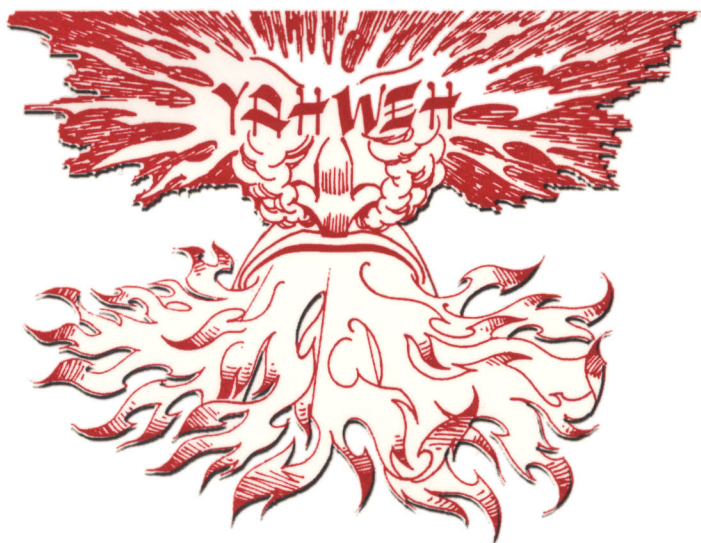


THE BIBLE: THE DEVIL'S BOOK

**How the Doctrine of the Bible
brings our World to Ruin**



*"There went up a smoke out of his nostrils, and
fire out of his mouth devoured..." (Psalm 18,8)*

by Jos Rogiers

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brings our World to Ruin**

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***“Contemplate all doors before you enter them,
study them, for you never know
whether your enemy might be lying in wait
for you there on the floor.”
(Edda, Hávamál, 1)***

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CHAPTER I

THE PLANET OF THE DEVIL-WORSHIPPERS

Imagine, dear reader, that you are a Martian. Recently, scientists on Mars have discovered that there is life on the planet Earth. Thereupon the Martian government has decided to send a scout to the Blue Planet, who is supposed to draw up a scientific report on the inhabitants of the Earth. On the basis of this report, the government of Mars will finally decide whether or not to establish diplomatic relations with the earthlings.

Who shall be selected for this important mission? There is no doubt at all about that: who else but you, a scientist who is not only renowned for his skill and his bright intelligence, but who also compels admiration for his courage and his iron sense of duty.

So, there you go. You board your flying saucer and you flash into the universe, heading for the Blue Planet.

Some hours later you make a safe landing in a clearing in the woods, somewhere on Earth. You touch down by night, with lights off, because you are not only valiant but carefull as well. That wariness of yours has, by the way, been stimulated by what you saw when nearing your destination during the day: the sea covered with oil, smog and clouds of smoke all over. In between these clouds you were sometimes able to catch a glimpse of enormous grey towns, which gave you a rather disquieting feeling.

But, for all that, being a scientist you cannot allow yourself to be prejudiced by first impressions. So you begin to carry out your mission: studying the inhabitants of the planet Earth.

How do you approach your work? Very logically and methodically, of course! That means: you assume that the way of living and thinking of intelligent creatures is shaped, to a large extent, by their Weltanschauung and their moral views . Therefore the first thing you do, is try to find out what kind of Weltanschauung and moral views these earthlings hold. In other words: you attempt to track down what you call, in that Martian scientific jargon of yours, the "life-manual" of the terrestrials. That means: all those intellectual opinions and moral guidelines which shape the frame of mind of intelligent beings, and

determine how they think, how they feel and how they behave.

As was said before: you are not just anybody, and very quickly you see what it is all about. Very quickly it registers with you that the "handbook of life" of most of the earthlings emanates from a philosophy that has been written down in a book called "the Bible".

As you are able to find out soon, the "Bible" appears to be the most circulated book on the Blue Planet. Because of this and because of your ability to take on an invisible form, it doesn't require much effort to lay hands on a copy of this famous book, somewhere in an earthly shop.

Back in your flying saucer you take this book in hand. Your quick mind needs to read only a few pages to understand that the philosophy of this book originates from a being that is called "Yahweh", also called "The LORD", and his son "Jesus Christ".

Now it looks as if you have the key to the problem in your hands. This "Yahweh" and his son seem to be the key figures. They appear to be the authors of the life-manual of most of the inhabitants of the planet Earth. Now you suddenly realise why everywhere on this celestial body eye-catching sanctuaries have been constructed for this Yahweh and his son, those temples which are called "churches", "synagogues" or "mosques".

Before looking closely into the manual proper, you want to acquaint yourself more with these two key-figures. In your opinion, that seems to be information of the utmost importance - and who would put you in the wrong for that? You make some coffee and while the automatic coffee-maker starts to percolate, you sit down in the cosy study of your flying saucer, very satisfied with yourself and with the progress your mission has already made within so short a time. And then you start leafing through the Bible, looking for data on this central couple.

You come across this personal description of Yahweh:

"Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation and his tongue as a devouring fire..." (1)

Elsewhere you read:

"There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it..." (2)

A little bit further it is reported:

"Clouds and darkness are round about him... A fire goeth before him and burned up his enemies round about. His lightnings enlightened the world..." (3)

You blinked and you gasped with amazement while you were reading these sentences. And when you read thereupon:

"...the earth saw, and trembled. The hills melted like wax at the presence of the LORD..." (4),

you silently think to yourself: that doesn't surprise me at all.

Knotting your brow and with a strange feeling in your stomach, you wipe out a developing uneasiness by reminding yourself that you are a scientist, and that you are not supposed to judge people by their exteriors. So you screw up your courage, you pour yourself a cup of coffee and you keep on thumbing through the book.

A few moments later you've already forgotten that cup of coffee. You're reading things that are absolutely terrible. Your flesh is creeping, the pupils of your eyes are dilating and the blood is draining away from your face.

You read how this Yahweh gives orders to exterminate entire nations, people who had done nothing wrong at first sight, and gives their country and their possessions to their murderers:

"And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them..." (5)

You read how his followers execute this command to perform large-scale murder and robbery. They commit slaughter after slaughter. The exterminate town after town, region after region. Men, old people, women and children: they kill everybody:

"... and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." (6)

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe..." (7)

"... but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe." (8)

You read how this Yahweh demands unconditional obedience and threatens

his followers, in case they should be disloyal to him, to oppress them in such a way that they will be compelled to eat their own children:

"And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee:

So that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

So that he will not give to any of them the flesh of his children whom he shall eat: because he had nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

And toward her young one that cometh out from between her feet and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." (9)

You read that this Yahweh actually tests some of his followers in order to see if they are willing to slaughter their only son in honour of him when he commands them to do so. (10)

You read how this Yahweh takes pride in setting people against each other and in stirring up war among them:

"And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and everyone against his neighbour; city against city, and kingdom against kingdom." (11)

You read how this Yahweh at the end of times will provoke an enormous war, which he intends to result in a colossal butchery. You're reading how he gloats to himself at the very thought of masses of carrion eaters enjoying the numerous dead bodies scattered about:

"And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every sides to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.” (12)

You read how that Bible foretells that one day in the future this Yahweh will destroy the Blue Planet and its inhabitants. You read about the horrors that will happen then. And once again you get the impression that the author of this text is exulting over the atrocities that will be committed:

“The noise of a multitude in the mountains, like as a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle

They come from a far country, from the end of heaven, even the LORD, and his weapons of his indignation, to destroy the whole land.

Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

Therefore shall at hands be faint, and every man’s hart shall melt:

And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in its going forth, and the moon shall not cause her light to shine.

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

I will make a man more precious than fine gold; even a man than the golden edge of Ophir.

Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

Every one that is found shall be thrust through: and every one that is joined unto them shall fall by the sword.

Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.” (13)

You are absolutely shocked and terrified. You can hardly believe what you are reading. For this being, whom the earthlings worship as their God, is not at all your idea of a God, to put it mildly. In your opinion, he looks more like the opposite of a God. He looks more like an unheard-of evil, he looks more like ... the Devil.

You are dumbfounded by what you just came to realize: those creatures who inhabit the Blue Planet turn out to be worshippers of the Devil...! You find yourself all alone on a planet where people seem to worship the Devil: on the Planet of the Devil-Worshippers, of all places...

You are no longer in full command of yourself. Getting very nervous, you try to resist the panic which threatens to choke up your throat. You start to play with the idea of returning home. But your strong personality and that iron sense of duty of yours finally gain the upper hand. You have been charged with a task and you want to carry it out as well as you can. “Duty calls me”, you think, although beads of cold sweat are covering your forehead.

And so you carry on reading, after some panicky glances through the portholes of your flying saucer, to see if the earthlings are closing in on you.

Now you start fixing all your attention on that man Jesus Christ, the son of Yahweh.

Jesus Christ being the son of the Devil, you logically expect him to take after his father. With this basic assumption in mind, you start leafing through the chapters where Jesus Christ plays the leading part.

After having read many peculiar things about this person, you suddenly come across this description of him:

“His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters;

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword...” (14)

And a little bit farther it reads:

"And he was clothed with a vesture dipped in blood..." (15)

That will do. Everything in your body by now yearns to fly home, far away from beings who worship such deities... But one last consideration is holding you back: couldn't it still be possible that the outward appearance of this Jesus Christ does not accord with the inner self of the person?

Quivering with emotion you continue reading.

And then you come upon this statement of the son of Yahweh:

"Think not that I am come to send peace on earth: I come not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household." (16)

That's enough. By now you have become sure about this Jesus Christ being the true son of his father. This statement also gives you the firm conviction that there is something wrong with the psyche of the earthlings. Who else, after all, would follow the teachings of a "deity" who openly announces that he intends to sow discord among them?

So you shut your Bible. You drain your cup of coffee, which has become cold in the meantime. You start the engines of your flying saucer and you fly away. And only after having covered a large enough distance, you finally allow yourself to have a sigh of relief.

Home again, you write in your scientific report for the government of Mars that the earthlings seem to be dangerous lunatics, who are worshipping a being which in the whole universe is known as "the Devil". They even managed to build large sanctuaries in his honour, which they use to adore him. "I would absolutely advise our government", so you conclude your report, "against establishing diplomatic relations with the earthlings. It seems safer to me to stay away from that planet."

About the actual state of affairs on the Earth, you don't mention anything in your report, neither do you write anything on the way of living of the terrestrials. There is no need for that. Any Martian with some power of imagination should be able to figure out for himself what's going on on a planet where the inhabitants live according to the regulations of the Devil: nothing good, actually.

Footnotes

- (1) *Isaiah 30, 27.* (We use the King James Version of the Bible: *The Holy Bible, containing the Old and New Testaments, translated out of the original Tongues and with the former Translations diligently compared and revised by His Majesty's special Command, Appointed to be read in Churches, Standard Text Edition, Cambridge University Press*)
- (2) *Psalm 18,8.*
- (3) *Psalm 97,2-4.*
- (4) *Psalm 97,4-5.*
- (5) *Deuteronomy 7,16.*
- (6) *Joshua 6,20-21.*
- (7) *Joshua 11,11.*
- (8) *Joshua 11,14.*
- (9) *Deuteronomy 28,52-57.*
- (10) *Genesis 22.*
- (11) *Isaiah 19,2.*
- (12) *Ezekiel 39,17-20.*
- (13) *Isaiah 13,4-18.*
- (14) *Revelation 1,14-16.*
- (15) *Revelation 19,13.*
- (16) *Matthew 10,34-36.*

CHAPTER II

THE MEMBERS OF THE BIBLE-CLUB



ould we blame Martians who think that there is not much happiness to see on this planet?

We think not. During centuries, yes, millennia the earth has been ravaged by all kinds of disasters, be it on a large scale or in the lives of individual people. We've gotten used to it so much that we have started to find it normal, as if misfortune inevitably belongs to this world, as if it were all part of the game.

But is that really so? Are we and our planet really predestined for calamities and misery?

We think not. We think that not all of the sufferings of mankind, but still a large part of it has a very specific origin, which can be clearly tracked. And we think that this specific origin is the doctrine of the Bible. That's the thesis this book wants to prove.

Actually, it seems to us that the Bible brings into the human spirit, and in society as well, ideas which are supposed to be beneficial but which are, on the contrary, calamitous. The doctrine of the Bible programs a person like a diskette that has purposely been devised in order to bring to ruin that person, society and the whole world.

To put it another way: one can compare mankind with an ill person, who resorts to the pills and injections of a doctor called Yahweh. The more pills he takes and the more injections he get, so he hopes, the faster he will recover from his illness. But, actually, he doesn't recover at all. On the contrary: his health deteriorates more and more. For the true cause of his illness are those very pills and injections of doctor Yahweh. Those pills and injections are not medicines. They contain the very poison that makes him ill. And that Yahweh isn't a doctor at all. He in fact is an evil-minded brute, who enjoys tormenting and torturing his patients.

In the following chapters we will set out to scan and analyse the nature of this poison. But before that, we need to say something more on the

propagation of the Bible-doctrine, which has been spread throughout the world by many different religions, ideologies and “Weltanschauungen”. We call these missionaries “the members of the Bible-club.” We will now introduce them to the reader.

The Bible-doctrine is stored in Judaism, the “mother” of all Bible-doctrines, Christianity and Islam. It is true that the two latter religions have produced their own “holy books”, the New Testament and the Koran, but it is also true that both of these “holy books” are founded on the Old Testament: the Jewish Bible. Therefore it is proper to speak about a Christian and an Islamic version of the Bible-doctrine, but for all that, the Bible-doctrine it nevertheless remains.

The conversion of the European “pagans” to Christianity, which means the subjection of this continent to the Bible-doctrine, started in the first century “AD” in Greece and Rome, and was formally brought to an end in 1386, when Europe’s last pagan fortress, Lithuania, became officially Christian. In that year the Lithuanian ruler, grand duke Jagiello, let himself and his nation be baptized in order to acquire the crown of the kingdom of Poland.

Now these days it is common knowledge, also in Christian circles, that the evangelization of the “pagan” nations was at first a mere formal undertaking. The process of interiorization of the Christian Bible-doctrine was a hard job which took many centuries.

A recent publication of a Rome-based catholic historcal research-institute distinguishes three phases in this process:

“At first the adaptation of public life is stressed. As the church was mostly able to mobilize the support of the secular authorities, the introduction of a new social behaviour was facilitated. An example is the ban on pagan celebrations. The following phase of evangelization aimed at regulating the external but now individual behaviour, e.g. the observation of the Sunday’s rest. The third phase, finally, which is without doubt the most difficult to realize, concerned the regulation of the inner behaviour. The thoughts and feelings had to be gotten under control...” (1)

Even its first mission, the adaptation of public life, Christianity has never brought to an end properly. It’s a fact, actually, that a great many pagan celebrations and customs have survived until this day in Europe, be it in a Christian shape or not. Christmas is a well-known example. From this, one can imagine how much more hardships it took for Christianity to bring to an end the third phase. In fact, Christianity has never succeeded in carrying this job

through. In Europe a shimmer of the Old Spirit has always lived on, until today. The very existence of this book proves this, by the way. (2)

Anyhow, from the moment (18th century) that the process of dechristianization in the Occident started, logically the same phenomenon occurred as at the beginning of evangelization. This means that people dechristianize only formally in a first phase. People stop believing in what they call "God", they stop attending Mass and they no longer let their children be baptized. But under these externalities, deep in the Christianized mind, the Bible-doctrine keeps on going - just as in the first phase of evangelization the spirit of heathendom continued living in the soul of people who called themselves formally "Christians".

For this reason it would seem only logical that in the philosophies and ideologies which saw the light in the 18th and 19th centuries (freemasonry, darwinism, liberalism, socialism and so on) and which further developed themselves in the 20th century, a lot of the Christian Bible-doctrine has lived on. And this is actually the case. All of these "new" Weltanschauungen do carry with them the genetic material of the Bible-doctrine.

Therefore we permit ourselves to incorporate a lot of new members into the "club" of carriers of the Bible-doctrine, besides Judaism, Christianity and Islam. We would like to group together these new members under the name of "Occidental post-christianity", which could also be called "Christianity without God".

Communism

So, while the death-struggle of Christianity proper began in the 19th century, its spiritual "post-Christian" children were already there to take over.

In the 19th century, however, another version of the Bible-doctrine was conquering the field: Judaism.

After the French Revolution Judaism had been socially emancipated everywhere in Western-Europe. To put it differently: the Jews got their entry-ticket to our society.

They soon managed to leave their mark. This did not only happen in the fields of finance, politics and economy, but also as far as culture and philosophy were concerned. In other words: during the 19th century Europe got another

injection of the Bible-doctrine, but this time it came not out of the usual, Christian corner, but from Judaism. (3)

In the course of the 19th century and later, in the 20th, a whole lot of influential Jewish thinkers, politicians and others started to appear on the scene. This was something new in our history. (4)

There are plenty of examples. Take for instance personalities such as Benjamin Disraeli (1804 - 1881), the famous British statesman and writer, Ferdinand Lassalle (1825 - 1864), one of the leaders of the German worker's movement, and Sigmund Freud (1856-1939), the founder of psychoanalysis.

But by far the best-known of these Jewish personalities was unquestionably Karl Marx (1818-1883). This man is universally regarded as the spiritual father of communism or, at least - to show some consideration for people who would rightly remark that communism was actually older than Marx - as the most significant thinker of that ideology.

It is common knowledge that Marx, who was born in the city of Trier, in Germany, was of Jewish origin. His father, Hirschel ha-Levi, later had his name changed to Heinrich Marx. Hirschel descended from a famous family of rabbis, which seems to have produced some eminent Talmud-teachers, like, for instance, one Elieser ha-Levi. The mother of Karl Marx, Henriëtte Pressborck, was also a rabbi's daughter, and seems also to have descended from a prominent family of teachers and wise men.

Some biographers of Marx don't hide the fact that it is possible to discover a certain Jewish influence in his works. (5) At the end of this book, the reader will be able to make out for himself how much this is true. The fact that Marx during his lifetime reacted against Judaism - and sometimes without pulling punches (like in his paper "Zur Judenfrage" [6]) - doesn't change this. Just as little as the fact that a pagan in the 9th century who burned his "idols" and let himself be baptized, did not change the fact that he still continued to think in the heathen way.

As we shall try to show, communism should be seen as what could be called "a duplicate" of Judaism - one without "God" to be sure. But this has not only to do with the origin of its most prominent thinker. There is another element involved.

It is actually a fact that the Soviet Union, the state which was to become the model par excellence of what East Germans would call "real existierend"

communism, was founded by people who were mostly of Jewish stock.

Take for instance Lenin himself, whose maternal grandfather was Jewish. Or Lev Trotsky (alias Leib Bronstein). Or Grigorij Sinoviev (alias Gerson Radomyslski or Apfelbaum, according to some sources). Or Lev Kamenev (alias Rosenfeld). Or Yacov Sverdlov. Or Grigorij Sokolnikov (alias Brilliant). To put it briefly: we are talking about what is almost the complete leadership of the Soviet Union in its early stages, the very top of party and administration.

The Jewish presence was not "limited" to the top. Jewish people held positions throughout the whole Soviet apparatus. Experts say that Jews were especially dominant in the diplomatic corps, the media and the secret police. (7)

It was these people who begot the Soviet baby and who shaped its personality in its early childhood, the years which are regarded as being the most important from an educational point of view. In this way it is not only communist theory that bears, thanks to Marx, the stamp of Judaism. Thanks to those Jewish Soviet-leaders and executives, the practice of communism as well has an unmistakably Jewish bias.

Conclusion

By now, we number five members in the "Bible-club": Judaism, Christianity, Islam, Occidental post-christianity and communism.

Many a reader will be quite surprised - and we don't blame him for that - when we introduce him to the sixth and last member. May we present to you:... national-socialism.

It is indeed a fact that Jewish influence on European thinking during the 19th and 20th centuries did not only concern the left-side. Judaism also affected the nationalistic right. This was mainly the case in, of all places, ...Germany.

This statement might - to put it mildly - puzzle the reader somewhat. The reason for this is that the reader has not been informed like he should be on this peculiar part of German and European history. The reasons for this are not difficult to imagine.

Therefore the next chapter will be devoted to this little-known subject.

Footnotes

(1) L. Milis e.a., *De heidense Middeleeuwen, Brussels-Rome, 1991, p.16*. (A publication of the Belgian Historical Institute in Rome). For a similar Christian view on evangelization, see: A.G. Weiler, *Willibrords missie - Christendom en cultuur in de 7de en 8ste eeuw, Hilversum 1989*.

