and Bayer are well-familiar. This does not include the astronomical costs of R&D, field trials, dead-ends, seed production or marketing; it's only the cost of maneuvering the regulatory apparatus in Washington, all without a single safety test.

Contrary to popular belief, this regulatory thicket was NOT foisted upon the makers of GMO crops. Rather, it was devised with their help, and stands as the single most-effective means of keeping upstart competitors out of the GMO biz, while forcing the nation's brightest biotechnology majors graduating from college to work only for a major GMO corporation, of which there is now one less. So it's dead easy to see how a new regulatory framework allowing for the continued use, and overuse, of Roundup will play directly into Bayer's hands, sweeping away all the generic manufacturers of glyphosate, effectively leaving Baumann and co. as the new, sole-proprietors of this horribly-dangerous compound that farmers can't live without.

It will, as promised, be the greatest economic scam ever, not merely in terms of dollars and cents, but also in terms of impact on every man, woman, and child currently living on the planet. In short, no one has to smoke. But as my Baba used to say, "We all have to eat!" a fact Baumann and his backers are quite literally banking on.

MISCHA POPOFF

Endnotes Available Upon Request



Jewish Privilege

Is it a Hate Crime to Call Roberta Kaplan a “chubby lesbian kike”?

By E. Michael Jones

In keeping with the so-called “Christchurch Call to Action” which flowed from a meeting of government officials and internet giants on May 15, 2019 in Paris, Facebook issued an internal document entitled “Hate Agent Policy Review,” which, according to *Breitbart*, which received a copy from a source in the organization, “outlines a series of ‘signals’ that Facebook uses to determine if someone ought to be categorized as a ‘hate agent’ and banned from the platform.”¹

The guidelines were simultaneously draconian and incoherent. You can be designated as a “hate agent” if “you praise the wrong individual, interview them, or appear at events alongside them.”² Hate agent status is evidently contagious because Facebook may designate you as a hate agent if you associate with a “Designated Hate Entity,” like the Englishman Tommy Robinson. You can also be designated a hate agent “merely for speaking neutrally about individuals and organizations that the social network considers hateful.” Facebook tagged someone in October of last year simply because he gave what they considered was a “neutral representation of John Kinsman,” who is a member of “Proud Boys,” a group which Facebook does not like and does not want you to like. So, in order to absolve yourself from any suspicion of being a “hate agent,” you have to hate what Facebook hates.

The main way to characterize someone as a “hate agent,” however, is to show that he engages in something called “hate speech.” On June 20, 2019, YouTube banned the video “Owen Benjamin finding Logos with E. Michael Jones,” which had originally aired on March 21 of the same year. The Benjamin/

Jones interview was the 13th video banned from the E. Michael Jones channel on YouTube. The only explanation given was that the video violated YouTube’s rules concerning “hate speech.”

Both “hate agent” and “hate speech” are equally vague; however the latter term is easier to define because its origins are clear. Hate speech is a creation of the Anti-Defamation League. Like the analogous term “anti-Semitism,” hate speech is any utterance which Jews at organizations like the ADL find offensive. As the incoherence of the Facebook guidelines have shown, it is impossible to understand the current wave of internet censorship unless we see it as a Jewish operation. This becomes apparent when we look at how the press is defining (or misdefining) the whole censorship/deplatforming issue. A recent article in Summit News attributed the banning of “Natural News, which had 2.5 million followers,” to “the fact that Facebook is now ruthlessly enforcing its far-left ideology across its own platform.”³ The fact that many, if not most, Jews espouse a far-left ideology is undeniable, but it is also beside the point because “hate speech” is not a political designation; it was created by the Anti-Defamation League to silence speech that Jews did not like.

For those who don’t know, the ADL was created in the wake of the Leo Frank lynching in 1915 to engage in domestic spying and blackmail, if necessary, to protect Jewish interests in the United States. The ADL was also a money laundering operation. Jewish criminals like Meyer Lansky and Moe Dalitz got to label anyone who accused them of criminal activity an anti-Semite, in exchange for large “charitable contributions” to the ADL. During Lansky’s heyday,

Arnold Rothstein Fixed the 1919 World Series

the ADL wasn't powerful enough to prevent his deportation, but that situation changed in the 1980s, when the ADL began its collaboration with the FBI. During this same decade, the ADL successfully rehabilitated Moe Dalitz by giving him their Torches of Liberty award, again in exchange for large charitable contributions to their organization.⁴

In 1928 a Russian Jew by the name of Meyer Lansky, who had grown wealthy from bootlegging in New York, correctly foresaw the end of prohibition in America and decided to re-invest the ill-gotten gains he had made from bootlegging in gambling. After the repeal of the Volstead Act in 1933, regional centers of vice like Newport, Kentucky retooled and became involved in gambling and prostitution. Loansharking provided a crucial link between the speakeasies of the past and the casinos of the future. After the stock market crash of 1929, bankrupt businessmen turned to Jewish bootleggers like Lansky for loans, setting in motion a process which would continue for decades, until by the '70s, "the lines separating the legal and illegal had become almost indistinct."⁵

In order to facilitate the transition from bootlegging to gambling as the focus of Jewish organized crime, Meyer Lansky convened a Jews-only meeting at Manhattan's Franconia hotel in November 1931 as his sequel to the Atlantic City meeting three years earlier.⁶ In attendance at both conferences was Moe Dalitz, one of the capos of the Cleveland Mob, otherwise known as "the Jewish Navy," which shuttled Bronfman booze across Lake Erie from Canada [and the Detroit River] for nationwide distribution" in the United States.⁷ Newport's involvement in the sale of alcohol became so lucrative during the 1920s that it attracted the attention of "the Cleveland Four—Moe Dalitz, Morris Kleinman, Louis Rothkopf, and Sam Tucker—one of the most powerful syndicates in the



United States, second only to Meyer Lansky and his associates." The Cleveland Four moved into Newport after assassinating Dutch Shultz, who owned the Cooney Island Racetrack, a popular gambling venue in northern Kentucky. After Dalitz and co. murdered Schulz they took over the racetrack and renamed it "River Downs," which was its name until it got renamed once again as Belterra Race Track, which is its name today.⁸

All cultural warfare in the United States takes place in the context of ethnicity as described by the sociological theory known as the Triple Melting Pot. According to that theory, ethnicity is based on religion. After

Jewish commerce can be characterized by two manifestations: 1) it is based on the exploitation of the work of others without any productive activity of its own and 2) it is characterized by gambling and speculation on the differential in values as the way to achieve riches.

three generations, Americans become ethnically identified as either Protestants, Catholics, or Jews, no matter what their country of origin. In Cincinnati, what started out as a Catholic-Protestant cultural conflict in the 19th century became a Catholic-Jewish conflict once Moe Dalitz and the Jewish Navy took over Newport, Kentucky across the river from Cincinnati.

F. Scott Fitzgerald depicted this quintessentially American conflict in his 1925 novel *The Great Gatsby* when Nick Caraway, the Catholic naïf from the Midwest confronts Meyer Wolfsheim, Fitzgerald's rendering of Arnold Rothstein, the Jewish gambler who

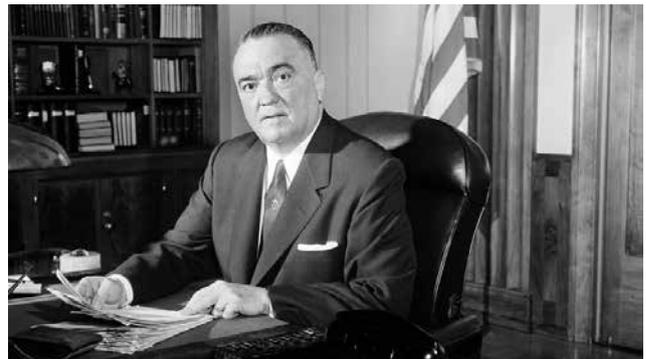
fixed the 1919 World Series. According to Ron Rosenbaum, “Wolfsheim is the symbol of all that is corrupt about America. Corrupt and evil in a crudely caricatured, stereotyped Jewish way. Meyer Wolfsheim is Scott Fitzgerald’s Shylock.”⁹ In Nick Caraway’s eyes, the main source of moral corruption among Jews was gambling. Rosenbaum described Wolfsheim as “the Jew who, in Fitzgerald’s vision, violated the innocence and despoiled the purity of an iconic American institution. He was the Jew who corrupted baseball—of all things.” Furthermore, he had the intelligence to operate complex gambling operations and evade punishment. When Nick asked why Wolfsheim was not in jail, Gatsby casually responded “They can’t get him, old sport. He’s a smart man.”¹⁰ In his book, *Jüdisches Erwerbsleben*, Georg Ratzinger, Pope Benedict XVI’s great uncle, wrote: “Jewish commerce can be characterized by two manifestations: 1) it is based on the exploitation of the work of others, without any productive activity of its own and 2) it is characterized by gambling and speculation on the differential in values as the way to achieve riches.”

The history of Jewish-run gambling in the United States runs from Arnold Rothstein to Moe Dalitz and Meyer Lansky, and from there to Sheldon Adel-

Moe Dalitz ... made Peter Schmidt, the club’s owner, repeated offers to buy him out. When Schmidt turned him down, the club mysteriously burned down.

son, the Vegas casino owner who, until the arrival of Donald Trump, was the kingmaker in the Republican Party, and Dan Gilbert, the Jewish usurer in charge of Quicken Loans who now owns the J.A.C.K. casino in downtown Cincinnati. The men who used to be known as criminals are now considered philanthropists and patrons of the arts and control both political parties, which is the main reason why Adelson and Gilbert are not considered criminals. As Michael Timmons pointed out in his article in *Culture Wars*:

The American gambling industry has increasingly become more complex since Wolfsheim/Arnold “The Brain” Rothstein fixed the World Series in 1919. In fact, Rothstein inspired future generations of Jewish mobsters that built an empire of crime. Meyer Lansky organized and operated



a network of casinos, formed the National Crime Syndicate, and used his financial resources to manipulate the American democratic process. Eventually he transformed gambling from an illegal vice into a popular tourism industry when he transformed Las Vegas into “Sin City,” destroyed Cuba, and overthrew the government to set up lavish resorts in the Bahamas. Ultimately, Lansky took capitalism to its logical conclusion and inspired modern Jewish businessmen like Sheldon Adelson who exploit vice for profit.¹¹

In 1935 J. Edgar Hoover parleyed the bureau of investigation he had run since the Red Scare, which swept America in the wake of World War I, into the Federal Bureau of Investigation, an operation which President Harry Truman considered Hoover’s “private secret police force.”¹² Upset by Hoover’s abuse of federal power, Truman stated: “we want no Gestapo or secret police. The FBI is tending in that direction. They are dabbling in sex-life scandals and plain blackmail. J. Edgar Hoover would give his right eye to take over, and all congressmen and senators are afraid of him.”¹³

With the collaboration of Hollywood, which cranked out films glorifying “G-men,” Hoover made a name for himself by going after bank robbers like John Dillinger. In directing the Bureau’s attention to individual bank robbers, Hoover turned a blind eye toward organized crime in general and Jewish crime in particular, perhaps because Hoover was an inveterate gambler. Frank Costello gave him tips on horses.