(2) As far as the topic of the surviving of the old pagan faith in Christian Europe is concerned, see:

- Sigrid Hunke, *Europas eigene Religion - Der Glaube der Ketzer, Bergisch Gladbach 1981*.

- F.E. Farwerck, *Noordepese mysteriën en hun sporen tot heden, Deventer 1970*.

(3) On social emancipation of the European Jews in the 19th century, see:

- Joseph Lémann, *L'entrée des Israelites dans la société française, Paris 1987 (re-edition of the original work of 1885)*

- Fritz Stern, *Goud en ijzer: Bleichröder en het ontstaan van het Duitse Rijk, translated from the English (1977), Amsterdam 1992*.

(4) The only important Jewish thinker in Europe we can think of in the era before the French Revolution, the Ancien Régime, was the philosopher Benedictus (actually: Baruch) de Spinoza (1632 - 1677).

(5) On Marx, see:

Bart Tromp, art. Karl Marx, in: *Grote Winkler Prins Encyclopedie, 8th edition*.

Paul Johnson, Karl Marx, in: *Intellectuals, London, 1988*.

(6) Karl Marx, *Zur Judenfrage, Berlijn 1919 (originally from 1844)*.

(7) On the Jewish descent of Lenin, see the Jewish researcher Arkady Vaksberg, *Stalin against the Jews, translated from the Russian (1994), New York 1995, p.30-33*.

Regarding the Jewish presence in Soviet communism, see also the important work of Vaksberg:

- Stéphane Courtois e.a., *Le livre noir du communisme, Paris 1997*.

- Sonja Margolina, *Das Ende der Lügen - Russland und die Juden im 20. Jahrhundert, Berlin 1992*.

- Elisabeth Heresch, *Verraad, lafheid en bedrog - Leven en dood van de laatste tsaar, translated from the German (1992), Amsterdam 1993*.

- Elisabeth Dilling, *The Jewish Religion - Its Influence Today, Torrance 1983*.

- Rudolf Kommiss, *Juden hinter Stalin, Bremen 1989 (originally from 1944)*.

- Robert Wilton, *The Last Days of the Romanovs, Newport Beach 1993 (originally from 1920)*.

More on this subject in: *Achtergrond-Dossier* and its successor, *Atlantis, numbers 1992/3, 1993/11, 1994/02,05,10 en 1995/04*.

CHAPTER III

THE UNEXPECTED SIXTH MEMBER

During the so called “Ancien Régime”, the era before the French Revolution, the European Jews did not enjoy full civil rights. On the other hand, in some places they enjoyed privileges, like rabbinical jurisdiction over members of the Jewish community. (1)

By the end of the 18th century a movement saw the light in progressive circles in Europe to put the Jews in the possession of full civil rights.

1791 was the year of the great breakthrough. In that year the French constitutional assembly decided to bestow full civil rights on the Jews. But before this decision had been taken, great trepidation had to be overcome and a lot of pressure and lobbying had been carried out. (2) One might compare it with the discussions currently going on in Europe about awarding the right to vote to Arab and Turkish immigrants.

As a consequence, the French Jews were able to build up, in a short time, a strong position in French society. 19th-century French priest Abbé Lemann, himself from Jewish stock, put it this way:

“The French nation has been so magnanimous to open for them [i.e. the Jews] the avenues of society without caring about the consequences. By the time it became noticed that the Jews were citizens, they were already in charge, at least partially.” (3)

In the course of the 19th century the rest of Europe underwent the same process: the Jews were given full civil rights, after which they grew into a mighty power group in society. There was one great exception: old, tsarist Russia. There the Jews continued to be subjected to all kinds of restrictions. Because of this, Russia was saddled with deep hatred from the international Jewish community. Social “emancipation” of Russian Jewry finally took place with the Communist Revolution, when Jewish revolutionaries assumed power (and started nearly at once to suppress every sign of “antisemitism”)

The European country where the Jews prospered the most was... Germany. There the so called “emancipation process” started in 1812, when the Prussian government issued an edict to grant the Jews full civil rights. The famous

“Berliner Salons” played an important role in this emancipation process. The last restrictions were abolished in 1871, in the year of German unification and the proclamation of the second empire.

Jewish historian Fritz Stern is an expert with regard to the history of German Jewry. This is what he writes on their achievements in 19th century German society:

“It had probably never been the case before, anywhere in Europe, that a minority was so succesful in gaining social status and in achieving so much, as German Jewry was in the 19th century.” (4)

Besides the old nobility a new upper crust came into being in 19th century Germany: industrialists, bankers, intellectuals, politicians etc. In this new civil elite, Jews were represented out of all proportion to their share in the population. Stern writes:

“Around the middle of the century Jews were two to three percent of the population of Berlin. Approximately fifty percent of the early entrepreneurs in that city were of Jewish stock. In 1881 Jews constituted 4.8 percent of the Berlin population, 0.4 percent of the civil servants, 8.6 percent of the writers and journalists, 25.8 percent of the people operating on the money-market, and 46 percent of the wholesalers, retailers and forwarding agents. In many Silezian towns Jews, while making up about four percent of the population, accounted for more than twenty percent of tax proceeds... And in the eighties a member of the British embassy in Berlin found that “after the decline of old landed interests and the rise of industry, the country’s capital was soon transferred into the hands of a limited number of extremely rich Jews .” (4)

By far the most succesful Jew at that time was Gerson von Bleichröder (1822-1893) This banker became the first Prussian Jew ever to be raised to nobility. He was one of the mightiest persons in Germany. He sometimes was nicknamed “the German Rothschild”. Bleichröder administered chancellor Otto von Bismarck’s personal fortune, the man who succeeded in uniting the many independent German principalities into the second Reich. He managed to scrape together the money for Bismarck’s war efforts which the Prussian parliament refused to give him, and acted as Bismarck’s personal adviser and secret diplomat.

Another example of a prominent and influential Jewish personality was Albert Ballin (1857-1917), the big boss of Hapag, at the time the world’s largest shipping company. He was the secret counsellor of emperor Wilhelm II.

Walter Rathenau (1867-1922), another Jew, was the son of the founder of AEG, whom he succeeded as managing director. He expanded AEG into a huge international company. Rathenau was a personal friend of Wilhelm II and ranked as "the coming man" at the imperial court. During the Great War he was in charge of the department of raw materials in the Prussian Ministry of War. After the war he became minister of Recovery and Foreign Affairs.

In the labour movement and in the political left, Jewish people like Johann Jacoby, Paul Singer, Ferdinand Lasalle and Hugo Haase played key roles. This was especially true as far as German communism was concerned. One can say that with personalities like Rosa Luxemburg, Karl Liebknecht and Kurt Eisner, German communism was almost a "kosher" affair. These and other Jewish communists would lead the unsuccessful attempts, at the end of the First World War and thereafter, to raise a communist revolution in Germany.

Jews were overrepresented in the intellectual professions. In 1933, when Hitler took power and the glorious days of German Jewry were over, 5,557 out of 51,067 German doctors and 3,030 out of 18,641 German lawyers and notaries made themselves known as Jewish. One has to keep in mind that these figures don't contain those persons who were from Jewish origin but did not want to make that public. In the ninety eighties almost ten percent of all students on Prussian universities were from Jewish descent - which stood for seven times their share in the population.

For this reason, it doesn't surprise at all that Jews dominated the cultural microcosm and the media. Nahum Goldmann, the later Zionist leader, wrote about this:

"Their position in intellectual life was unique too. In literature they were represented by illustrious names. Theatre was in their hands, for the greater part. The daily press, and especially the influential international papers, were basically in the hands of, or controlled by Jews." (5)

Jewish entry in German society resulted in a large number of Jews becoming part of that society. It was only a small minority that continued to consider itself as a separate nation, which had nothing to do with the German nation. In this way these people were the precursors of the Zionist movement. The majority of the German Jews, however, saw themselves as Germans from the Jewish faith, just like there were Germans from the Catholic or Lutheran faith. Others even went farther on the path of integration and had themselves baptized.

An important factor in the Germanization were the numerous mixed marriages.

At one time 30 percent of the Jews married non-Jews. In the year 1933, the year when Hitler took power, no less than 40 percent of the Jews in Berlin married out of their group.

The integration was profound. There existed for instance Jewish student clubs with members who were dressed up as martially as their Teutonic counterparts: complete with sword, riding boots, cap and uniform. Jewish parents called their children Siegfried or Hilde, had them learn by heart the works of Goethe or play the sonatas of Beethoven. Prominent Jews yearned for an imperial order, a title of nobility or an officer's career for their son.

The German Jews felt like Germans. How much this was true, can be seen from the large number of Jewish volunteers fighting with the Prussians against Napoleon in 1813. Out of 10,000 volunteers, 700 seem to have been Jews. That means that proportionately more Jews volunteered to take up arms than Germans did.

In the First World War 10,000 Jews volunteered in the imperial army, which numbered about 100,000 Jews on the whole. Some 35,000 of them were decorated.

But the integration of German Jewry went even further than that. And now we are running into a strange phenomenon - strange for people living in the era after the Second World War.

Actually, it was a fact that after the abolition of the last restrictions and the coming into being of the second Reich in 1871, German Jews, or Germans from Jewish stock, had become even more Germanophile than the Germans themselves...

More Germanophile than the Germans

Zionist leader Chaim Weizmann (1874-1952) once drew the following description of the rich patriotic Jews of that time, who often were called "Kaiser-Juden":

"Even more Germanophile than the Germans themselves, submissive, super-patriotic, eagerly anticipating the plans and wishes of Germany's rulers." (6)

The Jews passed for the cornerstone of the new empire in which they were so succesful. Therefore it can be regarded as highly symbolic that it was a Jew,

Eduard von Simson, who, as president of the first Reichstag, offered, on the 18th of december 1870, the first imperial crown to king Wilhelm I.

Fritz Stern remarks:

"Nearly all of the Jews took advantage of the foundation of the new empire...; in the new empire all Jews became eager patriots, one can even say: super-patriots..." (7)

A French observer noticed in 1916:

"Even today people in Germany still see themselves as inhabitants of Prussia, Saxony, Baden, Wuerttemberg and Bavaria. Only the Jews are exclusively German. From north to south, from east to west, they are the pillars of the Reich." (8)

After the unification Heinrich Oppenheimer, a Jewish member of the Reichstag, declared:

"For the German Jews the Messiah has come along with the German fatherland." (8)

Some people called the second Reich jokingly "The German Reich of the Jewish Nation", referring to the name of the first Reich, "The Holy Roman Reich of the German Nation". Others baptized it "New Palestine". (10)

Abroad also the prevailing view was that the character of the new state was at least as Jewish as it was German. In a French play, which seems to have been staged frequently around the turn of the century, it is said:

"Prussia and Israel have started a relationship and the acid to destroy it, has not been invented thus far."(11)

The personal adviser of the first German ambassador to the state of Israel, Jörg von Uthmann, has written an interesting and well-documented book on the relations between Germans and Jews. He states:

"With no other nation have the Jews started such close a symbiosis as with the German nation." (12)

One must say that in the 19th and in the beginning of the 20th century German Jewry identified itself warmly and pronouncedly with the country wherein they were so succesful and influential - be it in the field of economics, in cultural life or as far as politics were concerned.

German Jews like influential "éminence grise" Gerson von Bleichröder could be overcome by boundless patriotism and burning love for the German

fatherland. On the 4th of July 1866, the day after the victory of the Prussians against the Austrians, the eminent banker wrote to Bismarck:

"I dare to disturb you with these lines on the very moment that intense prayers of thanksgiving rise to the Almighty for the grace that He has shown our fatherland with the victory of His Majesty's brilliant army against our hereditary enemy. Filled with awe for Your Highness, I dare to express it by sincerely congratulating Your Highness for His succesful policy, and I most obediently beg you to be kind enough to lay down my humble congratulations at His Majesty's feet. I will express my gratitude by dedicating myself to the cause of our wounded soldiers." (13)

Another prominent German Jew, the already mentioned Walther Rathenau, was also a passionate patriot. He described himself as follows:

"I am a German of Jewish stock. My nation is the German nation, my fatherland is the German fatherland, and my faith is the German faith, which transcends the various confessions!" (14)

This is rather peculiar, for Rathenau was a member of B'nai B'rith, the mighty, international Jewish freemason-lodge. So, as far as people like Rathenau were concerned, it didn't seem to be a problem, being a convinced German and a convinced Jew at the same time.

It neither seemed to be a problem of being a Jew and an "antisemite" at the same time.

That same B'nai B'rith-"brother" Walter Rathenau, to name just him, didn't mince his words when talking about his own race:

"an Asiatic horde on Brandenburg's sandy soil." (15)

He called Jewish communist agitator Karl Radek

"a nasty fellow, the typical Jewish boy" (16)

A man like Gerson von Bleichröder did his utmost to help his fellow Jews in Eastern Europe, but, on the other hand, he didn't even bother about inviting his own family to his magnificent parties. A police report from the year 1874 reveals:

"Mister Gerson von Bleichröder, who is mad with pride since he was raised to nobility and who is no longer in the company of his old acquaintances and business friends, also separates himself from them when he goes for a walk. During his promenades along the Sieges Allee he always strolls on the west-side of it, whereas most of the walkers, almost exclusively Jews, stroll on the east-side. When asked why he did so, he is said to have answered that, for

his part, it reeked to much of garlic across the street. This statement has come to the attention of several of Mr. Bleichröder's former acquaintances. They appear to have accosted him about this matter several days ago in the Allee, and the conversation seems not to have been very cordial." (17)

"Antisemitism" on the part of converted Jews or dissenters was, by the way, nothing new in Europe. There exist a whole list of such people. An example is the converted Jew Rindfleisch, who seems to have been, in 1298, the instigator of one of the largest pogroms in the Middle Ages. The most notorious of these kind of people was Tomas de Torquemada (1420-1498), the Spanish Great-Inquisitor, who had about 2,000 people executed. During his period of office the expulsion of the Jews from Spain took place.

One comes across this kind of zeal everywhere where people switch over from one group to another and feel the need of proving to themselves and the outside world that they do no longer belong to the former group. Such people can be very dangerous for the group they once were part of.

An element that played a significant role in the "antisemitism" of German Jewry, were the so called "Ostjuden" (Eastern Jews). The free and emancipated German Jews didn't like these immigrants from Eastern-Europe, who swarmed into Germany at the end of the 19th century. They mentally still lived in the ghetto and were more attracted to Jewish nationalism and zionism than their German co-religionists.

The bad image of the Ostjuden didn't much benefit from the fact that later on they appeared to be the backbone of revolutionary communism in Russia, Hungary and Germany. And a revolution was something that the free and well-off German Jews needed just as little as the ghetto of olden days.

After the Great War the leaders of German Jewry even made an appeal to the presidents Hindenburg and Ebert to impose an immigration-stop for Ostjuden. And it was not a coincidence that it was a German Jew, the young count Arco auf Valley, a German nationalist, who in February 1919 killed Eastern Jew Kurt Eisner, the leader of the revolutionary rule in Munich.

The spectacular rise of the German Jews during the second Reich and the Weimar republic, and their great influence, was not unnoticed by the Germans themselves. The amount of "antisemitism" brought about by this, mostly in the seventies and eighties of the 19th century, was nevertheless of a rather harmless nature - as only could have been expected from disciplined and law-abiding people like the Germans. In any case, the Jews didn't lose much

sleep over it. The following statement gives evidence of this. These mocking words have been attributed to Max Liebermann (1874-1939), the Jewish painter and president of the Prussian Academy of Arts:

"You know, nothing will become of that antisemitism as long as the Jews don't take care of it themselves" (18)

Later on these would prove to be fatal words, as shall be shown.

So it seems that German "antisemitism" was not taken very seriously. Apparently, it was regarded as some folkloristic phenomenon, as something that was part of the game. And, as we have seen, the German Jews themselves sometimes joined in with their antisemitic compatriots.

At first, the German Jews didn't feel strongly about the antisemitism of the national-socialists either.

Actually, when in the beginning of 1933, after Hitler took power, the British and American press started to conduct a smear campaign against Germany because of an alleged anti-Jewish terror, it was the German-Jewish organisations who reacted in the most vigorous way, and who took Germany and the national-socialists under their wing. There were, for instance, reactions from the Imperial Union of Jewish Front-line Soldiers ("Reichsbund jüdischer Frontsoldaten"), from the Zionist League for Germany ("Zionistische Vereinigung für Deutschland") and from the Central Union of German Citizens of the Jewish Faith ("Central-Verein deutscher Staatsbürger jüdischen Glaubens")

The latter organisation, for instance, made public the following statement on the 30th of March 1933:

"We, the 565,000 German Jews, raise a solemn protest. Boundless horror propaganda against Germany is raging around the world. Each word against our fatherland and each boycott-appeal against Germany is hitting us as much as it is hitting our fellow Germans. Without hesitating we stood up against this campaign, not out of fear or because we were compelled to, but because certain circles abroad were slandering German name and honour, and damaging the land of our fathers and children. For the attention of public opinion home and abroad, we have exposed the lies about Germany and the new government... Against these monstrous accusations we, the 565,000 German Jews, raise a solemn protest." (19)

Today it appears as if there was yawning gap between the national-socialists and the German Jews from the moment the former took power. This is not true,

certainly not as far as the first years of Hitler were concerned. The German Jews, in their great majority, were simply too German-minded.

In April 1933 the Imperial Union of Jewish Front-line Soldiers ("Reichsbund jüdischer Frontsoldaten") offered Hitler collaboration on national resurrection:

"We have the earnest wish of investing all our forces, our lives and our efforts in the national resurrection of Germany, be it for the benefit of peaceful reconstruction of the Reich or in aid of its outward defence." (20)

A rabbi from Ansbach openly stood up for national-socialism:

"... obviously without its antisemitic components. Were it not for these antisemitic components, national-socialism would find its most loyal adherents among traditional Jews." (21)

Theodor Heuss, who would become the first president of the Federal Republic of Germany, addressed a Jewish audience some months after the change of power, and left the meeting with the feeling he had spoken to "people prevented from becoming national-socialists". (22)

In the years between 1933 and 1935 German Jewry left no stone unturned to prove their loyalty to the German fatherland. The alienation between German Jewry and Germany and the new regime only started when it began to dawn on the former that their love for Germany and national-socialism was not returned from the other side.

This, however, does not prevent Jews living in Germany, and considering themselves as Jews, from still being downright pro-German. An example is Ulrich Stern, the author of a book, published in 1990, in which he sets out to clear the German nation from the charge of being solely responsible of World War II. (23) This book has been published by Gerhard Frey, the leader of the "Deutsche Volkunion", one of the many right-wing nationalist German political parties. Frey used to be a personal friend of grand-rabbi Isaak Goldstein, who died in 1962. After the war, in Frey's weekly "Deutsche National-Zeitung", Goldstein called on Germans and Jews to become reconciled with each other.

Germany still stirs up great sympathy with German Jews who have emigrated to Israel. They regard Germany as their lost fatherland. The already mentioned von Uthmann, counsellor of the first German ambassador there, stated:

"Nowhere on earth one can find such a deep-rooted love for Germany as in Israel..." (24)

By way of interim conclusion one can say as follows:

German nationalism, as it originated and developed during the 19th and the first decennia of the 20th century, owes a lot to German Jewry. The German Jews were in their large majority definitely pro-German, sometimes even more pro-German than the Germans themselves. They passed for “the pillars of the Reich”, which Fritz Stern calls “a German-Jewish amalgam”. (25)

Plenty of information on this subject can be discovered in the (difficult to find) book of one Dietrich Bronder, a German Jew himself. He wrote this book, on the roots of national-socialism, in 1964. It is called “Bevor Hitler kam”.

In this book one can read about Jewish textwriters of nationalist German songs which were also in use during the Third Reich (like the quite famous “Stolz weht die Flagge Schwarz-Weiss-Rot!”), about Jewish ministers who were the only ones to resign from office in protest against the Treaty of Versailles, and so on. (26)

One can read there, for instance, the strange story of Theodor Düsterberg, who, as president of the “Stahlhelm”, the union of German war-veterans, in 1932 stood for the presidency of the Weimar republic as the nominee of the National German People’s Party (“Deutschnationale Volkspartei”). Düsterberg was the man who, in 1924, had adopted in the Stahlhelm, against much opposition, the so called “Aryan-rule”, which excluded Jews from the organisation. In 1933 he himself was removed from office in the union on account of this rule. Düsterberg had turned out to be descended from a line of rabbis out of Paderborn.