During the 1930s, the Cincinnati branch of the Anti-Defamation League approached local FBI agents, claiming that that city’s isolationist German population had created a network of Nazi “subversives.” Hoover collaborated avidly with the ADL, which bragged that they had helped the FBI in 373 cases. That collaboration ended abruptly on July 16, 1943

Meyer Wolfsheim in *The Great Gatsby*



when Hoover received a memo from the United States Attorney General informing him that the individual danger classifications proposed by the Jewish informants “serve no useful purpose”:

It is now clear to me that the classification system is inherently unreliable. The evidence used for the purpose of making the classifications was inadequate; the standards applied to the evidence for the purpose of making the classifications were defective; and finally, the notion that it is possible to make a valid determination as to how dangerous a person is in the abstract and without reference to time, environment, and other relevant circumstances, is impractical, unwise, and dangerous.¹⁴

In spite of the fact that the Attorney General warned Hoover that the ADL’s “fact finding” was nothing but gossip which the Jews were using to settle scores with their opponents in the culture wars of the 1930s, Hoover retained the agency’s contacts with the ADL. Hoover refused to break ties with the ADL because Jewish criminals like Meyer Lansky were paying the ADL to blackmail Hoover by gathering information about his homosexuality. As Harry Truman pointed out, Hoover was interested in blackmail. During the early ‘50s, he provided Alfred Kinsey with immunity from prosecution for sex crimes in exchange for his files on the sex lives of the prominent figures who had contributed their sex histories to Kinsey’s “scientific” research.¹⁵

One year after the creation of the FBI, the Beverly Hills Country Club, a popular night club in Newport, Kentucky burned to the ground. Moe Dalitz was a frequent customer at the club and had made Peter

Meyer Lansky During His Arrest



Schmidt, the club’s owner, repeated offers to buy him out. When Schmidt turned him down, the club mysteriously burned down. Schmidt rebuilt the club, but eventually got the message and sold out to Dalitz at a reduced price “under threat.”¹⁶

Using tactics like this, Lansky and Dalitz took over Newport and brought about its transformation from a local “bust-out river city into a major regional gambling center.”¹⁷ After Dalitz took over the Beverly Hills Club, it “became as plush as anything in Las Vegas and boasted the same top Hollywood stars.” Eddie Levinson and Irving “Nig” Devine operated the Flamingo Nightclub and organized a layoff betting business, which would guarantee bets too large for local bookies to handle. Lansky’s associates continued to eliminate competition when they “took over the Lookout House, across the Licking River near Covington, and gained control of several smaller casinos inside Newport.”¹⁸

In 1941, after reaching a “working agreement” with Moe Dalitz and the Cleveland Syndicate,¹⁹ Meyer Lansky bankrolled his protégé Bugsy Siegel to set up “an attractive center for gambling and prostitution” in the middle of the desert in Nevada. Lansky biographer Hank Messink, however, claims that Moe Dalitz was “the man who truly built Vegas,” largely with Teamster Union money lent to Nevada’s casinos.²⁰

After World War II, what Messink refers to as “the

casino era” of organized crime began in earnest with the establishment of regional centers of vice, or Sin Cities, like Newport, Kentucky. In terms of the money which changed hands, the casino era dwarfed prohibition, which “couldn’t compare with the profits that rolled in from gambling—legal and illegal,”



now that the automobile could deliver customers to “regional gambling and vice centers,” which drew “their patrons from the surrounding states.”²¹

Moe Dalitz abandoned the Beverly Hills Club and left Newport for Las Vegas, where he repositioned himself as an upstanding citizen with the help of the Anti-Defamation League, which gave him its Torch of Liberty award in 1982 in exchange for hundreds of thousands of dollars of gambling money. Meyer Lansky wasn’t so lucky. He had been pushing for legalized gambling since 1949,²² convinced that organized crime was “only an extension of the free enterprise system.”²³ He was equally convinced that the fastest way to turn gambling from a crime to a legitimate business was to use the money he acquired from gambling to bribe politicians: “It was therefore almost inevitable that an unofficial alliance should develop between the right wing of American politics and organized crime.”²⁴ But he never succeeded in escaping his criminal past.

In addition to bribing politicians, Lansky and Dalitz gave large sums of gambling money to the ADL, which would in turn accuse anyone who claimed Lansky and Dalitz were gangsters of anti-Semitism. In addition to being steady contributors to the ADL, the Jewish gangsters of this era also supported Israeli terrorist organizations: “With support from Meyer Lansky, Hank Greenspun had become a gunrunner for Israel in 1948 and thereafter performed as an Israeli operative. Bugsy

Siegel reportedly gave \$50,000 to support Irgun while ‘celebrity gangster’ Mickey Cohen sponsored an Irgun fundraiser in 1947.”²⁵ The Israeli newspaper *Ha’aretz* could claim that “Jews control crime in the United States,”²⁶ but Meyer Lansky had the backing of the ADL when he claimed that “there was much anti-Semitism behind the campaign to convict him.”²⁷

After the feds failed to convict him of tax evasion in 1965, Dalitz would continue unhindered in a quest for respectability, which reached a culmination of sorts when the ADL conferred on him their Torch of Liberty award in 1982. Jewish comedian Joan Rivers presented the award. As if to prove that you don’t need to be Jewish to be honored by the ADL, that organization conferred its Torch of Freedom award on Hugh Hefner for distracting the world from the fact that Jews controlled pornography in America. To show that they had standards, the ADL never conferred any awards on Larry Flynt, in spite of the hundreds of thousands of dollars he contributed to that organization.²⁸

Needless to say, lots of money flowed from Dalitz’s now legit gambling operation into the coffers of the ADL, which, unable to work the same magic for Lansky, who died broke after getting deported from Israel, hired Lansky’s granddaughter as their “liason to law enforcement.”²⁹ The philosopher’s stone which turned a mobster in Newport, Kentucky into a pillar of the community in Las Vegas, Nevada was “philanthropy.”³⁰ According to Dalitz’s daughter, who viewed the Freedom of Information Act files in the basement of the newly opened Mob Museum in Las Vegas, the FBI pursued Dalitz for 50 years, but he was never convicted of anything. He felt nonetheless “hounded and pursued,” even though all the while “the dude was go-

ing legitimate” by building hospitals and the Las Vegas Country Club and being “a frequent donor to Vegas institutions and community organizations.”³¹

The FBI’s failure to prosecute Dalitz may be due to simple incompetence or there may be a simpler explanation: the ADL had used Lansky money to create their own file on Hoover. The Master of Blackmail was being blackmailed himself. This would explain why Hoover, according to Scott Thompson:

was an enthusiastic collaborator of the ADL. As early as Sept. 8, 1941, he started to write directives to the effect that Bureau agents must maintain contact with the ADL, which was then based in Chicago. Hoover wrote dozens of letters over the decades to protect the ADL from those investigating or reporting on the ADL’s criminal nature. During the McCarthy period in the early 1950s, Hoover praised the ADL’s alleged role in the fight against communism in his book *The Masters of Deceit*, when many in the ADL were justifiably under probe as suspected Soviet agents and fellow travelers.³²

J. Edgar Hoover could never break off his relationship with the ADL, even though his agents kept warning him about the bogus nature of the intelligence the agency was receiving from them. Thompson claims that Meyer Lansky was using the ADL to blackmail Hoover over his homosexuality. Another possibility is Hoover’s gambling. The ADL’s Sterling National Bank was founded in 1929 by Frank Erickson, a Lansky crime lieutenant who specialized in money laundering and who also “handled all of Hoover’s horse race betting.” This does not explain, however, why the FBI’s relationship with the ADL not only continued but intensified after Hoover’s death in 1972.³³

On February 4, 1985, then-FBI Director William Webster issued an order that represented “a virtual marriage between the two organizations.”³⁴ In fact, that marriage has continued to this day. The last speech that FBI director James Comey made before being fired by Donald Trump was to the ADL, an organization he praised as indispensable to the FBI’s work. In that speech, the Catholic Comey called the Holocaust

“the most significant event in history.”³⁵ The FBI recently broke off relations with the Southern Poverty Law Center, but gave no indication that the same fate awaited the ADL. In fact, as part of the ADL’s influence over the FBI, Comey assured the ADL that the FBI would continue to “require every new FBI special agent and intelligence analyst in training to visit the Holocaust Museum” because “we want them to learn about abuse of power on a breathtaking scale.”³⁶

Because the emergence of social media on the internet posed a new threat to the Jewish control of discourse through Hollywood and the main stream media, the ADL teamed up with something called the D-Lab at the University of California at Berkeley to create what the ADL calls the “Online Hate Index.” According to a video produced by the ADL:

President Harry Truman... stated: “we want no Gestapo or secret police. The FBI is tending in that direction. They are dabbling in sex-life scandals and plain blackmail. J. Edgar Hoover would give his right eye to take over, and all congressmen and senators are afraid of him.

The goal of the Online Hate Index is to help tech platforms understand the growing amount of hate on social media, and to use that information to address the problem. By combining artificial intelligence and machine learning with social science, the Online

Hate Index will ultimately uncover and identify trends and patterns in hate speech across different platforms. We’ve just completed our first phase of research [graphic: Machine Learning Model 78% to 80% accurate] and we found that the Machine Learning model Identified Hate Speech accurately between 78 and 80 percent of the time. [Blonde gives us a big smile] In the next phase of our project, we will aim at specific targeted populations in a more detailed manner. We will examine content on multiple social media sites, and we’ll apply strategies to employ the model more broadly. While there’s still a long way to go with artificial intelligence and machine based solutions, we believe that the Online Hate Index will help tech companies better understand the extent of hate on their online platforms by creating community-based definitions of hate speech.³⁷

We’re not just talking about the Jewish concept of hate speech as the operating system of internet censor-

St. John Capistrano, by Jordanus, 1692



ship, we're also talking about how the system of censorship actually operates. On January 31, 2019, April Glaser, who identifies herself as a journalist at *Slate*, wrote the following e-mail to an official at JP Morgan Chase demanding that they deplatform the Chasepaymentech account for the Proud Boys online store:

Hi there,

I'm April, a journalist at Slate. Writing to task if JP Morgan Chase is aware that the Proud Boys affiliated online store 1776 shop uses Chase Paymentech as its payment processor. 1776 shop is what's redirected from FundTheWest. Org, which Proud Boys founder Gavin McInnes cited as the legal defense fund of the Proud Boys.

The Proud Boys are designated by the Southern Poverty Law Center as a hate group and members have engaged in group violence in Portland and New York City. The group has been suspended by Instagram, Facebook, and Twitter.

Is the usage of Chase Paymentech in support of such groups against Chase's policy? On a deadline.

Many thanks,

April³⁸

Glaser had already established herself as a crusader for abortion rights when, on December 21, 2018, she wrote to YouTube complaining that a search for "abortion" on YouTube revealed "a horrifying mix of gore and dangerous misinformation." Glaser wrote to youtube causing them to "change... the results after I asked."³⁹ Tim Pool, who was appalled at Glaser's abuse of journalism as an excuse to settle scores with

her opponents in the culture wars, "struggled initially with revealing Glaser's name" in the youtube video he did exposing her role in getting the Proud Boys deplatformed, but he was eventually forced to conclude that "April Glaser is not a journalist. She is an activist whose e-mail was cleverly designed to put pressure" on Chase Paymentech to attack someone whose beliefs she disliked by posing as a journalist who said in effect: "We are going to write a negative story about you, and we're on a deadline." Glaser believes in using journalism to restrict the speech of certain groups. In another context, she wrote in favor of internet censorship, which she characterized as "not allowing hate speech to be broadcast to large audiences."⁴⁰

Pool repeatedly refers to Glaser as an "activist." He claims that her *modus operandi* "follows an activist framework." The threat at the heart of her e-mail, however, revolves around mentioning the Southern Poverty Law Center, which is another Jewish organization, which is similar to the ADL in its penchant for using the term hate speech as a weapon against political opponents. "Activist," is, in this context, a euphemism for Jew. The accusation of hate speech derives its power "to generate a certain outcome" because of its association with the weaponization of anti-Semitism and the groups that use anti-Semitism to stifle any dissent. The ADL is one of those groups; the SPLC is another. Both are Jewish organizations that can wreck your life. Both the terms that get used and the organizations that use them are an example of what we might call Jewish Privilege.

Unlike the relatively recent term "white privilege," the term "Jewish privilege" has a long history in Europe and was often the subject of sermons preached by saints like St. John Capistrano. In those sermons he urged Jews to convert to Christianity. The characteristic emotion of the sermons he preached to the Jews was "sorrow and disappointment" at their failure to respond to the call of Christ to conversion.⁴¹ He did not treat the Jews with contempt. Like all Medievals, Capistrano would have found the notion of racial hatred incomprehensible. The Jews were the enemies of Christians not because of their DNA but because they had rejected Christ, and because the first consequence of that rejection was an on-going war of subversion against Christian faith and morals and the culture based on it. "The Jewish question," for Capistrano, "is a religious one."⁴² Once

the Jew accepted baptism, there was no difference between him and the Christian. In one of his sermons, Capistrano claimed that were the Jews to hear the word of God, he would love them as he loved his nearest relatives. Faith, however, can never be compelled. The Jews can only be invited to believe. Belief can never be forced.⁴³

If the Jews refused to accept Christianity, however, certain consequences followed. The first is that Christians must be protected from their subversive and predatory activity, and this can be accomplished only by complete segregation. In this regard, St John Capistrano was stricter than St. Thomas Aquinas. Even after they have been segregated from contact with Christians, Jews should not be allowed “privileges that would weaken or abrogate those protective measures of Christian society.”⁴⁴ If there is one constant in his life as a preacher from Italy to Germany, it was his protest against Jewish privileges, especially the privilege granted by princes to take usury on loans. Capistrano never tired of preaching about the bad effects that had on Christian society. As a result he “urges that spiritual rulers insist on the strict observance of the laws concerning Jews and on the abrogation of contrary privileges. In this effort he did not stand alone. Many other reformers condemned the arbitrariness and laxity manifested in this matter.”⁴⁵

When Capistrano preached in Poland... he attacked Jewish Privilege, especially in the area of usury and tax-farming

When Capistrano preached in Poland, which had a significant, steadily growing Jewish population in the 15th century, he attacked Jewish Privilege, especially in the area of usury and tax-farming, claiming that these practices would cause Poland serious problems in the coming centuries. The Jews did not, however, receive Capistrano’s undivided attention. When he met with King Casimir in Cracow, Capistrano and Bishop Zbigniew urged him to deal with both the Hussites and the Jews. According to the account of Heinrich Graetz, the father of Jewish historiography, Capistrano “threatened him with the punishments of hell and prophesied a bad outcome in the war against the Prussian Knights if he didn’t revoke the favorable privileges of the Jews and hand the Hussite heretics over to the

bloodthirsty clergy.”⁴⁶ When the war with the Teutonic Knights went badly, Graetz claims that Capistrano attributed the defeat of the Polish army to the “privileges given to the Jews.”⁴⁷

After we peel away all of the invective, we find Graetz in effect admitting the fact that the Jews had been granted privileges by the princes of lands all across central Europe. Graetz undoubtedly considered this a good thing, but the fact that he differed in this regard with Capistrano is no indictment of Capistrano. Capistrano, the reformer, was convinced that privilege for the Jews led inevitably to moral laxity and subversion of the faith. As Graetz well knew, the Jew was granted privileges, not out of humanitarian concern; he was granted privileges because in return for those privileges the Jew granted financial concessions to the prince, specifically loans at lower interest rates. In order to make money available to the prince on favorable terms, the Jew was granted the privilege of lending to the burgher and peasant at much higher, clearly usurious rates. Once the Jew got the prince in his debt, he could demand other concessions as well—the privilege to live among Christians, the privilege not to wear the badge which distinguished him from the Christians, etc. Each of these privileges allowed the Jew closer contact with Christians, contact which he could then exploit to his advantage.