In his book Bronder also relates the story of the League of The Nationalist German Jews (“Verband nationaldeutscher Juden”). This League was founded in 1921, when Germany was touching the bottom of its misery. This organisation, which was supported by the fine fleur of German Jewry, appealed to “all German-minded men and women of Jewish origin for whom being German comes first”. It declared solemnly:

“Already during our childhood being German was for us something obvious... All of them who feel German like we, and only they, should come together. Our way is not the way of zionists and nationalist Jews, of doubters, of people who clearly hesitate between Germany and Jewry, of internationalist fanatics. We reject a Jewish united front, the only united front we care for, is a German one. Hand in hand with our fellow Germans from non-Jewish origin, we

want to work at the reconstruction of the German fatherland... Germans with Germans, equals with equals." (27)

As late as August 1934, a year and a half after Hitler took power, one could read the following statement of the League of The Nationalist German Jews ("Verband nationaldeutscher Juden"):

"We, members of the League of The Nationalist German Jews, founded in 1921, have always, whether in wartime or in peacetime, put the interests of the German nation and the German fatherland, with which we feel bound by an indissoluble tie, before ourselves. For that reason we have welcomed the national raising of January 1933, although it caused us inconvenience. But as we saw it, it was the only means to repair the damage brought about by anti-German elements during fourteen unlucky years..." (28)

Up to now, common terminology spoke of German Jews as far as they regarded themselves openly as such. That means: as Germans from Jewish faith or stock. Beside this group, there existed a group of people who felt attracted to Jewish nationalism or zionism, and a group of cosmopolitan-minded Jews, who were numerous among communists.

But in the second Reich and the Weimar republic still another group of Jews, or people of Jewish origin, could be distinguished. It was a group of persons who went so far on the path of integration that they actually hid their Jewish origin and rejected it. As can be deduced from the large number of mixed marriages - at one period 30% of the Jews married outside the community - it must have been a rather large group of people. This might also be concluded from the continuous decrease of the Jewish share in the German population (1871: 1.25%; 1900: 1.05%; 1933: 0.76%)

It is only natural and logical that in this very group of people, who had lost their roots and rejected their Jewish origins, one should expect to find the most ardent pro-German people of Jewish descent.

For this reason, it was not surprising to come across people of Jewish stock in the most ardent nationalist German parties.

Take for instance the most prominent traditional nationalist party of the Weimar republic: the National German People's Party ("Deutschnationale Volkspartei - DnVP) of Alfred Hugenberg, who would hold a seat in Hitler's government during several months. Many Jews were members of this party. In 1932 the party sent the already mentioned German Jew Theodor Dusterberg, the leader of the German war-veterans, into the political arena, to stand for

president. The DnVP had grown out of the old Conservative Party of the converted Jew Julius Stahl, who in his days used to be the leader of the extreme right in the Prussian House of Lords.

And then there was another nationalist party with a large number, a very large number, of people with Jewish roots in the ranks, especially - as could only be expected from talented and ambitious people as Jews often are - in and around the top, with the Germans mainly supplying the rank and file.

This party was the National-Socialist German Workers Party ("Nationalsozialistische deutsche Arbeiterpartei" or NsdAP). The party of one Adolf Hitler. The "Nazis".

The German-Jewish Nazis

According to Bronder the following NsdAP-personalities had Jewish blood in their veins. Bronder bases his statements on his own research, which probably means that he did some investigations in Jewish circles. He explicitly declares that some information might be doubtful, but as far as the general picture is concerned, he is sure of himself. This is all the more impressive as he displays a really astonishing knowledge about the history of Germany and the Jews during the 19th and the 20th centuries. He is undoubtedly an expert on the matter.

Bronder enumerates nearly all of the Nazi-heavyweights as having descended from Jewish parents, grandfathers or grandmothers:

"The Führer and Reichskanzler Adolf Hitler. His substitutes, Reichsminister Rudolf Hess and Reichsmarshall Hermann Göring. The NsdAP-Reichsführers Gregor Strasser, dr. Joseph Goebbels, Alfred Rosenberg, Hans Frank and Heinrich Himmler. The Reichsministers von Ribbentrop (who once fraternized with zionist Cham Weizmann, the first president of Israel, who died in 1952), Funk and von Keudell. De Gauleiter Globicznik (the terminator of Jews), Jorden and Wilhelm Kube. The high-ranking SS-leaders Reinhard Heydrich, Erich von dem Bach-Zelewski and von Keudell II, who were partially engaged in the destruction of the Jews. The bankers von Stausz (vice-president of the national-socialist Reichstag) and von Stein, both old sponsors of Hitler before 1933. General-Fieldmarshall and secretary of state Milch, undersecretary of state Gausz. The physicists and old party-members Philipp von Lenard and Abraham Esau. Foreign press officer Hanffstaengl (one of the first party-members) and professor Haushofer." (29)

According to another source, Hennecke Kardel, who apparently has also put his ear to the ground in Jewish circles, other Nazis of Jewish stock were the well-known SS-Obersturmbahnführer Adolf Eichmann, who was executed in Israel in 1962 because of his role in the so called "Holocaust", and Julius Streicher, the publisher of the notorious "Der Stürmer", the antisemitic "tabloid". The same goes, if we may believe Kardel, for the leader of the German Labour Front ("Deutschen Arbeitsfront") Robert Ley. It is said that one of his forefathers had the "v" in his name dropped. (30)

To be sure, neither Bronder or Kardel furnishes us hard evidence of their claims, like registers of birth or other official papers. Maybe they didn't search for it. But another reason might be that the evidence is simply no longer available. Kardel, for instance, lets us know that some of these heavyweights were able to make disappear or falsify all documents which throw a light on their true origins.

Heydrich's father, for instance, seems to have been mentioned as "Heydrich, Bruno; Real name: Süß" in "Riemanns Musiklexicon", edition 1916. In later editions he was only identified as "Heydrich, Bruno". Photographs of this dark-complexioned, curly-haired man appear to have been bought up at high prices. According to the same source, Heydrich also ordered removal of the gravestone of his grandmother, Sarah.

Provided this is true, Heydrich surely wasn't the only Nazi-leader who took care that clues shedding light upon his family tree were not lying about. The same is true as far as Jewish documents regarding this subject are concerned. One can easily imagine that from this side too there was - and still is - little enthusiasm about bringing to light papers which prove that the one or the other of the Nazi-heavyweights was of Jewish origin.

In this matter, one has to consider the undeniable fact that many Nazi-leaders didn't actually look like people of Teutonic, Nordic stock. Take for instance Dr. Goebbels. In his youth, at school, he seems to have been nicknamed "rabbi". It is said that he descended from a line of Sefardic Jews. Or take the Führer himself, and listen to his speeches. Were these the kind of speeches the average German statesman delivered? Or did they sound more like speeches of an Old Testament prophet?

Some NsdAP-prominents bore family names which were - and often still are - much in use among Jews. So the name "Hess" or "Hesse" turns up no less than seven times in the "Grosze jüdische National-Biographie". The name "Franck", "Frank" or "Fränk" pops up thirteen times. And the name

“Rosenberg” is mentioned fourteen times. (31)

In 1931 Alfred Rosenberg, the main ideologist of the national-socialists, who was later to become Reichsminister for the Occupied Territories in the east, paid a visit to London. He met there Lord Beaverbrook, owner of “The daily Express”, “The Sunday Express” and “The Evening Standard”. The press-tycoon later described his visitor in this terms:

“He is a strong anti-Semite, is Hitler’s representative, and like many other man who is opposed to the Jews, he has their racial marks upon him.” (32)

On a Jewish cemetery in Budapest, Hungary, several people with the name “Hitler” or the like seem to have been buried. (33)

That Hitler may have been of Jewish origin, by way of his father’s father, was a rumour which already was going around before the war in Germany, thanks to the biography of the Führer which Konrad Heiden published in 1936 in Zürich, Switzerland. In 1930 Hitler, worried, had ordered his lawyer, Hans Frank, the later Governor-General of occupied Poland, to look into this story. Frank had concluded that it could have been true. (34)

The question concerning Hitler having had a Jewish grandfather, is repeated concerning other Nazi heavyweights.

Take for instance the case of Reichsmarshall Hermann Goering, who was the second man in the Third Reich for some years. His story goes as follows:

In the month of May 1885 a certain Dr. Heinrich Ernst Goering, age 56, and Franziska (“Fanny”) Tiefenbrunn, who was more than twenty years younger, were married to each other in London.

Heinrich Goering was a colonial civil servant, whom Bismarck had appointed as governor of German South-West-Africa, the present state of Namibia.

In Africa Heinrich Goering became friends with an Austrian Jew, a corpulent, black-haired doctor named Hermann von Epenstein. This doctor had assisted in 1885 when Fanny Goering gave birth to her first child.

Later Fanny would bear another four children. Like the first child, they all would get von Epenstein as godfather. One of these children, the one who was to become the famous Reichsmarshall, was probably named after his godfather.

This Hermann Goering spent part of his youth in a castle called Veldenstein, in Frankenland. Epenstein had bought this castle, had it restored and placed it at the disposal of the Goerings when they came home after the governor had finished his service overseas.

Epenstein's generosity, so we learn from Goering-biographer David Irving, resulted undoubtedly from a feeling of obligation towards the old governor, whose wife had openly become Epenstein's mistress.

In his castle Hermann von Epenstein had reserved the most beautiful room for himself. This room was close to Fanny Goering's bedroom, to which the old governor, who had been lodged on the first floor, had no access.

This strange triangular relationship seems to have dragged on for fifteen years.

The obvious question now is: was Epenstein only the godfather of Hermann Goering (and Fanny's other children) or was he actually the father?

Goering-biographer Irving doesn't answer this question, but perhaps he gives us a clue by relating how Epenstein in 1938 gave Castle Veldenstein to his godchild. Up till then Epenstein had spent no less than 1.5 million marks for the restoration and renewal of the castle, which he had bought in 1897. This seems to be rather expensive a present to bestow on a godchild - even when he has become Reichsmarshall. (35)

Anyway, nothing is absolutely sure. But Goering's fancy for baroque, "oriental" uniforms and his sumptuous life-style, not unlike that of an oriental ruler, might be another indication that there is some un-Prussian, un-Teutonic element in his family-tree. Goering was certainly not the typical son of a typical German civil servant.

We are more certain about the Jewish origin of some persons who were close to Hitler in his early years as a politician. For the most part, these were national-socialists from the very beginning, like, to name but a few, Ignaz Trebitsch-Lincoln, Ernst "Putzi" Hanffstaengl, and the piano-manufacturer Bechstein, whose wife Hélène seems to have been some kind of a substitute mother for the Führer.

Another certitude is Kurt von Schröder, the influential banker from Cologne. Schröder was the man who was actually Hitler's "kingmaker". Thanks to him Hitler was finally able to take power. That Kurt von Schröder was of

Jewish stock, we know thanks to Hitler's former political friend, Otto Strasser, who stated so explicitly in his book. (36) Another source is the "Jüdische Wochenblatt für Magdeburg", which on the tenth of February 1933 wrote as follows on this man:

"Although he [Hitler] preaches the most fanatic race-antisemitism, he has had cleared the road to power by, of all people, the race-Jew Schröder, a man who is, on top of that, a banker. That means that he can hardly be regarded as a predestined supporter of the national-socialist program on "breaking interest-serfdom." (37)

Schröder was not the only Jewish sponsor of the NsdAP. However, space does not allow us to pursue this subject - which would be worth a study of its own. (38)

Conclusion

The question whether, and to which degree Hitler and other Nazi heavyweights were indeed of Jewish origin, cannot be answered affirmatively with absolute certainty. That means: there is not conclusive evidence. But, as we have tried to show, there are, on the other hand, lots of indications that point in that direction. And these indications, when combined with what we know about Jewish-German history in the 19th and 20th century, provide us with a satisfying degree of certainty.

It was indeed a fact that German Jewry played a leading role in Germany during the 19th and the first decades of the 20th century. This was also true as far as politics and intellectual life were concerned, and it was not restricted to the left side of the political arena. By no means. As a matter of fact: in their overwhelming majority, the German Jews of those days were ardent German patriots, even more ardent than the Germans themselves. Against this background it shouldn't be surprising at all that people with Jewish roots have been active in and around the top of a nationalist party like the NsdAP. The opposite - they being absent there - would have come more as a surprise.

In this circumstance it shouldn't cause any surprise either that the ideas of the national-socialists are in many respects the spitting image of those of the Jews. We shall try to show that in the following chapters. (39)

Footnotes

(1) The bibliography concerning this chapter contains a.o. the following works:

- P.Fontaine, *De onbekende Hitler*, Amsterdam 1992.
- Patrick Girard, *La Révolution Française et les juifs*, Paris 1989.
- Salcia Landmann, *Die Juden als Rasse*, Augsburg 1988.
- Francis Nicosia, *Hitler und der Zionismus*, translated from the original English (1985), Leoni 1989. With an introduction to the German edition by Hansjoachim Koch.
- Hennecke Kardel, *Hitlers Verrat am Nationalsozialismus*, Genève 1981.
- Fritz Stern, *Goud en ijzer: Bleichröder en het ontstaan van het Duitse Rijk*, translated from the English (1977), Amsterdam 1992.
- Ingrid Weckert, *Feuerzeichen - "Reichskristallnacht"*, Tübingen 1981.
- Bernt Engelmann, *Preussen - Land der unbegrenzten Möglichkeiten*, München 1977.
- Jörg von Uthmann, *Joden en Duitsers: een pathologische verhouding*, translated from the German (1976), Bussum 1979.
- James Pool & Suzanne Pool, *Who financed Hitler?*, New York 1978.
- Hennecke Kardel, *Adolf Hitler, Begründer Israëls*, Genève 1974.
- Nahum Goldmann, *Autobiographie*, translated from the German, Paris 1971.
- Dietrich Bronder, *Bevor Hitler kam*, Genève 1975 (first edition: 1964)
- Joseph Lémann, *Napoléon et les juifs*, Paris 1989 (originally from 1891)
- Joseph Lémann, *Les juifs dans la Révolution française*, Paris 1988 (originally from 1889)
- Joseph Lémann, *L'entrée des Israelites dans la société française*, Paris 1987 (originally from 1885)

More on this subject in: *Achtergrond-Dossier*, nrs. 93/6-10 en 95/01.

(2) The whole story is more complicated than this. See the books of Girard and Lémann.

(3) Lémann, *L'entrée...*, p.7.

(4) Stern, o.c., p.633.

(5) Goldmann, o.c., p.63.

(6) Chaim Weizmann, *Trial and Error*. Quoted in: Stern, o.c., p.595.

(7) Stern, o.c., p.591.

(8) Quoted in Stern, o.c., p.595.

(9) Quoted in von Uthmann, o.c., p.33.

(10) *Ibidem* p.38.

(11) *Ibidem* p.38.

(12) *Ibidem* p.39.

(13) Quoted in Stern, o.c., p.130.

(14) Quoted in Bronder, o.c., p.136.

(15) Quoted *ibidem*, p.310.

(16) Quoted *ibidem*, p.121.

(17) Quoted in Stern, o.c., p.605.

(18) Quoted in Bronder, o.c. p.332.

(19) Quoted in Weckert, o.c., p.55.

(20) Quoted in Nicosia, o.c., p.12.

(21) Quoted in von Uthmann, o.c., p.47.

- (22) Quoted in *Nicosia, o.c., p.10.*
- (23) *Ulrich Stern, Die wahren Schuldigen am Zweiten Weltkrieg, München 1990.*
- (24) *von Uthmann, o.c., p.9.*
- (25) *Fritz Stern o.c., p.600.*
- (26) *Dietrich Bronder, Bevor Hitler kam, Genève 1975 (first edition: 1964)*
- (27) Quoted in *Bronder, o.c., p.337.*
- (28) Quoted in *Bronder, o.c., p.338.*
- (29) *Bronder, o.c., p.211.*
- (30) *Kardel, o.c.*
- (31) *S. Wininger, Grosze Jüdische National-Biographie, Czernowitz, 1925-1936, 7 tomes.*
- (32) Quoted in *Pool & Pool, o.c., p.313.*
- (33) *VPRO, Nauwgezet en wanhopig, 23/04/89.*
- (34) More on Hitler's family tree and Frank's story in *P. Fontaine, o.c.*
- (35) *David Irving, Goering: a Biography, New York 1989, p.26-27.*
- About another NsdAP heavyweight, Martin Bormann, the very influential boss of the Reichschancellery during the war, the Jewish-minded French weekly "*Le Nouvel Observateur*" wrote in its edition of 17/10/1991 that one of his grandchildren lives in Israel. It is common knowledge that only people with Jewish blood in their veins are allowed to settle there. (See *Révision* of 29/10/99)
- (36) *Otto Strasser, Hitler et moi, Paris 1940.* Quoted in: *Kardel, Hitlers Verrat..., p.60.*
- (37) Quoted in: *Harm Menkens, Wer will den dritten Weltkrieg?, Steinkirchen 1987, p.48.*
- (38) On Hitler's Jewish sponsors, see: *Achtergrond-Dossier 93/7.*
- (39) We are not standing alone with this opinion. The similarities between the Weltanschauung of the Jews and that of the national-socialists have been noticed by others too. One of the most brilliant is Kevin MacDonald, professor of psychology at California State University. In his book "*Separation and its Discontents - Toward an Evolutionary Theory of Antisemitism*" (*Westport 1998*) he regards national-socialism and Judaism as what he calls "*Mirror-Image Group Strategies*".

CHAPTER IV

DRIFTWOOD FROM A GOLDEN SHIP



So, the family tree of the six members of the Bible-clan looks like this:

- The first branch starts from the “mother” of all Bible-doctrines, Judaism. This has generated, during the 19th and the 20th century, two fresh twigs: communism and national-socialism.
- The second branch is the one which runs from Judaism through Christianity to the Occidental post-Christian schools of thought.
- The third and final branch is Islam, which is itself based on the Jewish Bible.

Now that a picture of the Bible family has been drawn, we can start trying to analyse and define the common genetic code, which, in this book’s opinion, is stored in each of the family members.

In this book the thesis is assumed that this genetic code, the Bible-doctrine, is destructive by design. It contains a program which is intended to lead man, society and the whole world to ruin.

Now we come across a problem, for it is only possible to show that something is evil when it is shown at the same time how things should be in order that they should be morally right. One has to say why something is bad. In other words: there is need for a point of comparison, a guideline, a standard, a moral norm.

Which moral norm?

A mere theoretical moral norm can be excluded from the start. Mankind has already endured enough sufferings because we were led astray by the chimaeras of intellectual alchemists, who were believed to have found the infallible formula to create a Brave New World, but who only managed to create quite the reverse. A typical example are the communists, who were definitely sure they had found a scientifically designed formula to reshape the planet Earth into a paradise. Since the publication, in 1997, of the voluminous

study, written by former French marxists, on the horrors of communism, we know for sure how terribly they failed. Communism has produced the very opposite of what the most noble among its followers had intended to create. Communism has produced hell, not paradise. (1)

So we must look for a point of comparison which has really existed and which has nothing to do with Judeo-Christianism or what has come from it. It seems also appropriate to limit this search to Europe, in order to avoid comparing European apples and non-European oranges. Taking into account this restriction, only one civilisation qualifies as a point of comparison: the "heathen" civilisations of Old, pre-Christian Europe.

It should be clear that we are talking about civilisations, plural. For, although there exist striking similarities between these cultures - so striking that they seem to suggest a common source of origin - it wouldn't be correct to put all of them in one and the same bag.

To prevent any misunderstandings: the fact that Old-European heathendom will be used as point of comparison, does not mean that it is regarded as the Great Ideal, as a period in history when everything went well and the world was a gorgeous paradise.

There is no question that the era of Classical Antiquity (\pm 800 B.C. until \pm 400 A.D.), the best known period of pre-Christian European history, had been a bloody time. Human lives didn't matter much and streams of blood were shed.