Capistrano was against privilege for the Jews because it was the lowly who suffered from this contact. He felt that whenever there was free contact between Jews and Christians, the faith was endangered and morals suffered. Hence his strenuous efforts to keep Jews behind barriers and separated from the Christian population.

Capistrano felt that Jews, because of their rejection of Christ and not because of their race, were a constant danger to any Christian society. In this his thought was in keeping with the thinking of Popes, as expressed in documents like “*Sicut iudeis non...*” No one had the right to harm a Jew. No one had the right to force his conversion, but the Jew could not be a citizen with rights in a Christian society, nor could he be allowed to exploit his position as a resident alien to undermine the faith and morals of the native population. In a similar vein, Capistrano felt that the Jew could be tolerated but certainly not privileged. According to Hofer, Capistrano’s attitude toward the Jews was a function of his idea that the Christian state served as “the Christian empire of God here on earth.”⁴⁸ Accord-

ing to Capistrano's idea, "Christ is King, and Christ's Church is the kingdom of God. The Jews are the descendants of those who killed this king. They have inherited hatred against Christ from their ancestors, and they give it full vent wherever they can do so with impunity. Therefore, we are justified in suspecting them. They are now simply our enemies and are known as such. They have crucified our Lord Jesus Christ."⁴⁹

Capistrano's recommendations for social policy followed from that premise. Christians should not associate with Jews for the reasons already stated. If they should not associate with Jews, Christians, *a fortiori*, should not become dependent on Jews, "in any shape or form."⁵⁰ Usury is one of the most debilitating forms of dependence; therefore, princes should not allow Jews the privilege of taking usury. According to Hofer:

To prevent commercial and social contacts by strict enforcement of the laws concerning Jews, and to abrogate all privilege that stood against this plan, was the fundamental idea of Capistrano's policy. How far did he succeed? That he deeply injured Jewish interests in many lands is the assertion of Jewish historians. Detailed proof of that assertion is lacking. In Italy he did succeed in having edicts issued to abrogate Jewish privileges.⁵¹

Because he saw the deleterious results of contact between Jews and Christians in his day, Capistrano took the rigorist position against it. When asked if Christians were permitted to buy from Jews those parts of butchered animals which the Jews for ritual reasons discarded as unclean? Capistrano said, No, because "Christians would thus appear inferior in the eyes of Jews. The Jews consider unclean anything touched by Christians. Why should Christians take and use what is set aside by the wicked hands of unbelieving and perfidious Jews? Let the Jews buy and eat what they like. That is their own business. But let them have no occasion to think contemptuously of our immaculate faith and to consider themselves better than us."⁵²

He took a similar position when asked if Christians could buy wine from Jews. Again the answer was, No, because "Our dignity forbids us to consume the dirt that falls from their hands and feet when they tread the grapes. In many cities matters are so regulated that the Jews buy grapes for their own use. Their unholy

feet must never soil that wine which our priests use in the Holy Sacrifice. From their own meat let the Jews make offerings according to their custom. Or, if they will, let them feed that meat to the dogs who catch the quails and pheasants for their delicious banquets."⁵³ Capistrano, according to Hofer, felt that "our Lord Jesus Christ" would "be grieved by association between His perfidious enemies and his faithful people."⁵⁴

An age which breaks down every form of association as discriminatory would have a difficult time viewing Capistrano's indictment of the Jews objectively. Neither an age in which the idea of the common good has evaporated completely nor an age which celebrates selfishness as a virtue is in any position to throw stones at an age which occasionally made an entire group of people responsible for individual crimes. The corporate sense, so developed in the Middle Ages, had its dark side, no doubt, in that the innocent could be lumped with the guilty, but the issues need to be separated

in order to understand them. St. John Capistrano was no Jew-hater, in spite of what Graetz said. He loved the Jews because he knew that the Jews were the enemies of the Church and that Christians were bound to love their enemies. His efforts to convert them were an expression of that love, no matter how the Jews construed them.

Capistrano also loved his fellow Christians, and his campaign against Jewish privilege was another expression of that love, because he saw how the average man suffered under things like debt when the princes granted the Jews privileges which enriched the prince and the Jews but impoverished everyone else. The privileges granted to the Jews were a cause of immediate concern to anyone who cared about the common good. The Jews understood this, and they feared Capistrano and on certain occasions tried to bribe him, but without success. To stigmatize Capistrano as a Jew-hater because he insisted that laws already on the books should be enforced is a deliberate misrepresentation of the social facts of his era. Jewish involvement in usury had caused problems—not least of all for the Jews—throughout the Middle Ages. As a result, "The question of Jewish privileges cannot be regarded as a war of medieval intolerance against the approaching dawn of noble humanitarianism."⁵⁵ Cap-

"Let them have no occasion to think contemptuously of our immaculate faith and to consider themselves better than us."

istrano's contemporaries understood that, and the idea "That in dealing with heretics and Jews he transgressed established bounds and thereby failed against Christian charity is a thought practically unknown to contemporaries. He was at times censured as impractical, but never as uncharitable or inhuman. Even Doering, one of his severest critics, finds nothing to blame in Capistrano's behavior toward the Jews in Breslau."⁵⁶

Jewish Privilege now finds its primary expression in terms like "hate speech" and "anti-Semitism," which have become weapons which any Jew (or their designated proxies) can wield to destroy your life if he or she doesn't like what you say. The main designated proxy in our day is the homosexual. As part of the moral panic which swept through Silicon Valley in the wake of the Christchurch/Paris meeting, Apple's homosexual CEO Tim Cook adverted to the Jewish roots of homosexual privilege when he announced that "one of the best ways" to fight "Online Hate" is by "honoring a teaching that can be found in Judaism." He then cited Elie Wiesel, "in his memory be a blessing," who admonished us: "Do not be indifferent to the bloodshed of your fellow man." So this means that Apple is opposed to abortion, right? Well, no, because April Glaser already clarified that issue. But, according to Cook, it does mean that those who oppose "Online Hate" need "to speak up for the LGBT community, for those whose differences can make them a target for violence and scorn."

At this point, Cook works himself up into the high moral dudgeon which we have come to expect from prominent homosexuals like Cook and the gay mayor of South Bend, Indiana, who regularly lectures benighted heterosexuals about the superiority of his gay "marriage": "At Apple we believe that need a clear point of view on this challenge.... That's why we have only one message for those who seek to push hate, division, and violence: You have no place on our platforms. You have no home here...."⁵⁷

Cook then makes full use of the homosexual privilege which Elie Wiesel has granted him as a homosexual proxy warrior for Jewish interests by an extended exercise in virtue signaling:⁵⁸:

We have always prohibited music with a message of white supremacy. Why? Because it's the right thing to do. We won't give a platform for violent conspiracy theorists on the app store. Why? Because it's the right thing to do. My friends, if we can't be clear on moral questions like these,

then we've got big problems. At Apple we are not afraid to say that our values drive our curation decisions. And why should we be? ... Creating experiences free from violence and hate is what our customers want us to do. Technology should be about human potential. It should be about optimism.⁵⁹

Jewish Privilege involves the right to change the terms of the argument at will, with no regard to consistency. The main criterion of right and wrong and true and false is "Is it good for the Jews?" which is another word for Jewish Privilege. The same group that used the First Amendment to justify pornography is now saying things like this:

"One point of this case is to make it clear to anyone considering this, if you do that, there will be very large judgments against you that will follow you until they are paid," she said, noting that it is unlikely plaintiffs will be able to collect, in part because some of the defendants are in hiding and others are broke. "Our hope is that will act as a deterrent for people to engage in organized racialized violence."⁶⁰

This case is *Sines v. Kessler*. The author of that quote is Roberta Kaplan, a Jewish lady who wields the weapon known as Jewish Privilege in the culture wars even more fiercely than April Glaser and Tim Cook. In case you haven't heard of her, Kaplan is "a new and formidable enemy" of all "haters."⁶¹ According to Helen Chernikoff's adulatory article in *The Forward*, Kaplan is: "a Jew, a lesbian, and one of the country's most celebrated trial lawyers. She wears pantsuits and a Star of David necklace. In her home state of Ohio, she helped Hillary Clinton campaign before the 2016 election."⁶² In keeping with the narcissism we have come to associate with people like this, Kaplan bellows at the reporter from *The Forward*: "What do they say about me on Twitter?" "rhetorically and gleefully, in her booming voice." Then as if to answer her own question, she replies: "They call me a chubby lesbian kike! I say I'm definitely chubby, I'm definitely a lesbian, I'm definitely Jewish." Before we go on to ponder Ms. Kaplan's accomplishments, it's worth asking at this point what might have happened to someone who made those comments on YouTube but was not in possession of Jewish Privilege. If I refer to Ms. Kaplan as a "chubby lesbian kike," don't I run danger of getting de-platformed after showing up on the ADL's Online Hate Index? Since robots make the first sweep, don't I run that danger simply by quoting Ms. Kaplan's

description of herself? The answer is yes, and we suspect that Ms. Kaplan not only understands the double standard but positively exults in it as one of the prime perks of Jewish Privilege. She is above the law. She can say openly something that would get the goyim in big trouble if they got uppity enough to repeat it.

After the Supreme Court declared it unconstitutional by handing down its *Obergefell vs. Hodges* decision on June 26, 2015, Kaplan achieved fame as the litigator who overturned the Defense of Marriage Act. As a result of that victory, Ms. Kaplan became “a walking, talking combination of things that piss [Charlottesville organizer Mike] Peinovich and his ilk off, and she knows it.” Ms. Kaplan is currently representing Elizabeth Sines and nine other plaintiffs in *Sines v. Kessler*, the lawsuit she’d filed against Jason Kessler and 24 other defendants whom she alleges to be the leaders of the Charlottesville protest. Sines, unlike many of the white protestors at the Charlottesville demonstration, was not injured during the demonstrations. However, she claims that merely seeing the car killing protestor Heather Heyer has left her “still traumatized, afraid even in her own home.”

Kaplan’s contempt for her opponents in *Sines v. Kessler* is palpable:

“A lot of these guys are like overgrown, immature young men who kind of live in their parents’ basement and in the past, they just communicated with each other.... For whatever reason — some would say it had to do with the presidential campaign — they felt compelled to come out of the basement, which they have a right to do, but also to plan and commit violence motivated by their ideology.

Equally palpable is her thirst for revenge. “A shorthand way of thinking about what we want here,” she tells the reporter from *The Forward*, “is that they should go back into their basement and communicate on chat rooms rather than hurting or even killing people.” Just as April Glaser used journalism as a weapon in the culture wars, Ms. Kaplan plans to put her contempt for a certain class of people into action by using “the law to make them pay for what happened in Charlottesville, even if it means garnishing their wages, and to make sure they don’t ever do anything like that again.” One colleague in the legal profession gave a similar description of how Ms. Kaplan views the legal system in the United States: “She’s going to fight Nazis and fight for LGBTQ rights and make some

money at the same time.... Since she told me she was going to do it, I knew she was going to do it.”

The law may be her area of combat, but homosexuality is the vehicle which allows Ms. Kaplan to put Jewish revolutionary activity into practice. In fact, in Kaplan’s mind, the two identities are hopelessly entwined. “I remember thinking when I first came out ‘What’s more important to me, my Jewish or my gay identity?’ It’s not a question anybody should have to answer,” she said.⁶³ Just as becoming a Bolshevik was the fullest expression of the Jewish revolutionary spirit at the beginning of the 20th century, homosexuality is now an expression of putting her Jewishness into practice.

Needless to say, Ms. Kaplan’s mother didn’t feel this way when her daughter came out. So upset she was, that she responded by banging her head against the wall after learning that her daughter was a homosexual, but she soon got over it. Kaplan continued attending synagogue services as “her career flourished,” and it was at Rosh Hashanah services as the Congregation Beth Simchat Torah, the LGBTQ synagogue in Manhattan, where she met Rachel Lavine, whom she would “marry” in a ceremony in Toronto because the United States did not recognize marriage between members of the same sex at the time. In her autobiography, Kaplan relates “spending “romantic evenings heatedly arguing

Because of their roots in Bolshevism, Antifa becomes, like the homosexual, bearers of Jewish Privilege

about the relative political power of the Mensheviks versus the Bolsheviks during the Russian Revolution.” (Lavine said Kaplan would have been a Bolshevik, just because she needs to win. Kaplan was not happy.)” Bolshevism was, of course, the Jewish revolutionary movement which took over Russia at the turn of the 20th century. In that movement, Jewish “activists” like Lev Trotsky felt they had the right to murder thousands of Russians to bring about their notion of a better world. Now Ms. Kaplan feels that she has the right to ruin your life if you disagree with her idea of social progress for homosexuals or Jews.

Kaplan filed *Sines v. Kessler* after the white boys had the temerity to emerge from their mother’s basements. And why are these men, mostly in their twenties, liv-

Charlottesville Tiki Torch Demonstration

ing in their mother's basements? Because they are burdened with student loan debt and can't get a job. Does Jewish usury play a role in their lives? And what are they doing in their mother's basements? Watching porn and masturbating? And who is responsible for pornography? Charlottesville was an inchoate protest against Jewish moral subversion, and it was inchoate because its leaders defined themselves as white. As soon as the protest organizers came close to presenting a coherent picture of what was driving them to protest, they were denounced as anti-Semites.

Now the white boys are going to pay for daring to emerge from their mothers' basements:

The plaintiffs will ask for money to compensate them for their suffering, although it's unlikely the defendants will be able to pay the damages, Kaplan said. That means their collective future might include years of garnished wages, *a regular reminder that they overestimated their abilities and importance in Charlottesville* (my emphasis).

Kaplan is planning to show that the Charlottesville organizers were engaged in a conspiracy to commit murder. In keeping with the narcissism which is the dominant character trait of the homosexual, Ms. Kaplan thinks she may have a chance to persuade the jury because she has "this amazing ability to persuade myself that all my clients, whoever is my client, have done nothing wrong....I know people say I'm crazy when I say this, but I don't distinguish at all really between my corporate clients and the plaintiffs in Charlottesville [or her lesbian client in the DOMA case.]" Her job is "to believe in the rightness of their cause" as long as that cause corresponds to the Jewish revolutionary spirit, "and get them justice."⁶⁴

The only thing that makes the preposterous claim that the white boys went to Charlottesville with the intent to commit murder plausible is Jewish Privilege. If the Jew says you are an anti-Semite, you have no court of appeal because he has Jewish Privilege and you do not. The same is true of hate speech.

"The lawsuit accuses Charlottesville's organizers of conspiring to bring about a campaign of violence and intimidation under the pretext of planning an ostensibly peaceful exercise in free speech. That is, a bunch of racists planned a violent march, not a march that just happened to get violent. The distinction is crucial."

If violence is her concern, why isn't Ms. Kaplan prosecuting Antifa, the one group which clearly showed up



in Charlottesville with violence clearly on their mind? Antifa is "more violent than those of the right-wing movements that the group opposes."⁶⁵ When Milo Yiannopoulos showed up to give a talk at the University of California, Berkeley on February 1, 2017:

he was prevented from speaking by a group of 150 or so masked, black-clad members of a then-obscure movement calling itself "Antifa." The protestors caused \$100,000 worth of damage to the campus and injured six people as they threw rocks and Molotov cocktails. Nine months later, again at Berkeley, an "anti-Marxist" rally descended into violence as approximately 100 masked Antifa members harassed journalists and beat rally organizers and attendees.⁶⁶

As in the case of April Glaser and *Slate*, the journalists are in bed with the terrorists:

Their allies in this mission include trolls such as AntiFash-Gordon, the pseudonym of a Twitter user who declares that "I expose fascists, get them fired, de-homed, kicked out of school etc," and brags that he passes "dossiers" of doxes to national-level journalists, whom he refers to as "our contacts." His entire online mission is to ruin other people's lives, and it is a mission being supported by "contacts" like Mathias and Wilson. In providing such support, they are discrediting their publications and misinforming their readers.⁶⁷

The crucial issue is who gets to define "hate"? Who gets to define "violence"? The SPLC has never designated Antifa as a hate group. As a result, not one member of Antifa was charged with inciting violence at the Charlottesville rally. Because of their roots in Bolshevism, Antifa becomes, like the homosexual, bearers of Jewish Privilege, something which comes in handy in places like Charlottesville when the local DA hands down indictments. The same is true of anyone who supports abortion. They too become bearers of Jewish

Charlottesville Anti-Fascist Demonstration



Privilege by proxy because abortion, while undoubtedly violent and bloody, has the support of most Jews, who define it as a basic right. The same is true of pornography. Is pornography a form of violence? The answer is no, not because it isn't intrinsically and often-times explicitly violent, but because the Jews who control the pornography industry have defined it as a form of freedom of speech. Why is pornography not part of the discussion of violence on the internet? The answer to that question is Jewish Privilege. When Catherin MacKinnon and Andrea Dworkin claimed that pornography was violence against women, Betty Goldstein Friedan stepped in and defended the pornographers because they as Jews shared in Jewish Privilege.

In spite of Roberta Kaplan's efforts to punish them, the men who are the main victims of pornography are starting to emerge from their mothers' basements. Virtually every week now, I get letters like the following:

Dr. Jones, I am writing anonymously because of the topic. I'd rather not even write this... I'm male, good Catholic family. When I was 13, nearly 14, I discovered self-gratification....I had some idea that the act was shameful, but I had no idea. I had seen some pornography, but I had enough sense to tell that porn — at least — is wrong. Perhaps a year-and-a-half later, my parents probably caught on to my self-gratification, and my dad dropped hints about how it's a mortal sin. The day that he said that to me was one of the worst days of my life. I was shocked, horrified. I really had no idea. Now this was the '80s and everything was weak and ridiculous in the Catholic Church, especially in our diocese, and I have been struggling with this problem on-and-off since then — roughly three decades!! But I have been listening to

your podcasts about "Libido Dominandi," and it's changed me. In the last couple of weeks, my desire for self-pleasure is gone. Why? If rat b@stards like George Soros et alii want me to self-abuse so as to neutralize me and thereby destroy my ethnos, then screw them!! Now I can even see attractive women, and 95% of the time I can even appreciate that they are sexually attractive with no personal desire... I will be damned if I am going to help those rotten oligarchs to ruin the world.... So I suppose I am a very broken person that it took me impudence against my enemies to overcome this vice, instead of love for God. But you have changed my life forever. It's only been two weeks, but I can tell. It's different this time. I can only imagine that even if I don't love Him like I should, that Our Lord, and also Our Lady and my guardian angel, etc.,

are absolutely delighted that at least my vice has evaporated. I owe that to you, Dr. Jones; you are an answer to three decades of prayer. Thank you. Thank you. Thank you. Thank you. I am weeping as I write this. Thank you so very much. God bless you.

Jewish "Activists" like Kaplan have a license to ruin your life. The name of this license is Jewish Privilege. As the white boys scrambled to pay their legal bills, Ms Kaplan made plans to spend the summer at the Hamptons, where she attends a conservative synagogue:

**Who gets to define violence?...
Abortion, while undoubtedly
violent and bloody, has the
support of Jews.**

After the DOMA victory, the Conservative Synagogue of the Hamptons celebrated by commissioning the composition of a new piece of music that is set to verses from Psalm 85: "Kindness and truth have met; righteousness and peace have kissed. Truth will sprout from the earth, and righteousness will look down from heaven."

Summer, we are told, is:

a deeply spiritual season for Kaplan. Even she slows down and can take more time to go to services. Also, the season leads up to the High Holidays. Those are her favorites, she said, because they are so conducive to private prayer and connection with God. It's God, Kaplan said, who inspires people to act selflessly, bravely, kindly.⁶⁸

God so far has not favored Elizabeth Sines. *Sines v. Kessler* is still dragging through the courts.⁶⁹ Mike Enoch extricated himself from the suit when he successfully defended himself *pro se*. James Fields, the rally-goer who killed counter-protester Heather Heyer by driving his car into a crowd of people, was sentenced to life in prison for the murder in December 2018. Fields still faces federal hate-crime charges, which could put him on death row. Charlottesville Police Chief Alfred Thomas resigned abruptly on June 17, 2019, just 17 days after the release of a report that was highly critical of the police department's handling of the Charlottesville rally. Former U.S. attorney for the Western District of Virginia Timothy Heaphy claimed that Thomas told officers in the police command center that day to, "Let them fight for a little. It will make it easier to declare an unlawful assembly."⁷⁰ Summing up the meaning of *Sines v. Kessler* with the benefit of two years of hindsight, Roberta Kaplan opined: "It's pretty hard to shock me, and the one thing that I found in this case to be really quite shocking is that while all these defendants hate blacks and LGBT, are not thrilled with Hispanics and women, the one element that is their *raison d'être* is anti-Semitism."⁷¹

The irony in this statement becomes apparent only if we view Jewish Privilege as something inhering in "the Jews," and not any one particular Jew because each Jew has plausible deniability which absolves him from any responsibility for upholding the privilege he enjoys. So, Dr. Brown can say that he doesn't want me to go to jail for disagreeing with him and Ambassador Danon can claim that he never called me an anti-Semite, but if we put both comments together as an expression of Jewish Privilege, the consequences become clear. If they get their way, you will go to jail for disagreeing with a Jew.

Similarly, 60 years ago, Jewish "activists" like Leo Pfeffer could claim with a straight face that Jews were in favor of free speech, and 60 years ago they were because they had not completely the dismantling of this culture's protections of sexual morality yet. The Jews then were in the forefront of undermining anti-obscenity and anti-abortion laws. With the sexual lure as the bait, they persuaded the goyim to abandon the moral law. Once this happened, social anarchy followed. Since anarchy is intolerable, a new code had to be imposed. That new code used to be known as



political correctness; it is now known by its opposite, namely, hate speech, which is as we have indicated, a Jewish creation. Unlike practical reason or the moral law, this new code is an irrational mish-mash of virtue signaling and identity, i.e., racial and sexual politics. Because this code is irrational, its imposition on the overwhelming majority of the people of the United States and, now, the world, creates violence. Mayor Buttigieg's preaching of homosexual privilege (a variant on Jewish Privilege) has created violence in South Bend, Indiana because any time anyone preaches contempt for one part of the moral law (the sixth commandment, for instance) he preaches contempt for all of it, and any deviation from the moral law leads eventually and inevitably to violence. When violence breaks out—as it did in Charlottesville—Jewish Privilege determines that one group, white people, will get punished and the real perpetrators of violence, in this instance Antifa, will go unpunished. This, of course, leads to more violence, as the Poway synagogue shootings showed, and at this point we have to conclude that the creation of violence is intentional because it justifies more draconian forms of control. All artificially created codes of behavior, in other words, lead to violence because all are ultimately the imposition of the will of the powerful on the behavior of the weak with—and this is the important point—no regard to Logos or the real order of the universe which is based on the mind of God and demands justice. Jewish Privilege is, therefore, the main source of violence in our day, and it needs to be confronted as such in our day before we all end up suffering the fate of Jez Turner in England. St. John Capistrano, pray for us.



(Endnotes Available Upon Request)



REVIEWS

Ben Shapiro and the Myth of the Judeo-Christian West

The Right Side of History: How Reason and Moral Purpose

Made the West Great by Ben Shapiro (New York: Broadside Books, 2019)

Reviewed by Vernon Thorpe

As the cathedral of Notre Dame burned in Holy Week, Ben Shapiro took time out to tell his vast social media audience that: “If we wish to uphold the beauty and profundity of the Notre Dame cathedral, that means re-familiarizing ourselves with the philosophy and religious principles that built it.” Shapiro went on to clarify that the cathedral was a “central monument to Western civilization, which was built on the Judeo-Christian heritage.”¹ The term ‘Judeo-Christian’ is a favourite of Mr. Shapiro’s and appears with wearying frequency throughout his latest bestselling book *The Right Side of History: How Reason and Moral Purpose Made the West Great*.

It took an Israeli paper, *Ha’aretz* to point out the obvious yet unmentionable:

There certainly seems to be a degree of wilful blindness, if not crass manipulation, in Shapiro setting up 12th-14th century France, when Notre Dame was being built, as embodying “Judeo-Christian religious principles,” when during that period France’s Jews were expelled (twice), their holy texts subject to public book burnings and their

property confiscated by the crown (several times). Look at the actual tangible built evidence of the cathedral itself, whose west front is adorned with twin statues: proud *Ecclesia* (the Church) and *Synagoga* (with head bowed, blindfolded with a snake, her crown at her feet and the tablets of the law falling from her hands), representing Christianity’s triumph over Judaism.²

The Times of Israel paper recorded elsewhere that a prominent and influential rabbi, Shlomo Aviner, considered one of the leaders of the religious Zionist movement, had suggested that the burning of Notre Dame could be divine retribution on Catholics. The piece reported:

St. Jerome was well aware of earlier Jewish interpretations of the Old Testament, which he set out to refute with Christian interpretations

“The first great Talmud burning happened in Paris, right there at the Notre Dame Cathedral square,” Aviner wrote. “It was the result of the Paris trial in which Jewish

sages were forced to debate Christian sages, and the result was the burning of the Talmud. Volumes of Talmud were brought in 20 carts and burned there, 1,200 Talmud volumes. So [the fire demonstrates] ‘there is justice and there is a Judge,’” he wrote, the quote a reference in Jewish religious literature to divine justice.³

Mass-burnings of the Talmud took place close to the cathedral in 1242 following the debates Rabbi Aviner mentions. The French-born rabbi further elaborated that Christianity

“is our number one enemy throughout history. [They] tried to convert us by arguments and by force, carried out an inquisition against us,

burned the Talmud, expulsions, pogroms. Western anti-Semitism draws from Christianity’s hatred of the ‘murderers of God.’ It also had a role in the Holocaust.”