For instance: it is not only in the Bible that the practice of human sacrifices is mentioned. (2) The Teutons, Celts, Slavs and Balts practiced this ritual too. Lots of classical and mediaeval reports bear witness to this. (3)

On the Gauls, Julius Caesar (100-44 B.C.), the Roman general who conquered their country, wrote:

"This whole nation of the Gauls is very religious. For this reason people who are very ill or who are in great danger during fights, sacrifice human beings or promise to do so. For these sacrifices they appeal to the Druids. For they think that the forces of the almighty Gods cannot be calmed down unless for one human being another has been sacrificed. Such sacrifices they have organized on behalf of the state. Some of them make use of colossal puppets. They fill up the limbs of these puppets, which are braided from twigs, with living humans. Then they set it alight and the humans die in the flames. They believe that the Gods are in favour of capital punishment of people who were caught

red-handed when stealing, committing robbery or another crime. But when there are not enough criminals available, they are not afraid at all of executing innocent persons.” (4)

That the Druids were indeed guilty of the practice of human sacrifices, is confirmed by the fact that emperor Tiberius (42 B.C. - 37 A.D.) imposed restraints on Druidism, for this very reason. (5) This measure is all the more striking when one realises that the Romans used to be very tolerant towards the religions of the nations they subdued. (This was also true, in principle, as far as Judaism and Christianity were concerned, but that’s another story). The Romans appear to have displayed an aversion to human sacrifices.

In the folklore of Brittany, echos can still be heard of this Celtic practice of bringing human sacrifices. For instance, an old folksong has been preserved, wherein a legend is mentioned according to which in olden days children were sacrificed to a deity in a place called “Harbour of Laments”:

*“Nine poor children are weeping,
and kicking their feet,
nine mothers are mourning over them...” (6)*

On human sacrifices with the Teutonic nations, we are even better informed. (2) There, mediaeval authors confirm what their classical colleagues already wrote long before them. So, there can be no doubt about the existence of this practice, and archeology affirms it. (7) On the other hand, one has to bear in mind that both the classical and the mediaeval Christian writers considered the pagan Teutonic nations to be enemies, and so might have embroidered things a bit.

Well known is this text from Greek historian Strabo (63 B.C. - 26 A.D.) on the Teutonic tribe of the Cymbrians:

“It has been related that the Cymbrians had the following custom. Among the women who were with them on their campaigns, were fortune-telling priestesses, grey with age, unshod, dressed in white clothes with finely-woven linen cloaks and bronze belts. These walked towards the prisoners in the camp, with swords in their hands, wreathed their heads, and led them to a bronze kettle, containing about twenty measures. Then one of them mounted a step and, leaning over the kettle, cut through the throat of the prisoner, who was lifted over the edge. From the blood that streamed into the kettle, they told fortune. Others cut open his body, searched his entrails and foretold victory for their men. During battles they drummed on skins which were stretched over waggon-baskets and made a frightening noise.” (8)

Human sacrifices were mostly held in honour of Odin or Wodan, the Chief God of the Teutonic nations. From Swedish mythology, for instance, we know the case of one Aun, a Swedish king who apparently was very keen on life. Aun was able to postpone his death time and again by offering a son to Odin. But when the bedridden and senile king, after having sacrificed nine children to Odin, started to think about offering his tenth and last son as well, his Swedish subjects had had enough. (9)

Up into the 9th century sacrifices to Odin are reported. In the Orkneyinga Saga, written down in Iceland about the year 1200, the following story has been recorded. Earl Einar of the Orkneys beats in battle one Halfdan Long-Leg, a son of the Norwegian king, and takes him prisoner. Halfdan manages to escape. But when, by daybreak, Einar and his men begin to search the islands, the escaped prisoner is soon caught. And then this happens:

"Einar had his ribs cut from the spine with a sword and the lungs pulled out through the slits in his back. He dedicated the victim to Odin as a victory offering..." (10)

When the Cymbrians and Teutons in 105 B.C. cut to pieces a Roman army of, as it is related, more than 100,000 men, near Orange, in France, they strangely enough omitted to capture loot or to take prisoners. Roman historian Paulus Orosius (beginning of the 5th century A.D.) relates:

"The enemies, who had stormed both the [Roman] camps and who had captured an enormous amount of booty, destroyed everything which fell in their hands by virtue of a remarkable and unusual oath. Garments were torn to pieces and trampled underfoot. Gold and silver were thrown in the river. The armour of the men was cut to pieces. The finery of the horses was destroyed. The horses themselves were drowned in the whirlpools of the river. The humans were hanged on the trees, so that there was neither booty for the victors nor mercy for the defeated." (11)

Probably we must understand this in this way, that because of this oath the prisoners and the loot had been dedicated in advance to a God - Odin, most likely - and therefore were sacrificed to him after the battle.

Oddly enough we come across the same behavior in the Bible. There the talk is about the "accursing" of cities, like for instance Jericho. In such towns every human and every animal had to be slaughtered and no booty was to be taken: everybody and everything had to be offered to Yahweh. (12)

Coming close to the custom of sacrificing human beings was the practice of sending into death living people - with or without their approval - on the

occasion of the funeral of important persons. Both the Scyths (people with fair hair and blue eyes who used to live in what is now Ukraine and South-Russia) and the Teutons and Celts did this, and in Homer's Iliad the custom is also mentioned. (13) The Celts used to carry with them as trophies the skulls of their slain opponents. The Scyths would drink out of the skulls of their defeated enemies. (14) And the Irish Celts from Ulster are said to have had the custom of mixing the brain of a slain adversary who had been killed in a duel, with lime and to let it all dry until a hard ball had been produced, which could be used as sling-stone. (15)

The reader shouldn't think too fast that the writers of old times gave their imagination free rein. Reality sometimes even surpasses them.

So, for instance, some years ago archeologists in Ribemont-sur-Ancre, in the North of France (some 50 km to the northeast of Gournay), dug up a Celtic sanctuary. In this sanctuary they found a huge pile of human bones under the collapsed remainder of a peculiar building, which the archeologists have started to call "the Watch of the Headless Warriors". This building must have been some kind of a high platform, that was roofed but otherwise open in all directions. On this podium seem to have been placed the bodies of some hundred beheaded warriors, packed cheek by jawl, apparently to make sure that they kept standing upright. The warriors were in full armour. They must have been mummified somewhat, for the wind to dry them out in their "showroom", whereas the rain couldn't make the bodies rotten. The Icelanders still dry fish in this way. (16)

Sometimes violence can be good and necessary, for instance when it comes to fighting against crime and injustice, but it is clear that these kind of affairs are different. Here we are talking about violence which is not there because it is needed. We are talking about violence that has another cause.

What cause?

As far as some customs are concerned, there exists a religious explanation - which should not be confused with a moral justification. So, for instance, the Celtic practice of beheading the slain enemy seems to have originated from the belief that beheaded people were not able to return again among the living, to make life hell for their victor.

So, there are religious motives which account for these horrors. Another explanation for this kind of senseless violence may be supplied by the Latin word "furor".

“Furor” means “fury, rage, anger”. Mediaeval chronicler Adam von Bremen (1040-1072) uses this word to label the name of the Teutonic Chief-God Wodan: “Wodan, id est furor” (“Wodan, this means fury”) (17) The Dutch word for rage or fury is “woede”, the German “Wut”. Wodan was not only the Chief-God, he was also the God of war and of death. Human sacrifices were mostly brought in his honour. So the etymological connection between “furor” and Wodan has deep grounds. To put it this way: Wodan was the personification of something primeval in the human soul, which in Latin is called “furor”.

One can come across this “furor” in certain wood-carvings of the Viking-age. Take for instance the well-known human head from the famous Oseberg-ship. Don’t his wide-eyed looks give the impression that this man is under the influence of some stimulants? The notion “furor” has also to do with the strange phenomenon of the so-called “berserks”. These were madmen, who were much feared as warriors. They used to serve as some kind of “crack-troops” of kings and other prominents. Once they had come into their special battle-fury, they went mad and bit their shields. From that moment on they were nearly invincible. The English language still preserves the expression “to go berserk” as a reminder of these warriors.

Roman author Ammianus Marcellinus served as an officer in the army. In this capacity he seems to have taken part in the battle the Romans fought in the year 357 A.D near Strasbourg against the Teutonic tribe of the Alamans. This way he describes the onrushing troops of the enemy:

“As they were onrushing with unusual violence, a strange fury made their flying hair stand on end, and some kind of madness seemed to light up in their eyes.” (18)

This “furor”, which, as was explained, personified by Wodan, can be encountered anew in the Teutonic love of fighting and war-waging. The historical sources give the impression that Celts and Teutons regarded war-waging as some kind of national sport.

Roman general Julius Caesar, not averse to some fighting himself, recounts this story of the Teutons:

“The greatest glory of the tribes consists in surrounding themselves with as large a desert as seems possible by devastating the territory of others. They regard it as a sign of their bravery that the neighbouring tribes are chased away, and that nobody dares to settle down in the surrounding area.” (19)

The Celtic Britons too were able to run wild and become furious.

In the year 61 A.D. the Britons rebelled against the Roman occupiers. The leader of the rebellion was a woman named Boudicca, the queen of the Iceni-tribe, in present Norfolk. According to Tacitus some 70,000 Roman citizens and allies of theirs seem to have perished. The Britons showed no mercy. If we may believe Greek writer Cassius Dio (150-235 A.D.) they perpetrated the most horrible misdeeds:

"But the most terrible and the most savage atrocity consisted in what follows. They hanged the most prominent and most beautiful women nakedly, cut off their breasts and fixed them to their mouths, so that it looked as if these unfortunates were actually eating these parts of the body. Thereafter the Britons impaled them on pointy stakes, which they drove in length through the body. All these atrocities they committed while at the same time sacrificing, laying on a feast and giving their criminality free rein, in the other sanctuaries but especially in the holy forest of Andraste." (20)

Undoubtedly one should be careful when reading these kind of stories - and not only those of the ancient writers, by the way. Exaggerating and embroidering are of all times. Often enough, the propaganda of the victor becomes the history of the vanquished.

On the other hand, the tenor of these stories is always the same: there comes no end to the bloodshedding and the cruelties. The general picture is consistent and clear. This is not only true as far as the classical authors are concerned, it goes for the mediaeval chroniclers as well. (21) It would be unwise to sublimate or minimize this reality, for whatever reason.

At any rate, we should not blindly idealize Classical Antiquity, certainly not with respect to the world of Celts and Teutons.

On the other hand it would be just as incorrect to go from one extreme to the other and to consider European "heathendom" as something definitely negative. Any fair observer will affirm that this is not the case at all.

Actually, the civilisations of Ancient Europe present an ambiguous character. Besides negative elements they contain a lot of positive ones too. (22) This is mirrored in their mythologies, wherein not only negative deities, like Odin/Wodan, are depicted, but also lots of positive forces make their appearance: kind Gods, elves, nymphs and other good-natured supernatural beings.

It is important to notice that in the case of the Bible this is not the case at all. In that case, there is no place for positive beings. The world of the Bible is dominated by one single personality: the, as will be seen, absolutely negative personality of Yahweh.

The positive aspects of Ancient European Civilisations will be used in the next chapters as the moral norm on the basis of which the Bible-doctrine will be judged. Finally, at the end of this book, the reader will be in position to pronounce judgement on the thesis this book wants to prove: i.e. that the philosophy and ethics of European "heathendom", as far, at least, as these positive aspects are concerned, differs completely from those of the Bible. In fact they are as different as day and night, or - to put it even more clearly - as good and evil.

The Golden Age

Apart from this, it is a fact that European "heathendom" is not only the only available point of comparison when we exclude the hazardous option of constructing all kind of ideological chimaeras. For one special reason it also happens to be a most interesting, even exciting point of comparison. We will now see why.

The teleology of Christianity, with which we have become familiar after all these centuries, states that Christ has brought Light to mankind. From this moment on, mankind began a long and steady journey on the road of progress. In other words: thanks to Christianity spreading all over the world, this same world becomes better and better. The future is smiling at us, and the past is, almost by definition, worse than the present.

Christian teleology is a teleology of progress. The post-Christian philosophies too bear the stamp of this deep-rooted conviction. While strongly believing in Progress, they are inclined to look down on the past, which, in their view, was "backward" and "ignorant".

The European "pagans", both those at the Northsea and those at the Mediterranean, held totally opposite views about this. They saw the world as degenerating steadily instead of improving. They thought that once upon a time, in the distant past, a so called Golden Age had existed, during which peace and prosperity had reigned and the world had been happy.

In that period of history, spring was everlasting and people used to be so honest and fair of their own accord that they didn't need judges. There was just as little need for armies. After this wonderful age, decline and degeneration had begun, which, in the opinion of the Teutons, would finally culminate in the end of this world - which they called "Ragnarok". After Ragnarok a new world and an new Golden Age would come into being. (23)

The Roman poet Ovidius (43 B.C - 17 A.D.) pictures this famous Golden Age as follows:

"Golden was that first age, which, with no one to compel, without a law, of its own will, kept faith and did the right. There was no fear of punishment, no threatening words were to be read on brazen tablets. No suppliant throng gazed fearfully upon its judge's face; but without judges lived secure. Not yet had the pine-tree, felled on its native mountains, descended thence into the watery plain to visit other lands. Men knew no shores except their own. Not yet were cities begirt with steep moats. There were no trumpets of straight, no horns of curving brass, no swords or helmets. There was no need at all of armed men, for nations, secure from war's alarms, passed the years in gentle ease. The earth herself, without compulsion, untouched by hoe or plowshare, of herself gave all things needful. And men, content with food which came with no one's seeking, gathered the arbut fruit, strawberries from the mountain-sides, cornel-cherries, berries hanging thick upon the prickly bramble, and acorns fallen from the spreading tree of Jove. Then spring was everlasting, and gentle zephyrs with warm breath played with flowers that sprang unplanted. Anon the earth, untilled, brought forth her stores of grain, and the fields, though unfallowed, grew white with the heavy bearded wheat. Streams of milk and streams of sweet nectar flowed and yellow honey was distilled from the verdant oak." (24)

As could only be expected, (Post-)Christian historians and philosophers do not take seriously this idea of a Golden Age. It goes against the grain with them. For them it is a foregone conclusion that this idea is absolutely remote from reality:

"This opinion stems from the deep-rooted craving of mankind for glorifying 'the good old days' and for sublimating the dark sides of the past as much as possible." (25)

This view is typical for people who are completely absorbed by their rocklike faith in Progress. For such people the idea of a Golden Age in the "dark" and "barbarian" past is definitely inconceivable. It would demand a Copernican Revolution of their world of thoughts before they would be able to swallow this.

Nevertheless, as far as we are concerned, we assume that something like a Golden Age is historical. In other words: that this Golden Age has, in some way, really existed.

Why do we hold this opinion?

Let us answer this question with another question: why not? If the ancient mythologies of Romans, Greeks, Teutons and Celts alike tell us that a Golden Age has really existed, why shouldn't we just accept that? It's as simple as that. Mythology never lies. It always contains a grain of truth. (26) For what reason should we give more credit to the statements of modern historians than to the rock-solid, widespread belief of the Ancients, handed down from father to son from time immemorial?

If one accepts the existence of such a Golden Age, it is only logical to accept also the existence, in that era, of something like a "Golden Life-Manual": the right, ideal life-manual. The former is unthinkable without the latter, in the same way as an athletic body is not possible without an athletic way of live.

In this book it is assumed that in the "heathen" religions of Ancient Europe remainders of this "Golden Weltanschauung" have been preserved, and that they precisely account for the presence of positive elements in these "heathen" religions. In other words: this "Golden Life-Manual" can be compared with a Golden Ship that has been wrecked long ago. The driftwood, in the meantime overgrown with shells and seaweed, has washed ashore on many different beaches, in many different religions of Ancient Europe. This driftwood constitutes the positive elements in these "heathen" religions.

Why can we be so sure about this?

Because it is simply inconceivable that a civilisation, most certainly when it was so positive that the memory of it has lingered on for centuries and more, should disappear from one day to the next, without leaving behind traces.

Take for instance classical heathendom, which has left behind many remnants up to now, some thousand years after the evangelization of Europe. By analogy with this, one simply has to assume that in the classical civilisations many traces of the Golden Age have survived - positive ones, obviously.

Conclusion: classical European "heathendom" is not only the sole available

point of comparison, it is also a very interesting one. For it supplies us with the very thing we are all eagerly looking for: with the remainders of a life-manual which, long ago, had succeeded in creating the kind of world that we are yearning for: a happy one.

Footnotes

(1) *Stéphane Courtois e.a., Le livre noir du communisme - Crimes, terreur, répression, Paris 1997.*

(2) See for instance the story of Jephthah in *Judges 11,29-40*. More on this subject in: *Carl Mommert, Menschenopfer bei den alten Hebräern, Leipzig 1905.*

(3) See for instance:

- *Orosius, Historia Adversus Paganos V,16,1 et seq.*

- *Strabo, Geographika VII,2.*

- *Diodorus Siculus, Bibliotheka V,31-32.*

- *Snorri Sturluson, Heimskringla I,15 + 25.*

- *Helmold, Chronica Slavorum, I,52 and II,12.*

- *Adam von Bremen, Gesta Hammaburgensis Ecclesiae Pontificum, IV, 27.*

- *Orkneyinga Saga, 8.*

- *Publius Cornelius Tacitus, Germania 39.*

- *Julius Caesar, Commentarii Belli Gallici VI,16.*

For more on this topic, read:

- *Philippe Jouet, Religion et mythologie des Baltes, Paris 1989, p.147.*

- *F.E. Farwerck, Noordeuropese mysteriën en hun sporen tot heden, Deventer 1978 (first edition 1970), p.52-55 en p.156-160.*

- *H.R. Elis Davidson, Gods and Myths of Northern Europe, London 1988 (first editions 1964), chpt.II.*

- *Francoise Le Roux & Christian-J. Guyonvarc'h, Die Druiden, translated from the French (1995), Engerda 1996.*

(4) *Julius Caesar, Commentarii Belli Gallici VI,16.*

(5) *Plinius the Elder, Historia naturalis XXX, 13.* Quoted in: *Le Roux & Guyonvarc'h, o.c., p.24.*

(6) *H. Möller, Das Lied der Völker, I, "Die Reihe", s.l.n.d.*

(7) See for instance the representations of human offerings on the Lärbro Hammars I stone and on the Oseberg-tapestry.

(8) *Strabo, Geographika VII,2.*

(9) *Snorri Sturluson, Heimskringla I, 25.*

(10) *Orkneyinga Saga, 8*

(11) *Paulus Orosius, Historia adversus paganos V, 16.*

(12) See for instance: *Joshua 6, 17*. There are more similarities than this one (see footnote 2). For instance: the custom of both Teutons and Jews to sprinkle animal-blood in their sanctuaries. See for instance: *Exodus 29,10-21* and *Snorri Sturluson, Heimskringla IV, 14*. There exist also certain resemblances between Odin and Jahweh, but that is another story.

(13) On these practices, read the famous account of Arab traveller Ibn Fadlar of

a Viking funeral near the Wolga. Quoted in *Rudolf Pörtner, Die Wikinger Saga, Düsseldorf/Vienna 1971, p.190-194.*

See further:

- *Julius Caesar, o.c., VI,19.*

- *Herodotos, Histories IV.*

- *Ilias, XXIII, 21-22 + 174-175.*

(14) Read on this:

- *Gerhard Hern, De Kelten, translated from the German, Baarn 1975.*

- *E.D. Philips, De Koninklijke Horden - De nomadenvolkeren van de steppe, Amsterdam/Brussels 1966.*

A gruesome report on Viking headhunting can be read in

- *Orkneying Saga 5.*

Not only the Scyths, but the Gallic tribe of the Bojans as well used to fabricate drinking-bowls out of the skulls of slain enemies. See:

- *Titus Livius, Ab Urbe Condita, XXIII, 24.*

(15) This rests on an Old-Irish text from the Ulster-cyclis, published in the collection translated by *Kenneth Hurlstone Jackson, A Celtic Miscellany, Harmondsworth 1977, p. 53-56.*

(16) See: *Jean-Louis Brunaux, Die keltischen Heiligtümer Nordfrankreichs, (translated from the French) in: Heiligtümer und Opferkulte der Kelten, (Sonderheft 1995 der Zeitschrift Archäologie in Deutschland) Stuttgart 1995.*

Here we also find archeological evidence of human sacrifices with the Celts. Apart from that, their sanctuaries must not have been a pretty sight, with human skulls at the entrances - to mention just one example.