The disputations had arisen after another French Jew, Nicholas Donin, had converted to Catholicism and gone to see Pope Gregory XI in 1238 to warn him of the blasphemies contained in the Talmud and the danger the text posed to a Catholic culture. Among the charges Donin levelled against the Talmud was that it crudely blasphemed Christ and denigrated His mother (Notre Dame) and that it was the basis of a new anti-Christian rabbinic religion which was not the Judaism of the Old Testament, but rather a way of wrenching away the message of those books from their true fulfilment in the New. In so doing, the Talmud deliberately kept Jews from the light of Christ.

This content of the Talmud was a revelation to most people in Christian Europe at the time. Subsequent scholarship, most recently by Professor Peter Schaefer of Princeton University⁴ has largely substantiated what Donin had to say about the animus and blasphemies contained in the Talmud (primarily but not exclusively the Babylonian Talmud), with the Gospel of St John a particular target of ire. Schaefer and others highlight the extent to which these authoritative texts deliberately slander the holiest elements of the Christian sacred narrative.

More generally, Israel Yuval of the Hebrew University of Jerusalem has done much to establish the conclusion that “The polemic with Christianity that gradually came to dominate the Land of Israel was not conducted openly, but in a convoluted and allusive manner. The Talmuds and midrashim do not explicitly state the name of the rival with whom they are strug-



gling, but the shadow of Christianity nevertheless looms in these rabbinic texts.”⁵ Long before these debates, St. Jerome was well aware of earlier Jewish interpretations of the Old Testament, which he set out to refute with Christian interpretations, producing an authoritative Latin version of the Bible for the purpose of confuting anti-Christian Jewish accounts.

None of this is even alluded to by Mr Shapiro, who goes on to quote the Talmud approvingly and who in the acknowledgements thanks (alongside John Podhoretz and David French, the man Bill Kristol endorsed for President), his “Talmudic study partner Rabbi Moshe Samuels” (Director of Israel Engagement at Congregation B’nai Jeshurun in New York who “recently served as the Director of Tikkun Olam in Tel Aviv-Jaffa a service-learning Masa program, spearheading the field of

Jewish peoplehood and leadership training”).

It’s worth spending some time on this issue, because anyone who talks about ‘Judeo-Christian’ values, let alone makes the term central to his thesis about the decline of the West, needs to be asked some questions. This is not to deny that the term is sometimes used benignly to signify a willingness to work together with those of another Abrahamic faith on genuinely positive social goals. However, use of the term is suggestive of a political agenda which is in some areas far removed from what a well-informed defender of Christendom will see as worthy of support. As Mr Shapiro is continually hailed as an important ‘conservative thinker’, it is worth asking what his version of conservatism omits and what lies behind the terminology he promotes.

Jacques Maritain



JUDEO-CHRISTIAN

The term Judeo-Christian has an interesting and varied history. A very early user of the term was Ferdinand Christian Baur (1792-1860) who in his lectures on New Testament theology was concerned to understand how Christianity emerged from the religion of the Old Testament and retained certain features of that 'particularist' religion of the 'chosen people'.⁶

For this Protestant German idealist and advocate of higher biblical criticism, the term Judeo-Christianity was a theological term used to distinguish between competing schools of thought following Christ's founding of the Church. Baur accepted supercessionism, though his further aim was to relegate Catholicism, tainted in his view by Judaism, in favour of a 'Pauline Christianity', which he

saw as Protestant and uncontaminated by the 'Judeo-Christianity' of Catholicism.

This Hegelian approach to religious questions was to have an influence on major political questions through Baur's students at the Tubingen school. In Baur's hands, the term had a negative meaning and, while it took seriously the Jewish/Hebraic roots of Christianity (especially in terms of a firm monotheism among faithful Hebrews), it in no way endorsed the

idea that Judaism had not been superseded by Christianity. Baur's view sounds odd today, for while Catholicism recognises its continuity with the religion of the Old Testament and the sacrifices of the Temple which would ultimately be fulfilled in Christ's sacrifice and the Mass which re-presents that event, it has also historically regarded the post-Christ and post-Temple religion of Judaism, as formulated through the Talmud and rabbinic schools, as an enemy of Christianity and a locus of attraction for heretical 'protesting' sects.

Baur's concerns were primarily theological, but at about the same time in France, the term Judeo-Christian took on a political meaning. Joel Sebban has emphasised the way in which the term arose following the French Revolution and Jewish emancipation in 1791. As part of this tradition,

the term was taken up much later by Jacques Maritain who sought to build up a liberal Catholic understanding of Judeo-Christianity; this went together with some decidedly heterodox and indeed incoherent ideas of the relationship between Church and State,⁷ as well as assigning Judaism a role in salvation history impossible to square with a traditional Catholic understanding.⁸ It was no coincidence that Maritain ecstatically praised the U.S. Constitution when it came to Church and State relations. His political project was aptly summed up by Aurel Kolnai, a Jewish convert to Catholicism, who wrote of him,

"[Maritain] aims at a compromise, not between the Christian religious position and this or that extra-religious, worldly though naturally justifiable point of view, [but] between the Christian religious position proper, which he espouses whole-heartedly and is eager to make valid, and *another* position "religious" in nature: that of "temporal" Christendom, Christianity made into the quasi-religion of progressive democracy, Christianity inverted and secularized into the humanistic self-worship of the "person" and of the body politic...What he really has in mind is *not* an agreement, adjusted to what is attainable according to time and place, between Christ and Caesar, but a synthesis suffused with all the religious afflatus of the soul, between Christ and the idol of modernity: between Christ and His modern caricature; between the true Christ of faith and the substitute Christ of humanism; between Christ and Anti-Christ."⁹

The seeds of this political trajectory lay, however, much earlier, in the Reformation's critical interest

in the Hebrew Bible and its political implications, which continued through to the Enlightenment. As one scholar puts it,

“In the 16th century, primarily in Protestant milieu, the academic interest in other religions, both Christian and non-Christian, is facilitated by the political campaigns for tolerance and separation between Church and State as well as the search for a *prisca theologica* (an ur-religion). Evidence of this lineage are two students of John Selden (1584—1654), who wrote many renowned writings on the Hebrew Republic, James Harrington and Thomas Hobbes, both of whom also sought to draw political lessons from the Hebrew scriptures.”¹⁰

As Sebban demonstrates, the concept of Judeo-Christianity certainly goes beyond the boundaries of theology: a fact which all of the authors who locate its origins in the period between the 17th and 18th century appreciate.

AMERICAS FOUNDATIONS

The U.S. founders, largely Deists rather than orthodox Christians, did not use the term Judeo-Christian, and in the U.S., where Shapiro’s primary audience is based, the term Judeo-Christian has gone through a number of transformations, coming to the fore in the 1930s as a way of identifying values or beliefs shared by Jewish and Christian traditions with a common Western religious outlook¹¹. Deborah Dash Moore claims that the term “first came into the public lexicon as a symbolic vehicle of liberal Jewish and Christian leaders... looking to signal their contempt for (and provide an alternative

to) pro-Fascist sympathizers and anti-Semites in the United States who had mobilized around the term *Christian*. Specifically, the term *Judeo-Christian* was intended to include Jews as one of the three “fighting faiths” of democracy. During the war years, as Moore puts it, “this new creed expressed a distinctive and essentially pluralist American religious faith that underpinned American democracy.”¹²The term may also have been intended to distance the term ‘Jewish’ from its association with Bolshevism at the time.

By the 1950s, we are told, “Historians are confidently able to identify the precise day, nay, the precise hour, the term “Judeo-Christian tradition” achieved its vaunted victory over the term, “Christian tradition.” It was December 22, 1952,

the United States proclaimed that “all men are created equal” and “endowed by their Creator with certain unalienable Rights,” it did not allude to the Christian tradition, but to the Judeo-Christian tradition.”¹⁴

During this decade, Moore points out that “one of the distinctive contributions of the Judeo-Christian advocates to the American religious-democratic worldview was their embrace of Jewish difference as a constitutive component of American pluralism...Judaism was for the first time claimed as an identity with cultural integrity and value of its own rather than a mere by-product of historical oppression.”¹⁵

Public intellectuals such as Arthur Cohen, while dismissing talk of a ‘Judeo-Christian tradition’ as

Maritain aims at compromise...not an agreement, adjusted to...time and place, between Christ and Caesar, but...between Christ and His modern caricature

around noontime. On that hour of that day, then President-elect Dwight David Eisenhower made the following remark in the course of a speech: “[O]ur Government has no sense unless it is founded in a deeply-felt religious faith, and I don’t care what it is. With us, of course, it is the Judeo-Christian concept, but it must be a religion that [teaches] all men are created equal.”¹³ On the eve of his first inauguration, Eisenhower thus stated clearly: our religion, our deeply-felt religious faith is “the Judeo-Christian concept.” In other words, according to Eisenhower, when the Declaration of Independence of

a myth, at the same time called for co-operation and collaboration between Jews and Christians and for “an identification of common enemies, an abandonment of millennial antagonisms in the face of threats which do not discriminate between Judaism and Christianity; and these threats, the whole of the Triple Revolution—automation, the population explosion, nuclear warfare—these are the threats which evoke the formation of the myth.”

By the 1960s the term was utilized by Martin Luther King Jr as a way of defending his campaign for racial equality and the civil rights movement more generally.

By the 1980s and onwards, a survey of the term's usage concluded that "Judeo-Christian was used in far more conventionally, culturally conservative ways than when it first entered the public lexicon in the middle of the century. The point here is not just that the term tended to be deployed more often by conservative commentators or associated with conservative positions on social issues; rather (or, perhaps, in addition), it is that the idea of Judeo-Christian tradition assumed the role of designating the mainstream cultural core of the nation for authors and commentators of all moral and political persuasions."¹⁶

Shapiro stands clearly alongside Dennis Praeger in the tradition which identifies the term 'Judeo-Christian' with 'the West' and sees the U.S. as the great achievement of the West, as distinguished from an increasingly secularised Europe. As one scholar sums up the views of Praeger and others, it is the

ing thro' the divided waters of the Red sea [sic] in pursuit of the Israelites: rays from a pillar of fire in the cloud, expressive of the divine presence, ... and command, reaching to Moses who stands on the shore and, extending his hand over the sea, causes it to over-whelm Pharaoh [sic]". Early Americans considered their flight from Europe as a new exodus and America as the new Promised Land, separated, according to Jefferson from the tyrannies and corruptions of the continent they left. Judeo-Christian values distinguish America from all other countries, Dennis Praeger states. The Christians who founded America considered themselves heirs to the Hebrew Bible as much as to the New Testament. Americans identify with the Jews' chosenness. "It is a belief that America must answer morally to this God, not to the mortal, usually venal, governments of the world." If one day America will not be Judeo-Christian anymore, it will become secular and amoral like Europe, Praeger warns.¹⁷

diers.... It is why those who today most identify with the Judeo-Christian essence of America are more likely to believe in the moral worthiness of dying to liberate countries — not only Europe, but Korea, Vietnam and Iraq. That is why America stands alone in protecting two little countries threatened with extinction, Israel and Taiwan. That is why conservative Americans are more likely to believe in American exceptionalism — in not seeking, as President Bush put it, a "permission slip" from the United Nations, let alone from Europe."¹⁸

Since 9/11, the term Judeo-Christian has increasingly been used to distinguish the 'Judeo-Christian West' from Islam and feed into the idea of a clash of civilizations. Such ideas, of course, deliberately ignore the plight of, for example, Palestinian Christians, whose leaders sign declarations against U.S. supporters of Israel who seek to use the persecution of Christians to advance a defence of Israel in terms of the above ideas.¹⁹ These Christians tell us,

"Your attempt to blame the difficult reality that Palestinian Christians face on Palestinian Muslims is a shameful manipulation of the facts intended to mask the damage that Israel has done to our community...we Palestinian Christians declare that "the Israeli occupation of Palestinian land is a sin against God and humanity because it deprives Palestinians of their basic human rights, bestowed by God. The Israeli occupation is the primary reason why so many members of the oldest Christian communities in the world have left the holy land, Palestine."²⁰

What is true of Palestinian Christians is also true of the numerous

The Israeli occupation is the primary reason why so many members of the oldest Christian communities in the world have left the holy land, Palestine.

"...United States, where the civil religion is considered to be Judeo-Christian because references to a Judeo-Christian foundation are part of the imagery of the nation's foundation. An example of this Judeo-Christian imagery is the design of the Great Seal of the United State proposed by Benjamin Franklin: "Pharaoh sitting in an open chariot, a crown on his head and a sword in his hand pass-

Shapiro is, of course, one of the stars of Praeger University, which promotes his videos and showers him with praise. Both Praeger and Shapiro use the term Judeo-Christian in a highly politicised sense, with Praeger telling us a few years back,

"This sense of mission is why more Americans have died for the liberty of others than any other nation's sol-

Christians impacted by U.S. foreign policy in the Middle East and elsewhere, not to mention Jewish populations which also suffer from such reckless policies.

JUDAISM

Blessed Cardinal Newman noticed, in the 19th Century, how Judaism in the fourth century was a force which naturally sought to undermine Christian orthodoxy and ally itself with heretical sects, something which has carried on throughout history in relation to the Catholic Church (as can be seen in the work of Rabbi Louis Israel Newman²¹).

Writing about the Arians of the Fourth Century Cardinal Newman was to observe

It is [...] a question, whether the mere performance of the rites of the Law, of which Christ came as anti-type and repealer, has not a tendency to withdraw the mind from the contemplation of the more glorious and real images of the Gospel; so that the Christians of Antioch would diminish their reverence towards the true Saviour of man, in proportion as they trusted to the media of worship provided for a time by the Mosaic ritual. It is this consideration which accounts for the energy with which the great Apostle combats the adoption of the Jewish ordinances by the Christians of Galatia, and which might seem excessive, till vindicated by events subsequent to his own day. In the Epistle addressed to them, the Judaizers are described as men labouring under an irrational fascination, fallen from grace, and self-excluded from the Christian privileges; when in appearance they were but using, what on the one hand might



be called mere external forms, and on the other, had actually been delivered to the Jews on Divine authority. Some light is thrown upon the subject by the Epistle to the Hebrews, in which it is implied throughout, that the Jewish rites, after their Antitype was come, did but conceal from the eye of faith His divinity, sovereignty, and all-sufficiency. If we turn to the history of the Church, we seem to see the evils in actual existence, which the Apostle anticipated in prophecy; that is, we see, that in the obsolete furniture of the Jewish ceremonial, there was in fact retained the pestilence of Jewish unbelief, tending (whether directly or not, at least eventually) to introduce fundamental error respecting the Person of Christ.”

It is a warning to be heeded, even today. St Paul, after all, had centuries before identified those Jews who rejected Christ with the sons of Hagar in the following passage from Galatians 4:21-28:

Tell me, you who desire to be under law, do you not hear the law? For it is written that Abraham had two sons, one by a slave and one by a free woman. But the son of the slave was

born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. ²For it is written,

“Rejoice, O barren one that dost not bear, break forth and shout, thou who are not in travail, for the desolate hath more children than she who hath a husband.”

² Now we, brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now. But what does the scripture say? “Cast out the slave and her son; for the son of the slave shall not inherit with the son of the free woman.” So, brethren, we are not children of the slave but of the free woman.

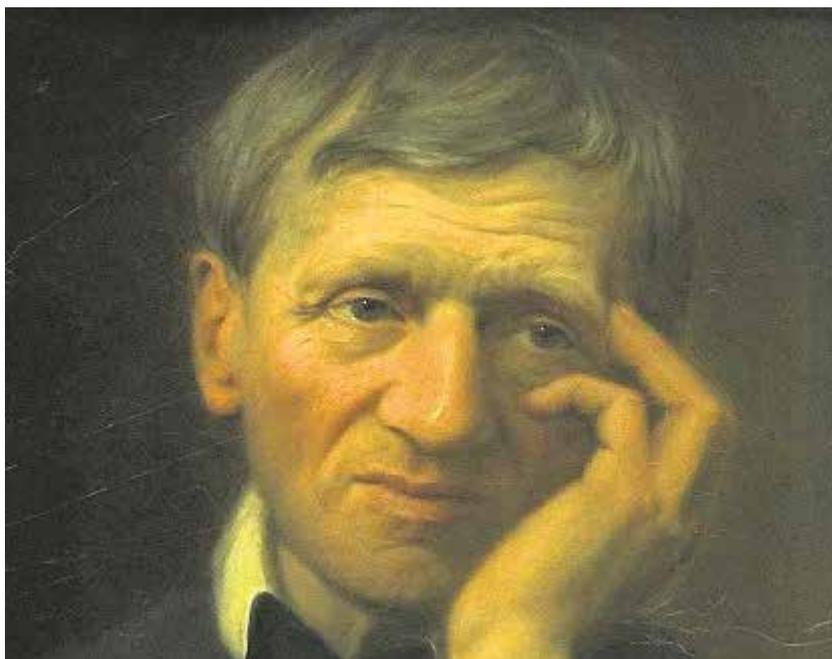
The promises made to Abraham and the patriarchs who followed

are now seen as finding their fulfilment through those who demonstrate the faith of Abraham and follow Jesus Christ; these are the true children of Abraham and Sarah. Jews who reject Jesus Christ are outside the covenant of grace and are to be regarded as children of Hagar (though as Paul makes plain, only too welcome at any time to be “grafted back” into the spiritual children of Israel).

The theological absurdities of Christian Zionism, which relies on huge distortions of the biblical texts, are familiar to readers of Robert Sungenis in these pages and are well-documented by Stephen Sizer. These need little elaboration here, but contribute in the minds of many to the confusions surrounding the whole notion of “Judeo-Christianity.”

WHO IS BEN SHAPIRO?

Ben Shapiro is a media personality created by a Hollywood producer²² who has risen rapidly through associations with Breitbart, David Horowitz’s Freedom Centre, and the Shillman Foundation, among others. The latter is funded by the “ultra-Zionist” tech mogul Robert Shillman, a board member of the “Friends of the Israel Defence Forces,” which in turn bankrolls the likes of Horowitz to spread fear of Islamo-fascism far and wide, and promote military interventions in line with what they perceive to be Israel’s interests, as well as persecuting academics insufficiently respectful of Israeli policy, while claiming to be champions of free-speech.²³ This can coexist with the promotion of “conservative” ideas insofar as these do not conflict with a neoconservative agenda, so



quaint ideas like a just-war theory, to which more than lip-service must be paid, defence of a confessional state, critiques of usury and contraception etc., tend to be excluded, while opposition to abortion is broadly supported. It is a little difficult to describe the agenda as neoconservative, despite the origins of the term, because Ben Shapiro states clearly that to use the term “neoconservative” at all is to be guilty of an anti-Semitic slur.²⁴

One has to admire the skills of publicists in transforming Shapiro into some kind of expert debater, concerned with “objective facts” and valid arguments. Shapiro’s frequent incompetence in simple matters of logic has been well documented²⁵ but, like other low-level sophists such as Sam Harris²⁶ and Stefan Molyneux²⁷, he is mistaken by his philosophically naïve audiences for a *bona fide* philosopher whose reasoning is impeccable.

Nor does he do much better with “facts.” Even when he is right to call out some of the absurdi-

ties of gender theory, for example, his understanding of the subject is so lazy and ill-informed that he makes basic errors in setting out the positions of those he opposes, as well as confronting people in an unpleasant way. Indeed, Shapiro’s entire approach to “reason” is decidedly smelly. One reviewer of his book noted the following words of Shapiro as characteristic of his approach, when it comes to “unreasonable people”:

“Reason, in fact, is insulting. Reason suggests that one person can know better than another, that one person’s perspective can be more correct than someone else’s. Reason is intolerant. Reason demands standards. Better to destroy reason than abide by its dictates.”

The reviewer notes:

“These are not the words of someone committed to reason out of a passionate love for the truth, as Plato would wish, nor out of a commitment to human excellence, as Aristotle encourages. Reason, for Shapiro, seems to be nothing more

than an instrument for domination, an arena for reassuring himself and others that he is better and worthier than they.”²⁸ Hence all the titles of articles with Ben “destroying” other people in arguments and books about how to “destroy leftists”.

Having achieved a prominent position and a large audience, Shapiro was ready to transform himself into a serious thinker with this new book. Unfortunately, as part of the book’s promotion, he was interviewed by the BBC’s Andrew Neil. Neil tactlessly brought up the fact that, given that the book was supposed to be about elevating discourse and advancing the cause of civilization, these aspirations were in some tension with Shapiro’s history of

“Judaizers are described as men labouring under an irrational fascination, fallen from grace, and self-excluded from the Christian privileges....” — Blessed John Henry Newman

making incendiary statements such as “Israelis like to build. Arabs like to bomb crap and live in open sewage.” When challenged, Shapiro reacted by claiming he had disowned his youthful statement, only to be reminded by Neil that he had simply re-applied it to the Palestinian people in general — a group he has also in the past called to be ethnically cleansed (something ordinary Germans have deserved too).²⁹ It seems that Ben can be quite “collectivist” when it suits him. Interestingly, when Neil then asked Shapiro precisely what he meant by Judeo-Christian

values, Shapiro decided that he had had enough and walked out of the interview, having first denounced the somewhat neoconservative interviewer as a “leftist.”³⁰

ASPIRATIONS

Shapiro’s book does appear to aim for something more elevated than this. He rightly reminds readers early on that we are all made in God’s image and that this truth, presented in the book of Genesis, is profound and has consequences. By page 17 he warms to his theme:

The fusion of Athens and Jerusalem, tempered by the wit and wisdom of the Founding Fathers, led to the creation of a civilization of unparalleled freedom and replete with

virtuous men and women striving to better themselves and the society around them. But we are losing that civilization.

Shapiro later tells us that, “The Light that allegedly shone at Sinai incontestably illuminated the world”, dating the appearance of this light at approximately 131 BCE (Christ has been replaced to ‘Common Era’ in this text — there was a tie when non-Christians still used BC and AD). This should be no surprise as Ben Shapiro not so long ago told Joe Rogan that “Jesus was a Jew who tried to lead a revolt against the Romans and got killed for his trouble, just like a lot

of other Jews at that time who were crucified...” (sic).³¹ He does not say who it was who called for His death and why, but merely reduces Christ to the level of a Jewish revolutionary.

He goes on to explain that “Christianity took the messages of Judaism and broadened them: it focused more heavily on grace, and successfully spread the fundamental principles of Judaism, as emended by Christianity, to billions of human beings across the planet.”³²

Shapiro sums up Judaism as follows:

“First, Judaism claimed that God was unified, that a master plan stood behind everything. Second, Judaism stated that human beings were held to particular behavioural standards for *moral*, not utilitarian reasons — we were ordered to be moral at the behest of a higher power, even if God’s rules could benefit us in this life. Third, Judaism claimed that history progressed: that revelation was the beginning, but it was not the end, that man had a responsibility to pursue god and bring about a redemption of mankind, and that God could use a particular example — a chosen people — to act as a light unto nations. Finally, Judaism claimed that God had endowed man with choice, that men were responsible for their choices and that our choices mattered.”³³

But Shapiro’s description of Judaism makes no mention of Original Sin or man’s need for a Savior. Indeed, Original Sin, as understood by Catholics, for example, has no place in the Judaism to which Shapiro adheres. Shapiro appears to concur fully with Melanie Phillips’ views expressed in her book *The World Turned Upside*

Down which similarly attempted to put Christianity in the service of a neoconservative agenda.³⁴ Phillips told us, years ago, that:

If the neo-cons aren't really conservative, they differ even more strikingly from their Christian co-counter revolutionaries. For the neo-con view of the world is a demonstrably Jewish view. Christians see man as a fallen being, inherently sinful. The neo-cons have the Jewish view that mankind has a capacity for good or ill. Christians believe humanity is redeemed through Christ on the cross; the neo-con approach is founded on the belief that individuals have to redeem themselves. Christians believe in transforming fallen humanity through a series of mystical beliefs and events. Neo-cons believe in taking the world as it is, but encouraging the good and discouraging the bad. It is this impulse to *tikkun olam* or repair of the world, this belief that the world must not be allowed to fester but can be persuaded to change for the better, that gives the neo-cons the optimism that so distresses old-style paleoconservatives when the principles are applied to world affairs. For it was the neo-con belief that good

As with Phillips, the notion of Original Sin, man's fallen nature, the need for Divine Grace, and Redemption through joining oneself sacramentally to the Suffering Servant who is God are absent from Shapiro's worldview. Shapiro glosses over the differences between Judaism and Christianity in his claim that: "Christianity took the messages of Judaism and broadened them: it focused more heavily on grace, and successfully spread the fundamental principles of Judaism, as emended by Christianity, to billions of human beings across the planet."³⁶

Shapiro is clear on the importance of monotheism versus polytheism and on the importance of the former for philosophical progress to be made. He is also clear on the notion that there is progress in history. As he puts it:

The Bible immediately sets God in the context of a time-bound history: God exists outside of time, but He is intimately involved in creating progress....When God intervenes in the world, it is to better the lot of mankind, or to teach lessons. God inserts Himself in history by

journey to a place Abraham doesn't know — and God then makes a covenant with Abraham to build him up into a great and mighty nation, connected with a particular parcel of land: Israel. God chooses Abraham. He chooses Isaac. He chooses Jacob. And He chooses the people of Israel to act as exemplars of morality across history — to spread His word, with Moses as His prophet.³⁷