(17) *Adam von Bremen, o.c., IV, 26.*

(18) *Ammianus Marcellinus, Res Gestae, XVI, 12, 36.*

(19) *Caesar, o.c., VI, 23.*

(20) *Cassius Dio, Roman History, LXII,7,V. Quoted in: Le Roux & Guyonvarc'h, o.c., p.34.*

(21) See for instance *Snorri Sturluson's Heimskringla, Egil Skallagrimson's Saga or Orkneying Saga.*

(22) This same ambiguity can be seen with the Aztecs. On the one hand they perpetrated human sacrifices, on a massive scale, and ate the flesh of these victims. On the other hand they sometimes displayed, oddly enough, a high-principled, aristocratic mentality. See for instance the Aztec texts which were written down in the 16th century by Spanish priest Bernardino de Sahagún. See: *Fray Bernardino de Sahagún, De Azteken - kroniek van een verdwenen cultuur, translated from the Spanish (from ca. 1570) and explained by J. Lechner and Rudolf van Zantwijk, Amsterdam/Leuven 1991*

(23) On the Golden Age, see:

- *Hesiodos, Theogonia, 105-139.*

- *Publius Ovidius Naso, Metamorphoses, I, 88-112.*

- *Snorri Sturluson, Prose-Edda, Gylfagynning 14.*

The Celts too used to believe that in the distant past a Golden Age had existed and that it would revive in the future. One way or another this idea has become amalgamated with the figure of King Arthur, of whom it was said that he was waiting somewhere in a cave or on an island until his hour would come to return and start a new Golden Age. See:

Geoffrey Ashe, Kelten, Druiden und König Arthur - Mythologie der Britischen Inseln, translated from the English (1990), Solothurn/Düsseldorf, 1993 (2d edition)

(24) *Ovidius, Metamorphoses, I, 88-112.*

(25) *R. de Peuter, art. Gouden Eeuw in: Grote Winkler Prins Encyclopedie, 8th edition.*

(26) Not only the "myth" of the Golden Age points in this direction. The same might be true with regard to the splendid but perished empire of Atlantis. See:

- *Plato, Critias 108E-121C.*

- *Plato, Timaios 20E-25D.*

CHAPTER V

ONE GOD, ONE REICH, ONE VERITY



he first poisoned pill which the Bible-doctrine brought into the blood-circulation of society was the idea of universalism. One has to put oneself mentally in the shoes of the “heathens” in order to be able to understand what this means.

In Antiquity each nation had its own, national God or Gods, and its own religious and philosophical opinions: each had its own God(s) and its own truth.

The Gods and religions were - and this is what it is all about - *national* by definition. Nobody, for instance, got the idea of compelling the losers of a war to do away with their own religion and to accept that of the victors. Or to send out missionaries to try to convert other nations.

The “heathen” Europeans were absolutely tolerant with regard to cult and Weltanschauung. Under the Roman occupation, for instance, the subject nations were basically entitled to stick to their own religion. Exceptions were Druidism, because of the human sacrifices, and, in some periods, Christianity.

The motivation for the persecutions of the Christians under Roman rule, is a long and quite complicated story. But essentially it all turned around this: the Romans had nothing against Christianity as such, but they blamed the (monotheistic) Christians for refusing to honour the Roman Gods, whereas the Romans, as far as they were themselves concerned, absolutely respected the Gods of other nations. For this reason they saw no problem in honouring them when they were among these nations, and they simply couldn't understand why the Christians refused to do the same versus the Gods of the Romans. Therefore the Romans sometimes took firm action against them. These persecutions, however, were rather scarce when spread over the four centuries the Roman Empire has left, and they should be called fairly mild in comparison with the persecutions of the “heathens” which began once the Christians had taken power. (1)

Apart from their quarrels with druids and Christians, the Romans were not at odds with other religions. This is already obvious from the fact that so many

new religions were allowed to come into fashion under their reign. Take for instance the popular Mithras-cult.

A fine example of Roman magnanimity is demonstrated by the fact that for the military garrison of Jerusalem the Romans would pick out cohorts which didn't bear representations of humans or animals in their standards. They did so out of respect for the religion of the Jews, which forbid this. Emperor Augustus honoured the temple in Jerusalem with all kinds of gifts. And in his famous book on the Jewish War, Jewish historian Flavius Josephus (first century A.D.) recounts repeatedly how the Roman commander-in-chief Titus, during the siege of Jerusalem in 70 A.D., did his utmost to save the temple. In the final stage he is even said to have run after his triumphant soldiers in a desperate and vain attempt to order them to extinguish the flames which were devouring the sanctuary. (2)

The Teutonic nations too were tolerant towards the religions of other nations. For that reason they didn't object to missionaries who came to preach the gospel to them. Only when they overstepped their bounds, by not respecting, in return, the beliefs of their hosts, would it come to frictions and incidents. The so-called "martyr's death" of some of these missionaries should be viewed from that perspective. The well-known Boniface (674-754), for instance, who was killed near Dokkum in 754 by the "heathen" Frisians, used to make himself unbearable by destroying the religious symbols of his hosts. One of his most notorious provocations was the cutting down of a holy oak, dedicated to Donar (Thor) in Fritzlar near Kassel. (3)

In normal circumstances however, as long as they behaved in a civilized manner, the Christian missionaries were left in peace when they came among the "heathen" population. They even enjoyed the hospitality of their rulers and were allowed to try to convert them. There is for instance the case of Radbod, king of the Frisians (679-719), who received the missionary Willibrord in the most gentle way:

"He [Willibrord,] didn't hesitate to go to Radbod who happened to be king of the Frisians then. He and his tribe were still heathen. But although this king of the Frisians received the man of God in a most gentle way because of his humbleness, he [Willibrord] was not able to soften his stone heart. And when the man of God realized that he couldn't be succesful with him, he set off for the wild nation of the Danes." (4)

Yahweh, the one and only ruler

“Heathen” tolerance towards other religions originated from the essential fact that, as was said, the “heathen” cults were national. Each nation had its own national Gods, its own rites, its own sanctuaries, its own customs and its own opinions. Each had its own God or Gods, its own country, its own verity.

In this era the view which the Jews held, who had a “God” who was no longer national, but who wanted to be universal, was absolutely revolutionary. And this was the very reason why the behaviour of Jews and Christians was so incomprehensible for the Romans - it was completely new for them, it was beyond them.

This Jewish national God, unlike the other national Gods, struggles for world-hegemony. He is striving for the removal of all the other national Gods and cults and wants to be worshipped and served by all the other nations, by the whole world, as the one and only God. His opinion is the only one that matters, the only one that is entitled to matter. What he says, is absolute truth. He is, so to say, the “Hitler” of the Gods. What Yahweh pursues, can be summarized as follows: “One God, one (world)Reich, one Verity.”

This objective of Yahweh’s is one of the main themes in the Bible. Constantly one comes across it:

“All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

For the kingdom is the LORD’s and he is the governor among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to dust shall bow before him...” (5)

Most consequentially and logically Yahweh orders his followers to destroy the sanctuaries and religious symbols of the other Gods.

“Ye shall utterly destroy all the places, wherein the [other] nations [apart from the Jewish] which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

An ye shall overthrow their altars and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.” (6)

The “heathen”, non-Jewish nations and their kings who refuse to submit to Yahweh, are intimidated in unmistakable terms:

“I will declare the decree: the LORD hath said unto me,...

... and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." (7)

This revolutionary idea of universalism, imposed with violence if needed, is obviously present in Christianity too.

In the New Testament, in the Parable of the Ten Pounds, Jesus Christ speaks of a king - who clearly symbolises himself - saying:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (8)

In the Koran this idea of universalism and the will to impose it with violence turn up every bit as plainly:

"Fight against them who don't believe in Allah, nor in the Last Day, and who don't interdict what Allah and his Messenger have interdicted, and who don't comply with the true religion among those to whom the Book has been given, until they pay the tribute, in obedience." (9)

Communism also had its "Glad Tidings", based on the Absolute Verity which Marx and the like had puzzled out, and wanted them to be spread around the whole world. The history of communism expansion bears witness to this.

The Occidental post-Christian philosophies and ideologies contain just as much this idea of universalism. Characteristic for this kind of people is that they believe strongly that their intellectual and moral views should apply to the whole world. During the last years, in this matter several frictions have occurred with some countries in the Far-East, who argue that they have, out of their own traditions and cultures, other opinions concerning, for instance, the relationship between individual and society, the position of government, the significance of the family, and so on. They are fed up with the interferences of these modern Occidental missionaries.

When it comes to the presence of the idea of universalism among national-socialism things are not so clear.

In theory, national-socialism was strictly national. The reality of conquering

large parts of Europe might, however, point to the opposite, although it is not absolutely clear by now, what were the real motives behind these campaigns. To what extent were they mere strategical undertakings and to what extent were they ideologically motivated?

In the famous Hitler-biography by British historian David Irving, however, one can read some statements of the Führer's which obviously indicate that Hitler did indeed dream of ruling the world.

On one October evening in 1941, for instance, while the campaign in Russia was at the very peak of its success, he seems to have spoken with Albert Speer about his grand building plans for Berlin, and especially for the new Reich Chancellery. This was apparently meant to impress the "small nations":

"When one enters the Reich Chancellery one must have the feeling that one is visiting the Master of the World. One will arrive there along wide avenues containing the Triumphal Arch, the Pantheon of the Army, the Square of the People - things to take your breath away!... For material we shall use granite. Granite will ensure that our monuments last forever. In ten thousand years they will still be standing. One Day, Berlin will be the capital of the world." (10)

To readers who happen to be well-versed in the Scriptures, chapters 60 and 61 of Isaiah will come to mind here. In these chapters this prophet receives a vision in which he sees how the nations of the Earth are going, with their tails between their legs, to Jerusalem, the town that is supposed to become the capital of the world once Yahweh's Chosen People have become "Masters of the World". There is no talk about granite here, but about the precious wood of Lebanon that will embellish "Sion" (Jerusalem):

"And the gentiles shall come to thy light, and kings to the brightness of thy rising.

...

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel." (11)

The idea of universalism, so characteristic for all the versions of the Bible-doctrine, is not only revolutionary. It is also dangerous.

For, most logically, the idea of universalism produces people wanting to subject the world, willing or unwilling, to that One and Only God or that One and Only Verity. These kind of zealots, of fanatic missionaries, don't view other people as persons who happen to have different opinions, but as evil-minded ones, as backward ones, who refuse to worship the One and Only God or to recognize the One and Only Verity.

From this originated a new kind of evil, definitely unknown in the "heathen" world. Brand new kinds of calamities saw the light: conversion-wars, religious wars, sectarian wars, crusades, witch hunting, inquisitions, ideological wars, persecutions of people with other opinions, and so on.

Needless to say that our history books are bulging with tragedies of this kind - tragedies which actually would have been impossible in the "heathen" world, where no nation was claiming universalism for its Gods or its opinions. For this reason there can be no shadow of a doubt that our history would have been more peaceful without the idea of universalism so typical of the Bible-doctrine. If Christians hadn't been imperialist, but had been brought up in the heathen spirit of tolerance versus other people's religion, the typical kinds of evil which the idea of universalism creates, wouldn't have happened at all.

The evangelization of Europe

Everywhere where the Bible-doctrine invades and meets resistance, the same kind of bloody events are likely to occur.

Think, for instance, of the subjection of "heathen" India, or part of it, to the Islamites. This appears to have resulted in one of the largest genocides of all times. Think of the colonization and evangelization of both the Americas by the Christians, which went hand in hand with the extermination of a great number of Indians. Think of the violent "conversion" of Russia or China to communism. Think of the witch hunting and of the Inquisition in Christian Europe. Or think of the atrocities during the French Revolution, a revolution brought about by French free-masonry. (12)

Another example which, for obvious reasons, is not widely known, is the way Europe has been subjected to Yahweh and Christ. It's a story which fits well into this list.

The conversion of the European "heathens" didn't require violence everywhere. Basically one can say that the south and the west of Europe, the parts which

belonged to the Roman empire, became Christian of their own free will or, at least, without bloodshed. But in the north and the east of this continent rivers of blood have been shed. There the "heathens" were as a rule faced with this choice: baptism or death.

The best known of these violent conversions is that of the Saxons, a Teutonic tribe that used to live in the northwestern region of Germany - except for the coastal area, which was Frisian territory for the greatest part. From the tribe of the Saxons the majority, or a great part, of the present white Americans, Englishmen, Germans and people of the Low Countries descend.

In order to subdue the Saxons to himself and Christianity, the famous Frankish king Charlemagne had to wage war during no less than 32 years: from 772 to 804. Again and again, after each victory of Charlemagne's Christian armies, the tenacious Saxons, who were fighting for their freedom and their ancestral religion, rose in rebellion once more.

The battles were fought with great bitterness. The following words of Einhart (770-840), Charlemagne's biographer, make this clear:

"Never has the nation of the Franks waged a longer lasting and a more embittered war, for the Saxons are, like all the tribes living in Germany, wild by nature, very dedicated to their idolatry and ill-disposed towards our religion." (13)

Einhart complains bitterly about the perfidy he pins on the Saxons, but mostly he remains vague on this important war. That is perfectly comprehensible as he was the court-biographer and hagiographer of Charlemagne... The reader will now find out what is meant by this.

The "Annales regni Francorum" (The Royal Frankish Annals) give some more details about the war. For the year 775 they report:

"While the king spent the winter at the villa of Quierzy, he decided to attack the treacherous and treaty-breaking tribe of the Saxons and to persist in this war until they were either defeated and forced to accept the Christian religion or entirely exterminated." (14)

When the Royal Frankish Annals, which were by definition well-disposed towards the "pious and noble king", as they call him, write that Charlemagne intended to exterminate the Saxons if they didn't submit to him and to Christianity, there is reason to believe that it was true.

This bloody war culminated in 782, when 4,500 Saxon rebellion-leaders,

who were taken prisoner, were executed in a place called Verden on orders of the king. This event has ever since been named "the Bloodbath of Verden". (15)

That Charlemagne indeed took a firm line with the Saxons, is also apparent from the fact that he deported tens of thousands of them, in order to break their tenacious resistance.

The main instrument for the Christianization of Saxony was the so-called "Capitulatio de partibus Saxoniae". This text of law, issued in the year 780, consisted of 34 chapters, from which the first fourteen contain the regulations which were the most important with regard to the introduction of Christianity. The Capitulatio leaves nothing to the imagination concerning how the Saxons were subjugated to Yahweh. The Saxons simply had to choose between being baptized and being killed:

"Chapter IV

When someone looks down on the holy Lent in order to humiliate Christianity, and eats flesh, let him be put to death.

Chapter VII

When someone intends to burn the body of a dead man in the manner of the heathens and makes his bones to ash, let him be put to death.

Chapter VIII

When someone among the nation of the Saxons keeps on hiding among them and intends to remain unbaptized in secret and despises to come to baptism and wants to remain heathen, let him be put to death." (16)

Concerning the Christianization of the other Teutonic tribes in what is now Germany and the Low Countries, there is nothing very spectacular to find in the historical sources, which are mostly Christian. This can mean two things. Either that there was simply nothing extraordinary to recount, or that the events that should have been recounted, were not contributing to the image of Christianity.

The region around the Baltic Sea constituted Europe's last fortress of the Old Faith. Many Slav peoples resisted in the most vigorous way and had to pay a high price for that. (17)

It was left to the so-called "German Order", a religious Order of knights, to implement the evangelization of the various Baltic tribes. The first ones to become christianized against their will, were the Prussians, the Baltic tribe who gave its name to what later would become the well-known state of king Frederic the Great, Bismarck e.a.

This evangelization grew into a real crusade against the last “heathens” of Europe. The religious knights stopped at nothing. They even didn’t shrink from using the scorched earth policy. Pope Celestinus III (1105-1198) encouraged them by decreeing that an indulgence earned in the crusade in the north of Europe, equaled one earned in the “Holy Land”.

The crusade against the tough Baltic peoples lasted from the beginning of the 13th century until 1386, when Lithuania, Europe’s last “heathen” fortress, became Christian - officially, at least. That this conversion-war took so much time, was due to the strong resistance the Balts offered against the Christians. These people, who had been called “very humane” by 11th century chronicler Adam von Bremen (18), were hospitable and tolerant, but would become fierce adversaries when their religion was under attack. Often they preferred death to baptism.

In 1336, for instance, a place called Pilenai, at the river Njemen, was conquered by the German Order from the Lithuanians. When the latter faced defeat, they didn’t hesitate at killing their wives and children and at throwing their bodies on a huge funeral pyre, together with all their possessions. Thereupon they all had themselves beheaded, one by one, by their leader. Some researchers regard this event as having been religiously motivated. But maybe it was just a question of honour and fear: fear of falling into the hands of the Christians. The followers of Yahweh must by then indeed have gained a frightening reputation during their crusade in the Baltic region.

The crusaders were indeed ruthless, and carried on like madmen. In this context the following little sentence is quite revealing. It stems from one of the main historical sources concerning the religious war against the Balts, Peter von Duisburg’s “Chronicon terrae Prussiae”. In a few words it pictures the crusade’s effect on the territory of the Pogesanians, a Prussian tribe in the northeast of what is now Poland:

“So Pogesania became a desolate wasteland, wherein for a long time hardly a noise could be heard.” (19)

In Scandinavia Christianization wasn’t a peaceful undertaking either. In Danmark it began in the second half of the 10th century, spurred on by king Harald Gormsson, nicknamed “Blue-Tooth”. Icelandic historian Snorri Sturluson (1179-1241) relates as follows:

“When the Danish king Harald Gormsson had taken the Christian faith, he sent bidding over all his kingdom that all men should be baptised and should turn to the true faith. He himself followed on the heels of that behest and moreover

used might and punishment, when nothing else availed.” (20)

How difficult it must have been to convert Sweden, seems evident from the fact that this country didn't become officially christianized until the year 1103.

On the evangelization of Norway we are exceptionally well informed, thanks to the above mentioned Snorri Sturluson. It is as if the fog banks and the patches of mist in which this chapter of our past was wrapped, suddenly are being lifted, with regard to Norway, by rays of sunlight, so that the course of Christianization there can be followed in a most clear and detailed way.

And what are we able to see thanks to Snorri's enlightening rays of sunlight? Unbelievably horrible but, for obvious reasons, little known events.

In the conversion of Norway two kings played the key roles.

The first king was Olaf Trygvason (+ 1000), about whom terrible stories are recounted. For example, one day he had invited a number of adepts of the old faith to an opulent party and

“had all these men gathered in a room and had it well laid-out. He made a great feast for them and gave them strong drink. And when they were drunk Olav had the place set on fire and burned it and all the folk who were therein...” (21)

Snorri also relates the following atrocity by this Olaf Trygvason. On one of his conversion-journeys the king, who was accompanied by a bishop Sigurd, had problems with a well-to-do farmer, named Raud. This man refused to believe in Christ, although the king did his utmost to convince him, with promises and fine words. In the end, the king got angry. And then this happened:

“He had him taken and bound by the back to a pole, and he had a bit of wood set between his teeth and thus kept open his mouth. Then the king took a lingworm and put it to Raud's mouth. But the worm would not enter the mouth and turned away from it because Raud breathed against it. The king then got a hollow stalk of angelica and put it in Raud's mouth (though some say that the king took his horn and put it in Raud's mouth), and stuck the worm in it. He then brought a red-iron iron after it and the worm went into Raud's mouth, down his neck and bored itself out through his side. Raud lost his life. King Olav then took a great quantity of goods in gold and silver and other loose treasures, weapons and many kinds of costly things. He made all the men who had followed Raud be baptized, but those who would not, he caused to be slain or tormented.” (22)

But even these kinds of atrocities were not able to maintain the evangelization of Norway. The process recommenced less than twenty years after the king's death, in the year 1000. Because stubbornly the Norwegians stuck to their own, ancestral religion.

The re-Christianization of Norway would become the lifework of king Olaf Haraldsson (995-1030)

This Olaf too raged in a merciless manner. Filled with zeal he travelled around his territory to christianize his subjects. Those who resisted were heavily punished. That is, in a nutshell, the story which Snorri reports to us:

"... and laid great penalties upon them if there were people who would not give up their heathen ways. He drove some away from the land, some he caused to be maimed either in hand or foot, or to have their eyes plucked out, and some he caused to be hanged or beheaded. And he let no one go unpunished who would not serve God." (23)

In other places of Snorri's book he reports about tongues being cut out, about all kinds of maimings and murders, about farms being set afire, about Norwegians fleeing their country for fear of Olaf, and about one rebellion after the other against the cruel king, who travelled around his country "christianizing" and making merry.