Shapiro fails to tell us what happens to the role of creating progress in history if the Messiah who (Christians believe) came in history was rejected by the very group he came to save. What happens if such beliefs are wrenched away from a teleology which finds their meaning and fulfillment in Christ? Cardinal Newman explores these issues in his *Grammar of Assent* in the following way:

Such was the categorical prophecy, literal and unequivocal in its wording, direct and simple in its scope. One man, born of the chosen tribe, was the destined minister of blessing to the whole world; and the race, as represented by that tribe, was to lose its old self in gaining a new self in Him. Its destiny was sealed upon it in its beginning. An expectation was the measure of its life. It was created for a great end, and in that end it had its ending. Such were the initial communications made to the chosen people, and there they stopped;—as if the outline of promise, so sharply cut, had to be effectually imprinted on their minds, before more knowledge was given to them; as if, by the long interval of years which passed before the more varied prophecies in type and figure, after the manner of the East, were added, the original notices might stand out in the sight

...that tribe, was to lose its old self in gaining a new self in Him. An expectation was the measure of its life. It was created for a great end the Jews did thus understand their prophecies, and did expect their great Ruler, in the very age in which our Lord came...

can prevail over evil, that pre-emptive strikes against rogue states are justified and that regime change into democracy can transform a terrorist state into a model world citizen, that lay behind the wars against Afghanistan and Iraq.³⁵

preserving Noah and his family; He restrains himself from stopping history ever again by destroying His creatures, no matter their choices. God manifest Himself to Abraham to send the first monotheist on a



of all in their severe explicitness, as archetypal truths, and guides in interpreting whatever else was obscure in its wording or complex in its direction. And in the second place it is quite clear that the Jews did thus understand their prophecies, and did expect their great Ruler, in the very age in which our Lord came, and in which they, on the other hand, were destroyed, losing their old self without gaining their new. Heathen historians shall speak for the fact. “A persuasion had possession of most of them,” says Tacitus, speaking of their resistance to the Romans, “that it was contained in the ancient books of the priests, that at that very time the East should prevail, and that men who issued from Judea should obtain the empire. The common people, as is the way with human cupidity, having once interpreted in their own favour this grand destiny, were not even by their reverses brought round to the truth of facts.”

Without recognising these truths, Shapiro’s true statements about monotheism and progress become dangerous, for that which is promised in the Old Testament is distorted and becomes a toxic messianism cut off from its natural trajectory, something no longer living in any healthy way but rather in rebellion against its great fulfillment.

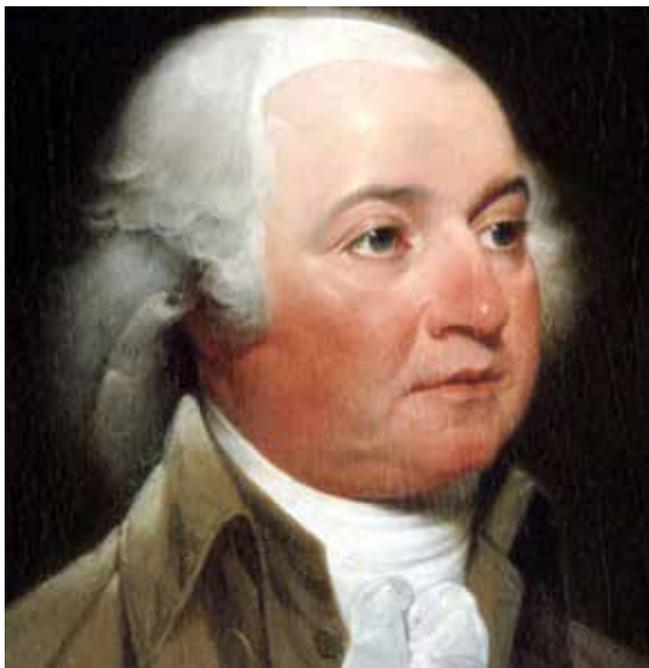
ATHENS

Shapiro, borrowing from Leo Strauss, wants to stress that “Western Civilisation” relies not only on “Jerusalem” but also on “Athens,” i.e. Greek thought as well as Hebrew Scripture. He proceeds to give us a somewhat breezy summary of Plato and Aristotle and talks of the importance of a teleological view of nature and the need for Logos. It is welcome that he emphasises the importance of teleology — that

is, explanation in terms of final causes, ends, or goals. He does so, however, in such a cursory manner that important distinctions are left largely unexamined—for example, the distinction between how such causes operate in natural processes in themselves as compared to through rational agency. (How, for example, is efficient causation supposed to relate to final causation, and is final causation to be understood as purposiveness not merely in relation to orientation toward a goal, but as importantly motivating that direction to the goal in terms of ‘goodness’ as perfective?)

While it would be unfair to expect a philosophical treatise from Shapiro, the reader of this section never gets a sense of the depth of Greek thought, either metaphysically or ethically. Shapiro, as one reviewer has noted, tends to lump together Plato, Aristotle, and on occasion the Stoics, when delineat-

President John Adams



ing their differences would have allowed for a deeper consideration of their contributions to philosophy and a profounder sense of what was happening when Enlightenment thinkers moved away from teleological notions and the idea of agents being motivated by the reality of objective goods and normative features of the world.

Shapiro goes on to praise Augustine and Thomas Aquinas, but then rather undermines his good work by statements such as, “But Christianity, like all religions, focuses on the spiritual to the exclusion of the physical.”³⁸ It is hard to think that anyone reading Aquinas could speak in such terms, so resolutely “physical” are his metaphysics and ethics. This is hardly surprising given his Catholic belief in the Incarnation and the Transubstantiation. Few thinkers in history take the “physical” as seriously as Aquinas. (That said, the history of the Catholic Church more generally might be seen as a refusal to get caught into a battle between the ‘spiritual’ and ‘material’, stressing instead

the difference between the Uncreated and the Created in a way which honours both.)

Shapiro goes on to say “When it comes to communal capacity... the dominance of the Catholic Church provided a stumbling block. Neither Augustine nor Aquinas would have contem-

plated a separation between church and state in any real sense.”³⁹

This should come as no surprise coming from someone who can write:

The founding ideology was the basis for the greatest experiment in human progress and liberty ever devised by the mind of man. But then again, it was an idea developed through Judeo-Christian principles and Greek rationality, molded and shaped over time by circumstance, purified in the flame of conflict. It was the best that men have done, and the best that men will do in setting a philosophic framework for human happiness.⁴⁰

This startlingly Whiggish view, which sees the founding ideology of the U.S. as the pinnacle of human achievement, fits well with the views of the founders and the messianic zeal which motivated some of them. Those who reject the Light of the World may still believe that a particular Nation may remain a Light to the World,

though there is a price to pay for such hubris. Some of the Founders whom Shapiro so admires were quite clear in their hubristic aims. As historian Perry Anderson has pointed out:

The United States was unique among nations, yet at the same time a lodestar for the world: an order at once historically unexampled and ultimately a compelling example to all. These were the convictions of the Founders. The radiance of the nation would be in the first instance territorial, within the Western hemisphere. As Jefferson put it to Monroe in 1801: “However our present interests may restrain us within our limits, it is impossible not to look forward to distant times, when our multiplication will expand it beyond those limits, and cover the whole northern, if not the southern continent, with people speaking the same language, governed in similar forms, and by similar laws.” But in the last instance, that radiance would be more than territorial: it would be moral and political. In Adams’s words to Jefferson in 1813: “Our pure, virtuous, public spirited, federative republic will last forever, govern the globe and introduce the perfection of man.” Towards mid-century, the two registers fused into the famous slogan of an associate of Jackson: “the right of our manifest destiny to overspread and possess the whole continent that providence has given us for the great experiment of liberty and federated self-government.” For a land “vigorous and fresh from the hand of God” had a “blessed mission to the nations of the world.” Who could doubt “the far-reaching, the boundless future will be the era of American greatness?” The annexation of half the surface of Mexico followed in short order. Once the current boundaries of the Unit-

ed States were largely reached, the same sense of the future took more commercial than territorial form, looking west rather than south.⁴¹

While Shapiro is rightly critical of aspects of the Enlightenment, especially its atheist and anti-teleological turns, he nevertheless bows down before John Locke, seeing him as an influence on the Founding Fathers and as someone who would shape “the foundations of the free market enterprise,” a viewpoint which would be deeply influential “in the formulation of the greatest economy in the history of mankind.”⁴²

What he does not seem concerned about is his hero Locke’s endorsement of rational individualism (otherwise known as “liberalism”) in which the world is seen as made up of autonomous units, with political philosophy given the task of devising a means to contain these units without altering their essence. By painting the “family” in individualised terms, introducing the concept of contractual marriage and divorce, even hinting

**Our pure, virtuous,
public spirited,
federative republic
will last forever,
govern the globe
and introduce the
perfection of man.
-Adams to Jefferson**

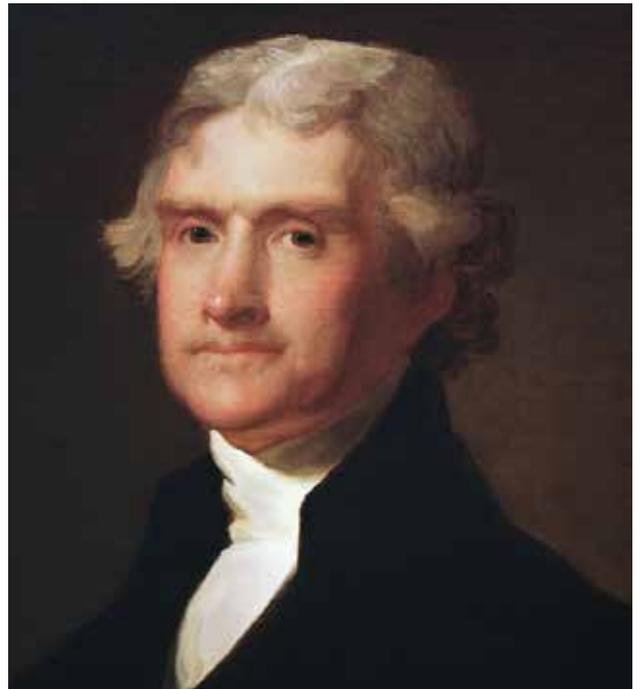
that the continuation of the family is problematic when children come of age,⁴³ Locke is in fact a dangerous underminer of moral polity, even before we get to his dangerous definition of “personhood”

based on “capacities” rather than on the inherent dignity of the human being.⁴⁴

Locke, of course, has no time for Original Sin, and, importantly, made the case (alongside Spinoza and various Deists) for religious toleration and the disestablishment of state religion. Into a disenchanted post-Hobbesean world, Locke and others saw the chance to build a liberal democracy and to liberalize Christian churches, getting them to respect a strict separation of church and state. Indeed, Locke, in *The Reasonableness of Christianity*, had sought to emphasize the moral message of Christianity without conflict about doctrinal matters. Such an approach neutralizes Christianity, gradually making it a mere pauper looking for a modicum of accommodation from a State now guided by hostile forces—the working-out of Original Sin for those with eyes to see.

Such thinking contradicts the teaching of Pope Leo XIII, which proposes that:

“The Church stands as soul to the state of the body, united to form a single Christian community just as the union of soul and body forms a single person ... Because the spiritual good served by the Church is a good of the whole soul-body union, but higher than that served



by the state, the state, when Christian and ruled by the baptized, must be prepared to support the Church in spiritual matters, lending its coercive power to the Church, acting as the Church’s agent and on her authority — just as in deliberate human actions that serve the intellectual purposes of the soul, the body operates at the direction of the soul.”⁴⁵

For Pope Leo, the state should recognize the truth of the Catholic faith, for the state is governed, just as much as individuals are, by a duty, under natural law, to worship God in whatever way he directs and reveals.⁴⁶

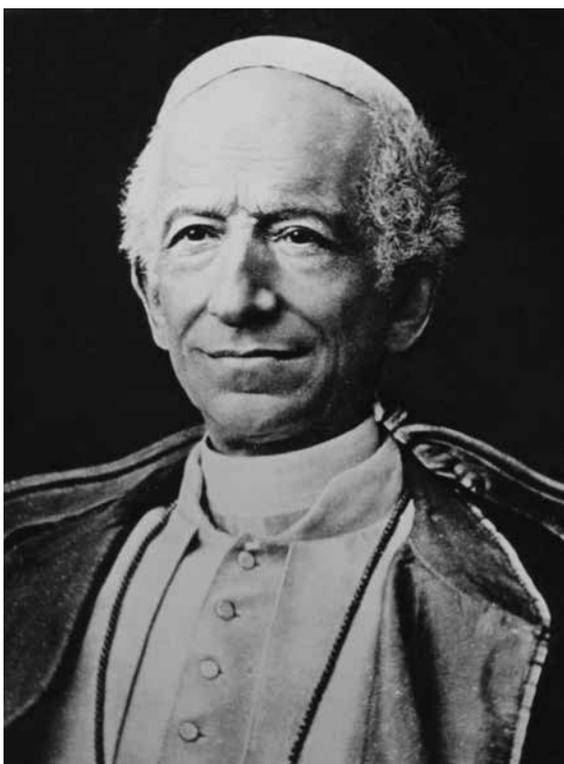
For followers of the Americanist “Judeo-Christian” religion this must seem anathema. And yet, the manifold problems Shapiro refers to in the latter half of the book, evils like abortion, transgender ideology, moral nihilism, post-modernism, racism (and we might add, those of usury, reckless wars and

Pope Leo XIII

militarism, neoconservatism, Israeli racism) are allowed to flourish precisely because the State, wrenched away from its natural position in relation to the Catholic Church founded by the Messiah Shapiro rejects, becomes, gradually or not so gradually, a locus for anti-Christ. Whether through Maritainian liberalism, the Lockean version, or what Shapiro admires in the US foundation, the results end up the same. When the Catholic Church is weak, the State is not going to uphold the Natural Law.