This same king Olaf was later canonized and still is the patron saint of Norway... His holiday is the 29th of July.

Conclusion

We have to take into account that the historical sources which are at our disposal, have almost exclusively been written by Christians. It can be assumed that these authors did not intend to besmirch the image of the church by telling lies. So it seems safe to conclude that all the horrors they've recounted did indeed occur. Worse still: they can be expected to have minimized them and to have disguised others.

Therefore one is entitled to believe that the evangelization of Northern and Eastern Europe must have been one of the darkest chapters of our history.

It is surely correct to view these atrocities against the background of the "heathen" society of that time, which was hard and merciless itself, and to

assume that personal cruelty of missionaries and kings might have played a role. But, for all that, it cannot be denied that violent conversion is a characteristic of Christianity and that it is a logical consequence of the universalism-claim which is so typical for Christianity and the other versions of the Bible-doctrine:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (8)

And this is exactly what happened during the evangelization of Europe, the subjection of Europe to Yahweh and Christ, with all those "which would not that" Christ "should reign over them".

Again and again the sources relate to us that the evangelization went hand in hand with plundering and the systematic destruction of "heathen" cult-places. Well then: these destructions of sanctuaries (like the one on the island of Helgoland), pillars (like the Irminsul of the Saxons), holy trees (like the one in Fritzlar), and so on, are not only the responsibility of over-zealous and avaricious kings or missionaries. They were apparently for a great part the logical results of a policy which was clearly and explicitly issued by Yahweh himself, in the Bible:

"Ye shall utterly destroy all the places, wherein the [other] nations [apart from the Jewish] which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

An ye shall overthrow their altars and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." (6)

This is an exact description of what the missionaries and the Christian rulers have done.

Footnotes

(1) On Roman attitude towards the religions of the subjugated peoples, especially Christianity and Judaism, see:

- Danny Praet, *De God der Goden - De christianisering van het Romeinse Rijk* (published lecture of the University of Ghent), Kapellen/Kampen 1995.

- Herman Somers, *Toen God sliep schreef de mens de bijbel*, Antwerp 1990.

- Karlheinz Deschner, *Kriminalgeschichte des Christentums*, Vol.I en II, Reinbek 1986 and 1988.


- Flavius Josephus, *The Jewish War*.

(2) Flavius Josephus, o.c., VI.

- (3) On Bonifatius, see: *Gerhard Hesz, Amlud oder Ase? Die friesische Verurteilungsurkunde des Tempelschänders Bonifatius*, in: *Deutschland in Geschichte und Gegenwart*, 1997/4.
- (4) *Alcuinus, Vita Willibrordi*, 9. Quoted in: *A.G. Weiler, Willibrords missie - Christendom en cultuur in de 7de en 8ste eeuw*, Hilversum 1989, p.198.
- (5) *Psalm 22*, 28-30. See also *Psalms 96; 97; 138,4 and 148,11-13*, and the book *Isaiah*. It has also to be noticed that "Thou shalt have no other gods before me" is the first of the Ten Commands. (*Exodus 20,3*)
- (6) *Deuteronomium 12*, 2-3.
- (7) *Psalm 2,7-12*. See also *Exodus 22,20*, which interdicts offerings to other Gods under penalty of death: "He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed."
- (8) *Lucas 19*, 27.
- (9) *Sura 9*, 29.
- (10) Quoted in: *David Irving, Hitler's War*, Londen 1991, p.102.
- (11) *Isaiah 60*, 3 + 13-14.
- (12) See on this respectively:
- *Library of Modern Hindu History, in the Islamic Ages* (http://www.hindunet.org/hindu_history/modern/moghal_link.html)
 - *Christoph Strosetzki (editor), Der Griff nach der neuen Welt - De Untergang der indianischen Kulturen im Spiegel zeitgenössischer Texte*, Frankfurt am Main, 1991.
 - *Stéphane Courtois e.a., Le livre noir du communisme*, Paris 1997.
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 - *Maurice Talmeyr, La Franc-Maçonnerie et la Révolution Française*, Paris 1988.
- (13) *Einhart, Vita Caroli Magni*, 7.
- (14) *Annales Regni Francorum*, year 775.
- (15) *Ibidem*, year 782.
- (16) Quoted in: *O.Reche, Kaiser Karls Gesetz*, Leipzig 1935, p.14-17.
- (17) On the Christianization of the Slavs and the evangelization of Northern-Europe in general, see: *Gustav Neckel, Günther Sasz, Herbert Lenz, Die gewaltsame Christianisierung*, Hamburg 1993.
- On the Christianisation of the Slavs, see:
- *Helmold, Chronica Slavorum*.
- (18) *Adam van Bremen, Gesta Hammaburgensis Ecclesiae Pontificum*, IV, 18.
- (19) Quoted in: *G. Neckel e.a., o.c., p.57*. On the evangelization of the Balts, see:
- *Philippe Jouet, Religion et Mythologie des Baltes*, Paris 1989
 - *Eric Christiansen, The Northern Crusades*, London, New York, Toronto, Victoria, Auckland 1997
- (20) *Snorri Sturluson, Heimskringla*, VII, 53.
- (21) *Ibidem*, VII, 62.
- (22) *Ibidem*, VII, 80.
- (23) *Ibidem*, VIII, 73.

CHAPTER VI

THE “MOTHER” OF ALL RACISMS

 human vice which receives a lot of attention nowadays is racism. With “racism” is meant here: the idea that other races or nations are inferior to one’s own. But, at least in our opinion, striving for the preservation of one’s own race, which is only natural and normal, cannot be regarded as “racism”.

When the topic of racism comes up, the thoughts of the modern European or American are directed, in what almost looks like a Pavlovian reaction, to national-socialism. National-socialism considered the Germans as a superior Master-Nation (“Herrenvolk”).

Hitler’s racism manifested itself in the most clear way in his attitude towards the nations of Eastern Europe.

In his monumental work on Hitler, English historian David Irving, who bases research almost exclusively on records, and who is not afraid of taking up controversial standpoints when necessary, leaves no doubts concerning this.

Hitler appears to have regarded Eastern Europe as a part of the continent which was to be colonized by the “Herrenvolk”. The inferior locals would serve them as meek and rudimentary educated workers:

“The new Russia this side of the Urals will be ‘our India’, but far more handily located than that of Britain. The new Greater German Empire will embrace 135 million people, and it will rule 150 million more.” (1)

In a secret speech in 1939 the Führer made clear how his Reich would have to be organized:

“The structure of a state demands that the Herrenvolk does the organizing, while a somewhat inferior mass of people - or let’s call them an undominating kind of people - prostrate themselves to that leadership.” (2)

On the 25th of May 1940, Irving reports, SS-Reichsführer Heinrich Himmler submitted a proposal to his boss concerning the treatment of the Polish population. Himmler intended to split up the Poles into two groups. The first

group, that of the racially acceptable children, would have to be assimilated into Germany. With regard to the other children, he proposed that they should be taught only the necessary rudiments:

"Simple counting up to five hundred, how to write their names, and lessons on the divine commandment to obey the Germans and be honest, industrious and well-behaved." (3)

Hitler approved this plan. Orders of Himmler to his subordinates concerning national-socialist policy in the occupied parts of Russia, point into the same direction:

"I can only repeat what the Führer has asked. It is enough if, firstly, the children are taught the traffic signs at school so that they won't run under our cars. Secondly, they learn to count to twenty-five. And thirdly, they can write their names as well. No more is necessary." (4)

That the nazis looked down on the Eastern Europeans not only reveals itself in these kinds of statements. It was also shown in practice.

In a secret protocol with the pact that his minister of Foreign Affairs, von Ribbentrop, had closed with Stalin on the 23rd of August 1939, Hitler recognized that countries like Finland, Letland, Estonia and the east of Poland belonged to "the sphere of influence" of the Sovjet Union. This diplomatic euphemism in fact meant that the national-socialists condemned these peoples to be swallowed, sooner or later, by Stalin's nightmare-state - as indeed happened. The national-socialists, confirmed anti-communists as they were, must have been well aware of the true nature of Stalin's "worker's paradise" wherein they sent these small nations. It is difficult to take von Ribbentrop's explanation concerning this protocol ("Stalin had promised me that he would not touch the interior structures of these states") seriously - to put it mildly. (5)

The contempt for the Eastern Europeans manifested itself also in the way high-ranking nazi-officials in the occupied territories, like Fritz Sauckel (Generalbevollmächtigter für den Arbeitseinsatz) and Erich Koch (Reichs-commissar for the Ukraine), rounded up Russians and Ukrainians like cattle sending them to work in Germany - at lower wages and less looked after than their western colleagues. The army, whose nature was much more truly German than that of the party - for reasons already mentioned - was not pleased at all with the treatment the occupied Russians and Ukrainians had to endure on the part of the nazi politicians. Another reason for the military's discontent was the feeling that this bad treatment pushed the Russians and Ukrainians, who at first had welcomed the Germans as liberators, literally in the

arms of the partisans. Stalin is even said to have explicitly banned the killing of brutes like the above mentioned Koch and Lohse, Reichs-commissar Eastland. For people like these brought about a never ending stream of volunteers for the partisan-armies, to Stalin's great satisfaction. (6)

It seems possible that the German defeat in Russia and, as a consequence, in the war, was in the end the result of this maltreatment of the Russians, as sometimes is claimed. If Hitler had done his utmost to keep them on his side, a not so difficult task in view of the communist reign of terror from which he had liberated them, the war probably would have had another outcome. Surely this would have been the case if Hitler had not been opposed to the idea of throwing general Vlassov's Russian Liberation Army into the fray. But Hitler's concept of a German Master Race and his intention of making a colony out of Russia, ruled this option out. It finally resulted therein that - tragic irony of fate - the man who had set out to turn Russia into a German colony, where the inferior locals would serve the German Master Race, had to commit suicide in the last square miles of Berlin which were not conquered yet by these "inferiors". (7)

This outspoken racism of the national-socialists was something brand new in Occidental history. In "heathen" philosophies of Old Europe one will vainly search for the roots of it.

Obviously, it cannot be denied that in each nation there lives something like chauvinism, ethnocentrism or xenophobia. This was also the case with the Greeks and the Romans, who felt quite superior to the other nations, which they called "the barbarians".

For this reason one can come across expressions of disdain for certain vices of these "barbarians" in classical literature. An example is the fault, ascribed to the barbarians and especially to the Teutons and Celts - and maybe not wrongly, if we take a look at ourselves in the mirror - of being reckless when things go well, but of becoming servile when defeated.

The former Roman officer Ammianus Marcellinus (330-395), for instance, describes in his "Res Gestae" how the blindly overconfident Chnodomar, king of the Alamans, in 357 takes up arms against the Romans near Strasbourg. Chnodomar is defeated and tries to slip away with the aim of escaping to the other side of the Rhine. The Romans, however, catch him and Chnodomar surrenders:

"And as the barbarians, that being just the part of their nature, use to be meek in times of misfortune but completely different when things go well, Chnodomar

let himself be led along, being entirely at other people's mercy. He was ashen-faced, while his conscience lamed his tongue. He was absolutely different from the man who had committed such wild and miserable crimes and had stormed over burning Gaul, uttering all kinds of terrible threats." (8)

To people who would feel a vocation for screening the classical writers in order to see how "racist" they were, we might offer another quotation. It is part of a speech of Vespasianus, the Roman general (who would become emperor later) who was in command of the great army that in 67 A.D. marched into Palestine with the aim of crushing the Jewish rebellion. In that same year he suffered a setback when besieging the town of Gamala. For his soldiers had been somewhat reckless. Therefore Vespasianus reprimanded them with these words:

"Instead, in your headlong dash for victory you forgot all about safety. Such recklessness in war, such crazy impetuosity is foreign to us Romans, who win all our victories by efficiency and discipline; it is the vice of backward races and the chief cause of Jewish defeats." (9)

What Vespasianus and Marcellinus said, can hardly be regarded as nasty racism. It simply sounds like the truth.

As far as the Celts and Teutons are concerned, we know of no historical sources which prove or even suggest that they regarded themselves as a Master Race.

Now it is time to go back into the problem of the origins of national-socialist racism.

The big question is: where did it come from since it wasn't rooted in the tradition of European heathendom? Why did it suddenly pop up, out of the blue, around the middle of the 20th century? And for what reason did it enter the stage in Germany?

Apparently the answer has to be sought in the large Jewish cultural influence Germany experienced in the era of the Second Reich and the Weimar Republic, and in the Jewish genes so many leading personalities of the Third Reich are said to have had in their veins.

Actually: the idea of a "Herrenvolk" (Master Race) seems to be a German-Jewish version of the traditional Jewish idea of a "Chosen People". Only Jews think in such terms.

The idea of the “Chosen People”

The idea of the “Chosen People” is the cornerstone of the Jewish religion. This turns around the conviction that the Jews are predestined, by their ambitious tribal deity Yahweh, whom they see as the one and only true God, for ruling the world as a kind of priestly nation, as a “holy people”.

This conviction of having been chosen is based on Bible-texts like this one in the book Exodus. It describes how Moses ascends Mount Sinai and how Yahweh has the following message for him:

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation.” (10)

This promise of Yahweh’s towards his favourites is one of the Bible’s main themes. It turns up again and again.

This is for instance the case in the Psalms. There Yahweh declares this to the “Messiah”, the great Jewish leader who will come to implement this promise of world dominion and to whom the Jews have eagerly anticipated from times immemorial:

“Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” (11)

In another Psalm one can hear gratitude towards Yahweh, just because of this conviction of having been chosen by him:

“He shall subdue the people under us, and the nations under our feet.” (12)

The reader shouldn’t get the idea that these old texts are dead issues now. A man like the former prime minister of Israel, Menachem Begin, openly admitted that he saw it as the assignment of the Jews “to organize the whole world”. (13) And in “Het Belgisch Israëlitisch Weekblad”, a Jewish weekly in Belgium, from 31/01/92, we read the following sentence in an account of “a brilliant exposition” of a rabbi in Antwerp:

“... and according to the speaker the whole problem of ‘the Jews and the others’ can be reduced tot this lapidary statement, that ‘the others are the faithful and the Jews are the priests’”.

This sounds like a more polite way to say what Begin said in less politic terms, but it boils down to the same.

Even more plainly spoken than Begin are certain Bible-texts.

According to the “prophet” Isaiah, for instance, the Jewish rule over “the (other) nations”, will be tantamount to a real enslavement of the latter. In chains will they serve their Jewish masters:

“..and they shall be thine [of the Jews]: they shall come after thee; in chains they shall come over, and they shall fall down unto thee...” (14)

The “heathens” will kneel down before Yahweh’s Chosen Ones and lick up the dust of their feet:

“... they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet...” (15)

Zechariah, another “prophet”, didn’t mince his words either when he pictured the world at the time Yahweh’s favourites will rule it:

“In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that God is with you.” (16)

The other nations haven’t much choice. They will be compelled to serve Yahweh’s holy people or they will be exterminated:

“For the nation and kingdom that will not serve thee shall perish; yeah, those nations shall be utterly wasted.” (17)

It might be instructive to have a new look at certain events which happened in this century with these kinds of texts in mind. For instance: the starvation of the “antisemitic” Ukraine under the communist government, clearly dominated as it was in that period by Jewish elements, and the systematic, genocidal bombings of German towns during World War II by the Anglo Saxon nations, with their extremely influential Jewish lobbies. (18)

The conviction of being predestined to “organize the world”, to use Mr. Begin’s words, has left a trait of extraordinary arrogance on “God’s” favourites.

Well-known Jewish writer Bernard Lazare (1865-1903) described this mentality in the following terms:

“Without the Law [of Moses’], without Israel to implement it, the world would not exist at all: God would let it disappear into the Nothing again, and the world will only then become happy when it will be submitted to the rule of the Law, that is: to the rule of the Jews. Therefore the Jewish people have been

chosen by God as the guardian of His will and His wishes... Israel has been placed under Yahweh's eye himself. It is the beloved son of the Eternal, the only one who is entitled to His love, His benevolence, His special protection. The other people have been placed under the Hebrews. It is only out of pity that they are entitled to God's magnanimity, for only Jewish souls descend from the first human..." (19)

"The believe of having been predestined", continues Lazare, "developed in the Jews an enormous pride."

An example of such "enormous pride" can be read in another Jewish "holy book", the Talmud:

"He who slaps a Jew in the face, acts as if he slapped the Divine Majesty in the face." (20)

Lazare continues:

"They started to look down on non-Jews". (19)

"Look down on" is not too strong an expression, for "goyim", as non-Jews are called in Yiddish, are often not only regarded as inferior humans - "Untermenschen", the nazis would have said - but are also compared with animals.

The Schulchan Aruch, for instance, a Jewish religious compendium from the 16th century which has remained until now the manual par excellence of orthodox Jewry, forbids dinner with non-Jews, "the non-circumcised ones" as they are called:

"Everyone who eats with a non-circumcised one acts as if he would eat with a dog. For just as much as a dog hasn't been circumcised, just as much the prepuce-owner hasn't been circumcised. And he who touches a non-circumcised one, acts as if he would touch a dead body, and who takes a bath with him, acts as someone who would take a bath with a leper." (21)

This mentality didn't disappear in the twentieth century at all. This is clear from, for instance, the book "Juda Erwache!" from the enlightened Jew Ben Chaim. In 1938 this person wrote a book to encourage his co-religionists to liberate themselves from their "lunatic religious obscurantism". He urged them:

"Neither a territory of our own, nor a state of our own... are finally able to create a bearable and human relationship between us and the outside world, as long as we keep on walking around with the idea that, actually, we are the only true humans." (22)

The notion that non-Jews are actually animals, sometimes manifests itself in frank or uncontrolled utterances of Jewish leaders and writers.

The former Israeli prime minister Menachem Begin, for instance, used to call Palestinians "two-legged beasts". (23) During the Second World War Stalin's Jewish main propagandist, Ilya Ehrenburg, used to describe the Germans as beasts who should be slaughtered. (24) And another Jew, author Theodore Kaufman, proposed in a book published in the USA in 1941, to sterilize the complete German population after the war, for, he wrote:

"They are but beasts, they must be dealt with as such." (25)

Many people in the Occident are like the doubting Thomas in the Bible. They have problems believing that the Jewish nation, which never gets tired of claiming that it is the victim par excellence of racism, can be so unbelievably racist itself. Nevertheless, it is true. He who would trouble himself to read the relevant texts in the Bible, the Talmud, the Schulchan Aruch and others - and there are plenty of them - could not deny this.

An excellent introduction to make oneself acquainted with this dark, almost prehistoric world of racism and misanthropy, is the book "Jewish History, Jewish Religion" by Israeli writer Israel Shahak. Professor Shahak is a former inmate of the Bergen-Belsen concentration camp. He is one of those courageous Jewish prophets who dare to stand up against the misbehaviour of their own people. It is a good thing that this book has been written by an Israeli intellectual. Otherwise it wouldn't have been published or it would have been laughed away. It is unbelievable how nasty the Jewish mentality appears to be. It perfectly illustrates how reality sometimes can surpass fiction. (26)

Already more than 3,000 years - since the Stone Age, so to say, - "God's" Chosen People have carried along this misanthropy, this paleo-racism in its mental luggage - or in its genes. Everywhere where they settle down. And again and again it appears to be alive and kicking. Now, if we may believe Shahak, more than ever.

It seems possible that this mental luggage has been dragged along by them to Germany and that in the 19th and 20th centuries it was grafted onto German nationalism by way of the German Jews, resulting into the Herrenvolk-theory of national-socialism. This is all the more probable if it should prove true that most of the nazi-leaders had Jewish blood in their veins.

To be sure, there is one important difference to be noted between Jews and nazis: namely that the original is much worse than the imitation.

The predestination-principle

The idea that a particular group of people is superior by birth to all others, appears to have originated in Judaism. Anyhow, we don't know of older manifestations of this idea. For this reason one could call the Jewish conviction of having been chosen "the mother of all racisms". But this is not only so because of the fact that Jewish racism is anterior to all others, it is also true because other forms of racism in Europe can be considered as products, "daughters" of Jewish "mother"-racism.

Not only the nazi Herrenvolk idea is meant by this. For when the term "particular group of people" is not restricted to a racial group or nation, but refers to "religious group" too, one can come across this racist pattern of thought in Christianity just as well, especially in the doctrine of "predestination".