The problem is particularly acute for Shapiro when he rightly rails against certain false philosophies. He denounces the Frankfurt school as “a group of German scholars”⁴⁷ and its deeply subversive philosophy, but entirely ignores the Jewish roots of that particular subversion. He denounces racism yet is an uncritical supporter of Israel and is happy to defend the crimes of that state. This is a particular problem because his religious Zionism, furiously adhered to, refers to a deep transgression which is given “religious” justification. As the Israeli writer Yoav Rinon put it:

viewing the founding of the State of Israel as a realization of the messianic implied a transgression of the boundary separating the metaphysical from the physical and, even more perniciously, attributed a positive value to this act. Both of these



were potentially explosive from the outset, as each cultivated and nourished the other: The positive value ascribed to transgression relies on religious justification, and the religious-messianic component accrues strength and influence the more it is realized by means of acts of transgression of the boundary separating

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the metaphysical from the physical.⁴⁸

Shapiro is very much caught up in such messianic zeal and has proved to be an asset for neoconservatives in the current administration. Although he is right to decry some of the things he does,

he is doing so in a cause based upon transgression and duping confused Christians into thinking that he is an ally across the board when it comes to Christendom. Ultimately, he throws his hat in with those who undermine Christianity — not in the way the Frankfurt School aimed to do, or like the “leftists” he so often denounces, but as someone who seeks to displace Christ from any political order and replace Him with a false “Judeo-Christian” model which is nothing more than cover for an essentially Jewish conception of America and Israel as a Light to the Nations.

When Bishop Robert Barron spoke recently to Shapiro, he neglected to propose to him courteously the way out of this morass, which is baptism and conversion. Could Shapiro transcend his post-Temple Jewish roots and look with a critical eye on the transgressions he has so far defended so insistently? Let us hope so. And while we are at it, let us hope that the Catholic Church will always care enough about Jews like Shapiro to seek to convert them, helping them overcome the many obstacles in their way for which they are certainly not alone responsible.

VERNON THORPE

Endnotes available upon request

Letters Continued from pg. 11

2. Not accepting the biblical idea that days begin at sundown. Practically speaking, this means that the Christian Day of Rest (Sunday) does not incorporate a night time for sacred family relations as the Jewish Sabbath does starting on Friday night. Perhaps this explains in part why the Jewish divorce rate is so much lower than the Christian? And that in other areas of marital dysfunction (adultery, promiscuity, porn addiction, incest, molestation) Judaism fares better than Christianity?

3. Not accepting the biblical practice of marrying children when they are young. Christians preach sexual abstinence and then expect their children to remain chaste into their 30s, which is nothing but a form of physical and emotional torture, as well as self-defeating and unwise policy.

All these examples prove that Logic alone does not suffice and that Inspiration must be given its place of primacy.

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A RESPONSE TO CARLOS JULIO CASANOVA GUERRA ON KANT

I read very carefully what Carlos Julio Casanova Guerra wrote on Kant in the last issue of *Culture Wars*. By making references to Kant's *Critique of Pure Reason*, it is quite clear that Guerra has done his homework. However, one has to be very careful when it comes to examining Kant's overarching phi-

losophy in just a few soundbites. Quoting Kant here and there without serious contextualization is very dangerous. In fact, this would be unfair to Kant and to the countless works that have been written over the years on his philosophical edifice. Noted philosopher Alvin Plantinga rightly writes that Kant is not an easy philosopher to understand. Plantinga says:

"If you want to be a really great philosopher, make sure not to say too clearly what you have in mind (well, maybe that's not quite enough, but it's a good start); if people can just read and understand what you say, there will be no need for commentators on your work, no one will write PhD dissertations on your work to explain your meaning, and there won't be any controversies about what it was you really meant. Kant must have heeded to the above advice, and the fact is there are dozens, maybe hundreds of books written about his philosophy, and endless controversy as to his meaning."¹

Kant was ambiguous on many occasions, particularly in his *Critique of Pure Reason*. This is one reason why Plantinga moves on to say: "We can't turn to a settled interpretation of Kant to see whether he showed or even held that our concepts don't apply to God; there is no settled interpretation."²

The late philosopher Mortimer Adler even went so far as to say that one ought to read Kant's *Critique of Practical Reason* first in order to fully understand his thoughts and the central force of his arguments in his previous work. According to Adler, it is simply "brashness" to agree or disagree with people like Kant without fully taking into

account what they later wrote. "Those who judge Kant's *Critique of Pure Reason* without reading his *Critique of Practical Reason*," said Adler, are committing a categorical error.³

Adler's assertion here is pregnant with meaning. First of all, it is pretty much agreed among Kant scholars that Kant takes God's existence and attributes in his *Critique of Practical Reason*, as Plantinga rightly puts it again, "as a postulate of practical reason, a presupposition of the reality and seriousness of the moral life. Indeed, some who understand him this way believe that Kant was himself a theist, holding that the things in themselves are just things as they appear to God, that is, things as they really are."⁴ If this is correct, then E. Michael Jones was right in saying that Kant resurrected Logos or God in the Westa.

Moreover, if Guerra's interpretation of Kant is correct—that "reason is trapped on paralogisms, contradictions, incoherencies, reason can't have real notice of reality, there is no truth"—then Kant again is wrong in his *Critique of Practical Reason* precisely because Kant presupposes that truth exists! In fact, Kant's *categorical imperative* doesn't make sense at all if "reason can't have real notice of reality."

So, does Guerra mean to tell us that Kant, the man who spent years reflecting on his philosophical works, was unable to see this obvious contradiction? Or could it be that Kant was again ambiguous in many places in his *Critique of Pure Reason*?

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Bullets

* Perhaps you've heard Mike Jones remark that his first wife was an Episcopalian. Well, she's long put up with him. Please join me in congratulating Mike and Ruth Jones on their 50th wedding anniversary. It's August 9.

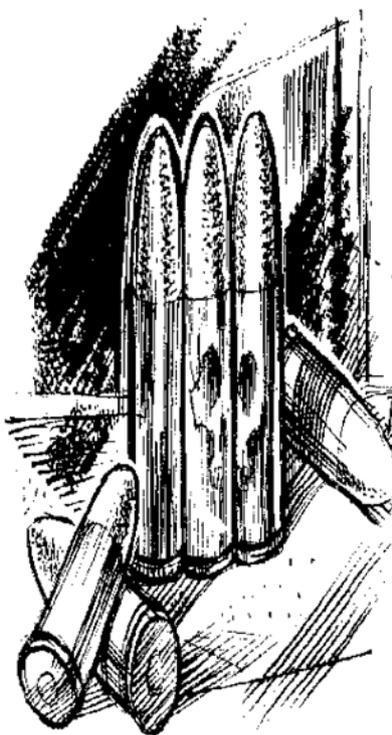
* Pope Francis authorized Medjugorje pilgrimages officially organized by dioceses and parishes. The Holy See Press Office's head, Alessandro Gisotti, insisted on "care to prevent these pilgrimages from being interpreted as an authentication of known events, which still require examination by the Church. Therefore, care must be taken to avoid creating confusion or ambiguity from the doctrinal point of view regarding such pilgrimages." Huh? The authorization itself creates confusion and ambiguity.

* Pete Buttigieg, whose only qualification for the Democratic presidential nomination is his homosexuality, warned an LGBT gathering that identity politics is corrosive. We'd suggest he look in the mirror, but that's unnecessary as it's a pastime of narcissists.

* House Speaker Nancy Pelosi condemned recently enacted pro-life laws, saying they show "lack of respect for women." No, they show lack of respect for killing children.

* "Babies are not babies until they are born," says NPR. What are they before birth? "They're fetuses." After birth, they magically transform into infants, then toddlers, and eventually teen-agers. Do pregnant NPR employees ask friends to refer to their kids as fetuses?

* Taki's Tackiness. Takimag ridiculed Roosh V for "pretending that he found God," and "claim[ing] that the recent death of his sister



from cancer, combined with his own experiences with 'hedonism,' as well as an alleged 'message' he received while on psychedelic mushrooms, has forced him to reject the 'red pill' in favor of the 'God pill.' He also claims he has started reading the work of E. Michael Jones, a race-denier who recently tweeted that if it were not for the Catholic Church, Europe would be as destitute as Africa." Say a prayer for Roosh; he's chosen the narrow way but it won't be easy to stay on the path.

* The Devil's Snit. "Last week [Roosh] also announced that his online forum—which used to consist almost exclusively of discussions about fornication and premarital sexual activity—is now banning those discussions because they apparently vex God grievously," added Takimag. "Good luck with the whole neo-Amish thing. We're absolutely certain that the way to win the hearts and minds of

our youth is to forbid them from having any fun." Then again, racism and hedonism are Taki's idea of fun.

* The fruit of *Amoris Laetitia*? Rev. Peter Njogu, self-proclaimed bishop of Nyeri in Kenya, claims nearly 20 other priests have joined him in a breakaway Renewed Universal Catholic Church that makes celibacy optional for priests. Claiming that many Kenyan priests have "secret families," he says "other priests tell me, 'The problem with you is you went public.' And I say, 'I am not the problem; I am the solution. Join me.'"

* Providence Bishop Thomas Tobin tweeted: "A reminder that Catholics should not support or attend LGBTQ 'Pride Month' events held in June. They promote a culture and encourage activities that are contrary to Catholic faith and morals. They are especially harmful for children." Gays denounced him fiercely. It's shameful that the other bishops didn't have his back.

* Every Woman a Popess. Democratic presidential candidate Sen. Kirsten Gillibrand told *NPR* she "identifies" as Catholic but disagrees with Church teachings on "many things," listing abortion, LGBT issues, and the celibate male priesthood. "I think they're wrong on those three issues. And I don't think they're supported by the Gospel or the Bible in any way. I just—I don't see it, and I go to two Bible studies a week. I take my faith really seriously."

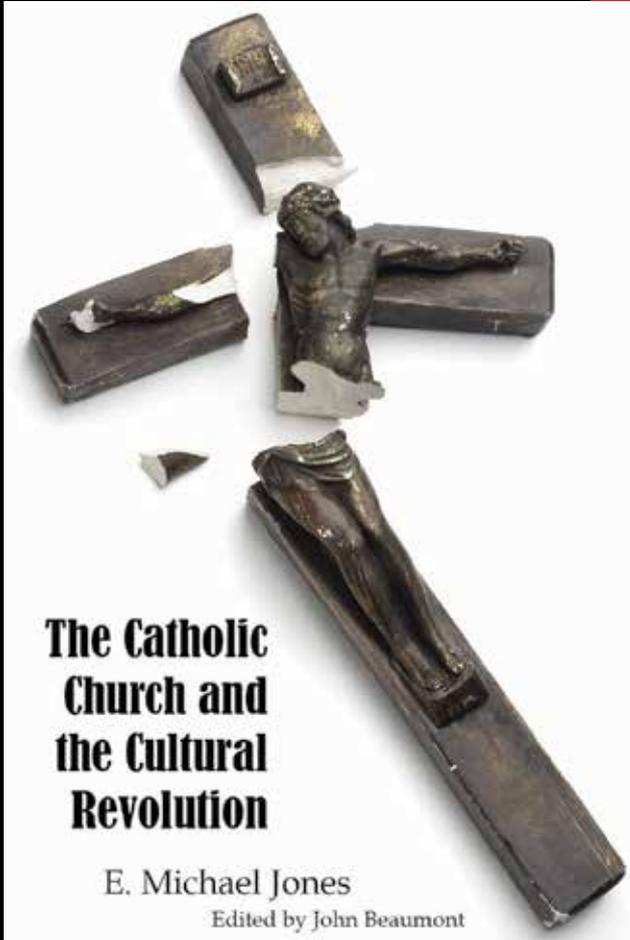
* When I look in a mirror, I see an old man looking back. Thank God. I am not Dorian Gray.

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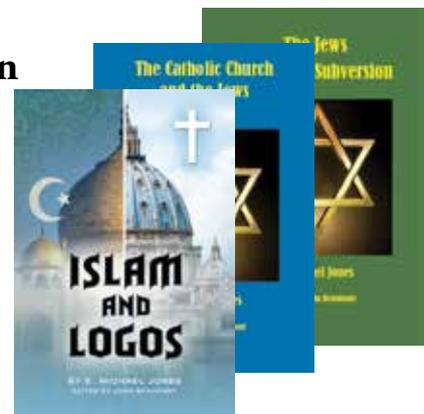
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