The doctrine of predestination is all-Christian and has been especially developed by Paulus and Augustinus. It is found mainly in certain protestant tendencies, like calvinism and puritanism, which are or were influential, or even dominant, in the Anglo Saxon countries and the Netherlands. (27)

The long and short of the doctrine of predestination is the belief that "God" has predestined some people by birth - there we have it again - to receive his grace, and other people not. This means that the latter has already been condemned to hell in advance, even before he drinks his first drop of mother's milk. In other words: the trophies have already been awarded before the match has been played. There is, for that matter, no doubt about the people who have received the grace of "God": the calvinists and so on. The others are the doomed, the evil ones.

The apostle Paulus (10 B.C. - 64 or 67 A.D.) counts as founder of the predestination-doctrine. In his epistle to the Romans he writes about "God": *"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."* (28)

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (29)

Where did Paulus get this idea from? The answer is not difficult to find. Being a Jew, Paulus was of course acquainted with the idea of the "Chosen

People”, and the doctrine of predestination is nothing more than a Christian version of it. The only difference is that the people which are a chosen, are not the Jews but the Christians.

How dangerous this kind of thought-patterns can be, only becomes clear when one awakes to the fact that some people actually let this idea rule them in real life.

Take for instance the colonization of America by white colonists. It hardly matters whether they were white or not. What really matters, is that these colonists were Christians and that they were educated with the doctrine of predestination. Because of this they were imbued with the conviction of being “God’s” chosen ones and with the belief that this same “God” had predestined for them this new Promised Land, which happened to be inhabited by wild people. And just as, formerly, those other chosen ones had exterminated the aborigenes of Canaan at “God’s” command and had taken possession of their land, so the new chosen ones of that same “God” had the right to exterminate the aborigenes of this new Promised Land (the “New Zion”) and to lay hands on their country. So the “LORD” had wanted it. And so they acted. (27)

Men – or some men - are so filled with morality that they can hardly live with the knowledge that they have done something wrong. Feelings of guilt are probably the most tortured feelings one can have. This means, considered from a different point of view, that a man can only do bad things when he is convinced... that they are right. This is, for instance, the case when he is sure that what he does, is in accordance with “God’s” wishes. Once that he is imbued with this thought, he is able to do anything, even to murder millions of “wild” people. Ideas like this doctrine of predestination make people think this. They offer a justification for crimes which normally educated men with normal consciences would not commit in normal circumstances. Ideas like the doctrine of predestination are killer-ideas.

Therefore one can say that the genocide on the Indians in North-America would not have happened if the white colonists had not been programmed with the biblical killer-doctrine of predestination.

The same goes for the genocide in Latin-America. But it is only fair to add here that the moral inhibitions of the Spaniards were not only thrown away because of the predestination-doctrine. Their moral restraints were also loosened because of the cruel practices the Indians committed on a large scale, like human sacrifices and cannibalism. This could, off course, only

confirm the Spaniards in their view of having encountered beasts or some kind of wild subhumans. (31)

A contemporary philosophical and ideological attempt to justify the war against the Indians and the conquest of their land, can be found in the writings of one Juan Ginés de Sepúlveda, a 16th century court-chaplain, and more particularly in his essay "Dialogue on justified reasons for war". (32) In this work he writes about Indians as people who are slaves by nature and who must submit themselves to the Spanish master race. He compares them with apes and calls them "subhumans". (33) Somewhere in this essay he justifies the war against them in the following terms:

"On orders of God it was a justified action for the Jews to persecute the Canaanites, Amorites and Pharisees [sic] in a most horrible war and to destroy them together with their herds and their riding animals." (34)

It is easily understood that people who have been programmed with this kind of ideas, are capable of anything. It is the hands of people which commit crimes, but it is the computer program in people's brains which set these hands into motion.

Still more of the same

Islam too believes in predestination. The Koran, the book wherein the "prophet" Mohammed has written down his own vision on the Bible-doctrine, says:

"Those who are unbelievers, if you have warned them or not, do not believe. Allah has sealed their hearts, and there is a veil over their ears and eyes. A terrible punishment will be their share." (35)

In other words: here too the trophies have already been awarded before the match has been played. The unbelievers do not believe because Allah - "God" - has wanted it that way.

It is easy to understand what pride, what haughtiness can come from this conviction of belonging to the believers, to the ones predestined for receiving Allah's grace. And it is just as easy to grasp that Islamites take a disparaging view of the unbelievers, that they shudder at the very sight of them.

It is clear that such feelings can lead to unfair treatment of the unbelievers, as these are but outcasts, rejected by Allah and doomed to burn eternally in the fires of Hell. This hell-fire is mentioned every other minute in the Koran. Some passages exude a cruelty which can be called, in the true

sense, “devilish”:

“Those who do not believe in our Signs, we shall roast them in a Fire. Each time when their skin has been fried brown, we shall exchange it for another skin. Allah is really wonderful and wise.” (36)

Ultimately, in communism too one can diagnose a version of predestination-doctrine or the belief of being chosen. In this case it doesn't concern racial or religious groups, but social classes, and the workers and the poor farmers are supposed to be the “chosen” social class. The capitalists, the nobles, and the rich farmers are the doomed ones, the ones made into “vessels unto dishonour”, to use Paulus' words. (29)

This may sound strange, but it is nevertheless true - even in an almost caricatural way. One can check out the specialized studies on this. (37)

That the Soviets got this idea from the Jewish mental outlook, in which so many of their leaders were educated, seems fairly obvious. Anyhow, typically Jewish was the tendency of communist fanatics in the pre-war, Jewish period of the Soviet Union to dehumanize their adversaries by comparing them with animals.

In a book by a Soviet-historian, for instance, one can read how the communists used to look down on the so-called “kulaks”, who under Stalin's reign were persecuted and deported into uninhabited and uninhabitable areas, where many of them died. Kulaks were supposed to be “rich farmers” who exploited others. But in fact the class of farmers between large landowners and small farmers was meant. “Thanks” to the communists really rich farmers didn't exist any more in the Soviet Union.

The historian describes how the communist militants who helped the political police, the GPU, in persecuting the kulaks, looked at their victims:

“They would threaten people with guns, as if they were under a spell, calling small children ‘kulak bastards’, screaming ‘bloodsuckers!’... They had sold themselves on the idea that the so-called ‘kulaks’ were pariahs, untouchables, vermin. They would not sit down at a ‘parasite’s’ table; the ‘kulak’ child was loathsome, the young ‘kulak’ girl was lower than a louse. They looked on the so-called ‘kulaks’ as cattle, swine, loathsome, repulsive: they had no souls; they stank; they all had venereal diseases; they were enemies of the people and exploited the labour of others... And there was no pity for them. They were not human beings; one had a hard time making out what they were - vermin, evidently.” (38)

Footnotes

- (1) Quoted in: *David Irving, Hitler's War, London 1991, p.413*. On Hitler's colonisation-plans regarding Russia, see also: Adolf Hitler, *Mein Kampf*, vol.II, chptr.14.
- (2) Quoted in *D.Irving, o.c., p.162*.
- (3) Quoted in *D.Irving, o.c., p.290*.
- (4) Quoted in *D.Irving, o.c., p.473*.
- (5) *Joachim von Ribbentrop, Das russische Interesse geht allem anderen vor, in: Kriegsausbruch 1939, Deutsche Monatshefte, August 1989*.
- (6) *Hennecke Kardel, Hitlers Verrat am Nationalsozialismus, Genève 1981, p.108*
- (7) On bad treatment of the Russians by the nazis and the repercussions it had on the outcome of the war, see:
- *D.Irving, o.c.*
- *H.Kardel, o.c.*
- *Peter Becker, Fritz Sauckel: Generalbevollmächtigter für den Arbeitseinsatz, in: Die Braune Elite, Darmstadt 1989, p.236-246.*
- *Nazi-Occupation Policy in USSR lost War, in: American Manifest Destiny and the Holocaust, New York 1979, p.214-215.*
- *Bert Van Boghout, Un atout manqué: L'Ukraine, in: Vouloir, summer 1990.*
- (8) *Ammianus Marcellinus, Res Gestae, XVI, 12, 61.*
- (9) *Flavius Josephus, The Jewish War, IV.*
- (10) *Exodus 19, 5-6.*
- (11) *Psalm 2,8.*
- (12) *Psalm 47,4.*
- (13) Quoted in: *Noam Chomsky, The Fateful Triangle - The US, Israel and the Palestinians, London/Sidney 1983, p.462.*
- (14) *Isaiah 45, 14.*
- (15) *Isaiah 49, 23.*
- (16) *Zechariah 8,23.*
- (17) *Isaiah 60,12.*
- (18) We have done this in our *Achtergrond-Dossiers 92/1,2,3.*
- (19) *Bernard Lazare, L'antisémitisme, son histoire et ses causes, Paris 1894. (reprinted in Condé-sur-Noireau 1982, p.14-15).*
- (20) *The Babylonian Talmud, book Sanhedrin 58b, London 1935. Facsimile in: Elisabeth Dilling, The Jewish Religion - Its Influence Today, Torrance 1983, p.124.*
- (21) *Pirk, rabbi Elieser c29. Quoted in: Dr. Erich Bischoff, Das Buch vom Schulchan Aruch, Leipzig 1942, p.80.*
- (22) *Ben Chaim, Juda erwache, Zürich 1938, p.24.*
- (23) Quoted in: *N.Chomsky, o.c., p.131.*
- (24) See about this: *Joachim Hofmann, Stalins Vernichtungskrieg 1941-45, München 1995.*
- (25) *Theodore Kaufman, Germany Must Perish, Newark 1941, p.16.*
- (26) *Israel Shahak, Jewish History, Jewish Religion - The Weight of 3000 Years, Londen 1994.*

(27) On the central position the doctrine of predestination has in American policy now and in the past, read: *Helmut Gordon, "Zions" Griff zur Weltherrschaft - Amerikas unbekannte Auszenpolitik 1789 bis 1975, Leoni 1985.*

(28) *Romans 9,18.*

(29) *Romans 9,21.*

(30) For examples of cruelties against the Indians, see: *Walam Olum - Het heilige boek van de Delaware-indianen, vertaald en toegelicht dr. Jelle Kaspersma, Deventer 1989.*

(31) For human sacrifices with the Aztecs, see: *Burr Cartwright Brundage, The Fifth Sun - Aztec Gods, Aztec World, University of Texas Press, 1979.* On the other hand, Aztec culture could be of high moral standing. Read for instance the chronicle of the 16th century Spanish priest Bernardino de Sahagùn: *Fray Bernardino de Sahagùn, De Azteken: kroniek van een verdwenen cultuur. Toegelicht door J. Lechner en Rudolf van Zantwijk, Amsterdam 1991.*

(32) A German translation in: *Christoph Strosetzki: Der Griff nach der neuen Welt - Der Untergang der indianischen Kulturen im Spiegel zeitgenössischer Texte, Frankfurt am Main 1991.*

(33) In the German translation the word "Untermenschen" has been used

(34) Quoted in *Strosetzki, o.c., p.240.*

(35) *Sura 2, 6-7.*

(36) *Sura 4, 56.*

(37) See on this:

- *Robert Conquest, The Harvest of Sorrow - Soviet Collectivisation and the Terror Famine, Oxford 1986.*

- *Stéphane Courtois e.a., Le livre noir du communisme, Paris 1997.*

(38) *V. Grossman, Forever Flowing, New York 1972.* Quoted in: *R. Conquest, o.c., p.129.*

CHAPTER VII

“THOU SHALT LOVE THY NEIGHBOUR AS THYSELF”

It is only now, after the two preceding chapters, that the foundation is set to answer a question which many a reader might have been asking himself from the very start of this book. We imagine how this type of reader sits there in shock, looking with pity at this book, shaking his head in disbelief, and asking himself: how, for heaven's sake, is it possible to ascribe malicious intentions to a religion which propagates a beautiful message of universal love for others, the fellow human, “the neighbour”?

Answering this interesting and intelligent question is the subject of this chapter.

The famous text we refer to, is found in the book Leviticus of the Old Testament, the Jewish Bible. The complete sentence runs as follows:

“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself.” (1)

No matter who reads this complete sentence, assuming that it has been correctly translated, has to conclude, so one might think at first sight, that “neighbour” here means nothing else than one of “the children of thy people” - the Jewish people. In other words: “neighbour” here means “fellow-Jew” and not “fellow-human”. So what Yahweh orders here is in fact: “Thou shalt love thy Jewish neighbour as thyself.”

Only this limiting interpretation of the word “neighbour” seems, after all, compatible with the racism which is the pivotal element of the Jewish “religion”, as has been explained in the preceding chapter. It would be surprising - to put it mildly - that a nation which, on the one hand, regards the rest of mankind as subhumans or animals who are only there to serve the Chosen People as slaves and who are to be exterminated in case they refuse, would, on the other hand, propagate the idea of loving those same fellow-humans “as oneself”. That would not be logical.

Therefore, it should not surprise the attentive student of this subject that the limiting interpretation is indeed the one Jewish tradition holds from times immemorial.

So we read in the Midrash, the authoritative rabbinical explanation of the Jewish Bible, the following exegesis of the quotation in question:

"I [Yahweh] wrote in the Torah [the Jewish Bible]: 'Thou shalt not avenge, nor bear any grudge against the children of thy people' but I take revenge and bear grudges against pagans." (2)

In short: when the Jewish Bible talks about "neighbour", it doesn't mean the fellow-human, but only the fellow-Jew.

The German Jew Dietrich Bröndler puts it this way:

"In Hebrew, the language Jesus spoke, the word 'rhea' is actually tantamount to 'kinsman', 'racial relative', as much as 'member of the same nation'. Only Luther regards it as meaning 'fellow-human'." (3)

This is also the Talmud's interpretation. The Talmud is the authoritative record of rabbinical discussions, which have been held in the course of centuries about the daily application of the Law of Moses. That the Talmud holds the limiting interpretation of the famous text in Leviticus is clearly shown in this quotation:

"It is permitted for a Jew to do a goy [= a non-Jew, a "pagan"] wrong for there is written: thou shall not wrong your neighbour; the goy is not meant here." (4)

The still very influential great Jewish philosopher Maimonides (1135-1204) is on the same wavelength.

According to the Jewish Bible a person who is found guilty of theft has to repay his "neighbour" two times the worth of what he has stolen from him. (5) Maimonides, however, explains that this is only true insofar as the victim is a Jew. For a goy is not considered as being a "neighbour":

"He who steals from a idolater [= goy, non-Jew] must only repay the worth of what has been stolen; for there is written: he must repay the double to his neighbour. To his neighbour, but not to an idolater." (6)

The already mentioned Israeli professor Israel Shahak reports in his book that this limited-to-Jews interpretation of the Biblical term "neighbour" or "fellow" is still the rule in orthodox Jewry:

"In numerous cases general terms such as 'thy fellow', 'stranger', or even 'man' are taken to have an exclusivist chauvinistic meaning. The famous verse 'thou shalt love thy fellow as thyself' (Leviticus 19,18) is understood by classical (and present-day Orthodox) Judaism as an injunction to love one's

fellow Jew, not any fellow human. Similarly, the verse 'neither shalt thou stand against the blood of thy fellow' (ibidem 16) is supposed to mean that one must not stand idly by when the life ('blood') of a fellow Jew is in danger; but, as will be seen in chapter 5, a Jew is in general forbidden to save the life of a Gentile, because 'he is not thy fellow'. The generous injunction to leave the gleanings of one's field and vineyard 'for the poor and the stranger' (ibidem 9-10) is interpreted as referring exclusively to the Jewish poor and to converts to Judaism." (7)

So there can be no doubt that the high ideal of universal love for the fellow-human doesn't originate in the Jewish Bible. The opposite is true. In Jewish tradition the famous Bible-verse "thou shalt love thy neighbour as thyself" has always been explained in a consequently chauvinistic way. And this is a way which is not at all contrary to the spirit of the Bible, but definitely in accordance with the racism which is an essential element of the Jewish Bible.

If one leafs through the Bible, one comes across more passages from which it is clear that the Bible makes a substantial difference between Jews and non-Jews as far as humanity is concerned.

Take for instance this commandment of Yahweh through Moses:

*"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury:
Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury." (8)*

In short: we don't talk about humanism, about love for the fellow-human here. We talk about the reverse. We talk about chauvinism, racism, misanthropy.

The New Testament and the Dead Sea-Scrolls

In his famous Sermon on the Mount Jesus Christ refers in the following words to the sentence "Thou shalt love thy neighbour as thyself" of the book Leviticus:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." (9)

So Christ takes over this command of the book Leviticus and in this way it ends up in Christianity.

The question now is what Jesus Christ for his part meant by the term

“neighbour” or “fellow”.

In order to be able to answer this question, we first have to know who, actually, was this man Jesus Christ and what kind of movement it was that he has founded - the movement which later became known as “Christianity”.

The answer to this question is facilitated by what the so-called Dead Sea-Scrolls have to say to us.

In 1947 two Bedouin boys managed to penetrate into a difficultly accessed cave near the Dead Sea and came across a number of old, rolled up manuscripts. In the following years more of these manuscripts were found in other caves in the surroundings. These texts and fragments of texts, which are 2,000 years old and were written in Aramese and Hebrew, were called “the Dead Sea-Scrolls”. But experts have baptized them “Qumran”-texts, after the Arabic name of the place where the scrolls were found.

It took until the beginning of the nineties before all these texts were published. If we may believe British researchers Michael Baigent and Richard Leigh, this delay was due to the predominantly Catholic international team of scientists to whom the analysis of the texts had been entrusted. They seem to have curbed the publication of the texts on orders from Rome. (10)

Why, if Baigent and Leigh are right, would Rome have screened the Dead Sea-Scrolls from the outside world by way of these Catholic scientists in the international team?

The answer is, according to Baigent and Leigh, that the monopolization of the scrolls offered the predominantly Catholic team the opportunity to get accepted, by public opinion, what the authors call a “consensus” or “party-line” concerning the scrolls which would not threaten the official doctrine of the Catholic Church on the Bible and Jesus Christ.

The most important doctrinal point of this “party-line” was and is that the scrolls, together with the community that produced them, have nothing to do with Christianity and that they date from the pre-Christian era. By making this sharp dividing line between the scrolls and Christianity, the Church aimed at preventing the personality of Jesus Christ from becoming even more historicized and dedivinized than he already was.

For this reason it was mainly the manuscripts which were discovered in 1952 in cave nr.4 (named “4Q”, an abbreviation of “4Qumran”) which were

withheld. For no less than 380 out of the 580 manuscripts of this cave contained non-Biblical texts, that were for the most part unknown up to then. Obviously it was these new, unknown texts in which science and public opinion were mostly interested. Because of their age they were expected to throw a new light on the Bible and the origins of Christianity. And this was the very thing Rome could not allow to happen.

But in the end Rome wasn't able after all to prevent the Dead Sea-Scrolls from being published in the beginning of the nineties.

The question now is: do these scrolls indeed throw a new light on Christianity and, if so, what's the news? What do these old texts tell us?

Well: these manuscripts do indeed supply us with a lot of new information, the most important being as follows:

With respect to content and regarding vocabulary the Dead Sea-Scrolls seem to be so homogeneous and consistent that they can be ascribed doubtlessly to one peculiar group of people. This group is called the "Qumran community", after the name of the place where the scrolls were found and where the ruins are situated of some kind of "monastery" which appears to have been a centre of this community.

The scrolls throw a new light on the first decades A.D., after Christ, in contrast with the wishful thinking of the Church. This is manifest from the content of the scrolls. So, for instance, a "king" of the Kittim (= the Romans) is mentioned, an enemy of the Jews. As the armies of the Roman Republic who invaded Palestine in 63 B.C. did not have any "king" or emperor, with these "Kittim" only the armies of the Roman Empire can be meant. And this brings us to 66 A.D, after Christ, when the imperial Roman armies set out to subject the rebellious Jews.

Another text talks about the custom of the victorious Roman soldiers of making a sacrifice to their standard. This custom only makes sense in the imperial era, when a symbol of the deified emperor was shown on the standards of the Roman legions.

Unlike what the church's "party-line" holds, there indeed seem to be connections and similarities between the Qumran community and early Christianity.

In the first place in the Qumran community there seems to have existed a

ritual similar to baptism, one of the most important sacraments of Christianity. According to the Dead Sea-text which is known as "Community-Regulations" the new believer will be

"cleansed from all his sins by the spirit of holyness which connects him with its verity... And when his flesh is sprinkled with purging water and consecrated by purifying water, this will be cleansed by the humble submission of his soul to all God's commandments." (11)

Secondly, the members of the first Christian community held everything in common. So the Acts recount:

*"And all that believed were together, and had all things common;
And sold their possessions and goods, and parted them to all men, as every man had need.
And they, continuing daily with one accord in the temple..." (12)*

The Qumran community too knew this primitive form of communism. That is clear from the first of the Community Regulations, which prescribes:

"All... will contribute all their knowledge, talents and possessions to the community." (11)

According to another rule

"they will eat and pray jointly." (11)

And still another prescribes with regard to the new believer that

"his possessions will be divided up and that he will offer his advice and his judgment to the community." (11)

A third point of similarity is the fact that both the first Christian community in Jerusalem and the group in Qumran were lead by a council of 12 members - the apostles with regard to Christianity. Three of these had special powers.

In the fourth place both the groups - and according to Baigent and Leigh this was the most important point of resemblance - had come into being around a charismatic leader, who had inspired them and whose teachings had constituted the base for their belief. As far as the first Christians were concerned, this charismatic leader was of course Jesus Christ. In Qumran this person was named "the Teacher of Righteousness". In many respects he reminds one of Jesus Christ. Some scientists appear to have linked up this connection already.

A fifth point of resemblance between these two groups is the use of words like "meek" "poor in spirit" etc. So, for instance the Gospel according to Matthew

appears to be filled with notions and words which can sometimes be found repeated to the letter in the Community Rules of Qumran.

In Matthew 5 nr.48 we read:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Community Rules talk about those who

"go the way of perfection, like God had decided." (13)

Even greater seem to be the similarities between the Qumran texts on the one hand and the Acts of the apostles and the Epistles of Paulus on the other hand. This is particularly true with regard to the use of the word "holies" as a name for the members of both the communities.

In the sixth place the Qumran community celebrated a feast in which bread and wine had a central position and that bore a great resemblance to the Last Supper of the Gospels.

Both groups, finally, have in common that they were opposed to the "establishment": the Roman occupier and the Jewish leaders collaborating with the Romans.

There is still a lot more to say on these similarities, but this enumeration seems enough to enable the identification of the Qumran group with the first Christian community in Palestine.

This is also apparent from the names of the two groups. The people of Qumran called themselves, among other things, "Keepers of the Covenant". In Hebrew this seems to be "Nozrei ha-Brit". From this has been derived "Nozrim" and that happens to be one of the first Hebrew names for the sect which later became known as "the first Christians". "Nazarenes", the name used in the Gospels and the Acts for the first Christian community, has been derived from this Hebrew word - and not from Nazareth, the place where Jesus grew up, as many people wrongly think. The name "Christians" was, for that matter, not used in the beginning. It turned up for the first time in Antioch:

"And the disciples were called Christians first in Antioch." (14)

Now there are problems too: besides many points of resemblance there also exist some differences between the Qumran community and the image we have of the first Christians. These differences seem to be so fundamental that they stand in the way of an identification.

The first Christian community manifests itself in the Acts and Epistles as a group of pacifist, meek, cosmopolitan people, who had dissociated themselves from Jewry or, at least, who were trying to.

The Qumran community, however, has been pictured, in the scrolls, as something of a completely different nature. It is anything but meek and internationalist. The men of Qumran are almost madly fanatic and aggressive, very Jewish-minded, loyal to the Law of Moses and possessed with xenophobia.

Robert Eisenman, the scientist who played a pivotal role in the story of the publication of the Dead Sea-scrolls, pictures the Qumran community as a group of "Holy Warriors" who had withdrawn in the desert, where they submitted themselves to a regime of strict purging-rituals. By this they meant to prepare themselves for the coming of "Heavenly Hosts" and for a last apocalyptic Holy War against Evil.

On their striking xenophobia, which had of course something to do with the Roman occupation as well, Eisenmann writes:

"It is hardly possible to imagine a more xenophobic group than this one." (15)

Eisenmann describes the hateful, fanatic, aggressive mentality of these "Holy Warriors", which is in such opposition to the image of the lenient and enemy-loving nature of Christianity, in these words:

"... the people who harbour this hatred, do not love their enemies." (16)

Some quotations from the Dead Sea-Scrolls may be sufficient to illustrate this characterization. They come from "The Book of the War of the Children of Light [meaning the Jews] against the Children of Darkness", better known as the "War-Scroll":

"In that indicated time He ["God"] shall advance with great revengefulness to fight against the kings of the north [the Romans] and his anger will be so great that he will destroy Belial's horn and cut it off. That will be an era of liberation for God's people, and eternal destruction for all of them who belong to Belial's party. So evil will completely perish and not a single one of the Children of Darkness will escape." (17)

This War-Scroll contains precise instructions concerning the course of the war:

"When they close ranks for the battle, they will write on their banners: War of God, Revenge of God, Battle of God, Retaliation of God, Strength of God,

Reprisal of God, Power of God, God destroys all idle nations.” (17)

The primitive form of xenophobia in these and other Jewish texts did not escape the notice of the former head of the international research-team, John Strugnell. It proved too much for him. In December 1990 he had to resign after he had stated to a Israeli newspaper:

“I think Jewry is a racist religion, something very primitive.” (18)

Anyhow, the bloodthirstiness, the Jewish zealotry and the xenophobia which emanate from these texts, are difficult to reconcile with the image we have of the first Christians. On the other hand, however, there are enough similarities between both the groups that an identification seems inevitable.

How should these two contradictory conclusions be accomodated?

Let's wipe off the blackboard and start again with the slate wiped clean.

In the period of the Roman occupation (from 63 B.C.) of Palestine, there existed among the Jews a fundamentalist, extreme-nationalist, militant and xenophobic movement, which offered resistance against the Romans and against the Jewish leaders who collaborated with them.

This movement brought forth various groups, which, to be sure, differed from each other and laid stress on different points, but which, all in all, marched in the same direction. The best known of these groups were the Zealots and the Essenes. The latter took part, in contrast to the “soft” image people have of them, in the Jewish uprising against the Romans in the year 66 A.D. They were among the most fanatic and - honour where honour is due - among the most valiant adversaries of the Romans. (19)

The “Holy Warriors” of Qumran were also part of this movement. Their centre was destroyed by the end of the rebellion against the Romans.

Another part of the same movement were the people which are called “Jew-Christians”, i.e.: the Jewish followers of Christ, who are to be identified with the Qumran community.

For although the Jew-Christians followed Jesus Christ's teachings, they remained nevertheless full members of the Jewish community. The Acts report explicitly, for instance, that the first Christian community of Jerusalem used to visit each day the Jewish temple:

“And they, continuing daily with one accord in the temple...” (20)

In other words: the Jew-Christians didn't find themselves outside Jewry. They remained faithful to the Law of Moses and actually constituted a sect within Jewry, like the Zealots or the Essenes.

These first Christians, who were just adepts of one of the many Jewish sects, didn't dream of converting non-Jews, "pagans" to their belief:

"Now they which were scattered abroad... travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto Jews only." (21)

It was only then that some of them started to address the "pagans":

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." (22)

Apparently the prevailing view at first was that these pagan converts, when accepting the teachings of this Jewish sect, became members of the Jewish community. This is clear from, for instance, the proposal of some Jew-Christians to circumcise these pagan converts and to compel them to keep the Law of Moses:

"That it was needful to circumcise them and to command them to keep the law of Moses." (23)

This is also evident from the feelings of enmity many Jews harboured against these converts, because these converts endangered the Jews' exclusive status of "having been chosen". This seems only natural: people who belong to an elite club, don't like to see lots of new members pouring in. This jealousy is one of the leitmotifs in the Acts of the apostles. (24)

So the first heathen-Christians were considered as "proselytes", i.e.: pagans converted to Jewry.

Later on this changed, mainly under the influence of the apostle Paulus. It was due to him that Christianity completely changed its nature. From a Jewish sect it grew into a separate religion, which broke away from the Jewish community. There was no longer talk of circumcision, the mutilation which indicates that somebody belongs to the Jewish community, neither of obedience to the Law of Moses.

The discovery of the Dead Sea-Scrolls is shedding a new light on these problems concerning Jew-Christians and heathen-Christians, which are of

course all but new. It appears that the Jew-Christians or Nazarenes, the people who wrote the scrolls, were much more militantly Jewish than is evident from the Acts. They were distinctly different from the later "true" Christians, more than people thought up to now.

Was Jesus Christ a Christian?

Finally the question rises which we asked in the beginning and what it is all about: where exactly is the personality of Jesus Christ situated in all this? To which of the two movements did he belong? Was he the leader of a fanatic Jewish sect or was he the founder of Christianity? Was he a "true" cosmopolitan and soft-sounding Christian, or was he a militant Jew?

Or, to clarify the question: was Jesus Christ actually a Christian?

The official Christian answer to this question would be affirmative, obviously. This answer has to be backed when one bases his view on some passages in the Gospels. Quotations like the following indeed appear to indicate that Jesus Christ was not a narrow-minded Jewish nationalist, but that he addressed himself to the whole of mankind:

"Go ye therefore, and teach all nations..." (25)

"And the gospel must first be published among all nations." (26)

One must draw the same conclusion from the parable of the Good Samaritan. (27)

But, for all that, the Gospels also contain completely different passages, which create the very opposite image of Jesus Christ. They indeed create an impression of a thoroughly Jewish sectarian, faithful, in the most fanatical way, to the Law of Moses, hostile and haughty towards strangers. These examples may be enough to illustrate this:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (28)

When he is sending out the twelve apostles, Jesus orders them explicitly:

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel." (29)

Jesus' typical Jewish xenophobia manifests itself in the most clear-cut way when he leaves unanswered the request of a non-Jewish, Canaanite woman, who had begged him to help her daughter, who was possessed by the Devil. When his disciples stand up for the woman, Jesus answers them:

"I am not sent but unto the lost sheep of the house of Israel." (30)

When the woman continues to press him, asking that he should help her, Jesus gives her an openly racist answer. He compares Jews with children and non-Jews with dogs:

"it is not meet to take the children's bread and to cast it to dogs." (31)

Something is definitely wrong here. In some passages the Gospels sketch a picture of a "Christian" Jesus, somebody who addresses himself to the "gentiles" too, but elsewhere they describe him as a fanatical Jew.

How do these two conclusions fit in with each other?

The only answer that seems realistic is that the image of a "Christian" Jesus is nothing but a later insertion or even falsification by the Christian editors of the Gospels, who intended to incorporate Jesus Christ in their movement, but who were so sloppy as to leave some passages in where we see the image of a "Jewish" Christ - the true Christ, probably. Things like this - followers trimming and retouching the image of the founder of their movement - have always happened. That's the way it is.

That something like this might indeed have happened, has now been confirmed by what the scrolls have taught us about the fanatic Jews of Qumran, alias the Nazarenes, alias the Jew-Christians. It is simply inconceivable that a personality, who was the founder or a leader of these Holy Warriors, would not have been as fanatically Jewish as his disciples.

From this we might conclude that the historical Jesus was probably a fanatical Jewish sect-leader.

In other words: Jesus was not a Christian.

That is what we finally could call - if, at least, some romanticism is still permitted - "The Great Secret of The Dead Sea-Scrolls".

Conclusion

The famous Bible-verse “thou shalt love thy neighbour as thyself” refers to the Jewish “neighbour” and not to no-matter-which-“neighbour”. This should not surprise. After all, Judaism, thoroughly racist as it is, must be something like the last ideology on earth where one should search for ideas like the universal brotherhood of all men.

The first Christians, the Jew-Christians, of whom Christ was a leader, still lived in this ultra-chauvinistic Jewish mental world. There cannot be any doubt that for these “Holy Warriors” too, the “neighbour” was the Jewish “neighbour”.

In the days of glory of Christianity, i.e. in the era before the French Revolution, when the Church held sway over Europe, in real life the “neighbour” was interpreted in a chauvinistic, sectarian way. In other words: “neighbour” referred to the Catholic “neighbour”, not the others. For in real life those others were persecuted, put into jail or burned at the stake - whether they were heathen, Jewish, unbeliever, witch, protestant, or heretic. So, the famous verse “Thou shalt love thy neighbour as thyself” was in fact interpreted as meaning “Thou shalt love thy *Catholic* neighbour as thyself.”

How did this notion of “neighbour” come to obtain the meaning we give it in our days? That is: the meaning of “no matter which neighbour”? Where does this ideal of universal brotherhood, of love for all other men, originate from? What has inspired, if it was not this Bible-verse, our European missionaries and nuns in the 19th and 20th century to go abroad and to spend their lives far away from home, helping people whom they didn't even know, and condemning themselves to live in awful circumstances?

May we suggest an answer?

Maybe this ideal of universal brotherhood stems from what we have called “the Golden Life-Manual”, the philosophy which ruled the world during the Golden Age? Maybe it is one of those pieces of driftwood from that “Golden Ship” of chapter IV? Maybe it is one of those ideals from that era which has survived and has kept on living in Europe's most noble souls, notwithstanding Judeo-Christianism? (Like a lot of other pre-Christian values)? Maybe it has penetrated into and installed itself in Judeo-Christianism, while driving out the sectarian, exclusive-Christian interpretation of brotherhood?

Anyhow: the idea of love for all other men is an ideal which one would rather

expect to find in the Weltanschauung of a friendly and happy Golden Age, than in the philosophy of a terrible, cruel and misanthropic idol like Yahweh, for whom only his followers matter.


Footnotes

- (1) *Leviticus* 19,18.
- (2) *Midrasj Bereshit Rabba* 55,3. Quoted in: Tom Segev, *The Seventh Million - The Israelis and the Holocaust*, translated from the Hebrew (1991), New York 1993, p.150.
- (3) Dietrich Bronder, *Bevor Hitler kam*, Genève 1975, (2th edition), p.443.
- (4) *Talmud, Tractate Sanhedrin* 57a Tossafot. Quoted in: H. Jonak von Freyenwald, *Jüdische Bekenntnisse*, Nürnberg 1941, (new edition Bremen), p.104.
In another book on the Talmud this text turns up in a somewhat different form: "The robbing of a brother (Israelite) is not permitted, the robbing of a non-Jew is permitted for there has been written (*Leviticus* 19,13): "Thou shalt not defraud thy neighbour, neither rob him" but these words - states Yehuda - do not refer to a goy because he is not a neighbour (*Tosefot* 61a)" From: Erich Glagau, *Der Babylonische Talmud*, Würenlos 1996, p.33.
- (5) *Exodus* 22,8.
- (6) Maimonides, *Hilchôth genebâh* 1. Quoted in: dr. Erich Bischoff, *das Buch vom Schulchan aruch*, Leipzig 1942, p.132.
- (7) Israel Shahak, *Jewish History, Jewish Religion - The Weight of 3000 Years*, Londen 1994, p.37.
- (8) *Deuteronomy* 23,19-20. See also: *Deuteronomy* 14,21 and 15,2-3.
- (9) *Matthew* 5,43.
- (10) Michael Baigent & Richard Leigh, *De Dode Zee-rollen en de verzwegen waarheid*, translated from the English (1991), Baarn 1992, p.99.
- (11) *Ibidem*, p.140.
- (12) *Acts* 2,44-46.
- (13) Baigent & Leigh, o.c. p.141.
- (14) *Acts* 11,26.
- (15) Robert Eisenman & Michael Wise, *De Dode Zee-rollen onthuld/De eerste complete vertaling en interpretatie van 50 sleutelteksten*. translated from the English (1992), Houten 1993, p.180.
- (16) *Ibidem*, p.214.
- (17) Herman Somers, *Toen God sliep schreef de mens de Bijbel*, Antwerpen 1990, p.10-141.
- (18) *New York Times* from 14/12/90. Quoted in Baigent & Leigh, o.c. p.105.
- (19) Flavius Josephus, *The Jewish War* II.
- (20) *Acts* 2,46.
- (21) *Acts* 11,19.
- (22) *Acts* 11,20-21.
- (23) *Acts* 15,5.
- (24) See for instance *Acts* 13,45; 16,3 and 26,20-21.

- (25) *Matthew 28,19.*
- (26) *Mark 13,10.*
- (27) *Luke 10, 29-37.*
- (28) *Matthew 5,17-18.*
- (29) *Matthew 10,5-6.*
- (30) *Matthew 15,24.*
- (31) *Matthew 15,26.*

CHAPTER VIII

THE MARK OF CAIN

ustice, the rule of law, is one of the foundations of civilization. The essential difference between a civilized and well-ordered society, on the one hand, and a uncivilized one, on the other, is the fact that members of a civilized society are no longer at the mercy of crime, arbitrariness, unsafety and the law of the jungle, and that law, order and safety rule. A state which is no longer able to provide its citizens with these living conditions fails in one of its fundamental assignments and stops being a civilized society.

An essential prerequisite for bringing about law, order and safety, is that criminals and other wrong-doers are punished. It is impossible for a society to bring about law, order and safety when people who wrong others, are allowed to get away unpunished. This seems so evident that it goes without saying.

In other words: there is no civilized society without justice and no justice without punishment. Punishing wrong-doers is therefore a fundamental prerequisite for civilization.

Until, say, the era after World War II there has existed in the Western world an almost complete consensus regarding the need for punishing criminals or other law-breakers. This consensus is very old. The Romans or the Teutons or other European "heathens" used to punish law-breakers or people who ran counter to ruling morality. This principle of the need for punishment of evil can even be found back, and in a very explicite way, in the much older society which produced our folk fairy-tales. In these seemingly educational stories the Good is always rewarded in the end, while Evil is punished, and mostly in a very severe way.

The discussions which started in the 19th century focused on the justification-grounds of criminal law, not on the principle of it. In this dispute two tendencies were facing each other. In the first place there were the adepts of the absolute theory of criminal law, who regarded punishment as a revenge for committed misdeeds. The second group, the followers of the relative theories, were looking for the justification of punishment in the protection of society, in the prevention of more crimes by the deterrent effect of punishment or by reforming the criminal.

In a nutshell: the question was, to know whether it was necessary to punish “because there had been crimes committed or in order that there would not be future crimes committed”. (1)

But the debate only turned around the “why”. The very principle of the need for punishment was not lying on the table.

It was only in the era after World War II, in so many respects alien as it is, that a meaningful movement in the white world has started, for the first time in our history, to doubt the very principle of punishment. The same goes as far as the pedagogical science is concerned.

A certain - one would even say: strange - reluctance to punish seems to have taken possession of many judges in the white world. Sociologists and psychologists are busy creating compassion and sympathy for criminals by citing their traumatic youth-experiences, being underprivileged and other mitigating circumstances. By this they intend to prevent them from being punished or to limit their punishment as much as possible. Others leave no stone unturned to make punishment as bearable as possible, which, obviously, puts the very substance of it at risk. And the death-penalty, the main punishment, is no longer carried out in most of the Western countries. Worse still: it has become a taboo.

The result of this growing tolerance of the judicial authorities and the government towards criminality is a diminishing effect of deterrence, which, for its part, is likely to bring about still more criminality.

As is mostly the case in matters of philosophy or morality, it seems hardly possible to prove in a sound scientific way that a “soft” approach to criminality leads to an increase of it. On the other hand, popular feeling and the striking difference with former days, when there was severe action against criminals and much less criminality, suggest that there indeed is a connection.

The question now is, where this sudden change in the philosophy of criminal law after the Second World War has come from.

In the first place a positive element has certainly played a role. It can, after all, not be denied that criminal law, how absoluteley right it might be in substance, is always open to failures. People can be punished too severely or even wrongly. Therefore, the intention of fine-tuning criminal law, not to do away with it but to prevent it from making mistakes, has undoubtedly

been one of the factors which have lead to a more lenient approach to criminality and the like.

One of the factors, actually, not the only one.

There indeed seems to be another, negative element involved.

It's quite likely that well-meant approaches to criminal law should have resulted in a somewhat softer policy concerning criminality. But it's another pair of boots altogether when society finds itself facing a government and judicial authorities who give the impression of having thrown in the towel as far as criminality is concerned. Only when public opinion starts thumping its fist on the table, like for instance after the horrible Dutroux-case in Belgium, they seem willing to change policy and to tighten the reins.

In the nineties, most countries in the Western world have seen this change in policy, as it started to dawn on public opinion and politicians that society could not carry on any longer in the same way. But before that it looked as if society was starting to accept the existence of criminality. It looked as if everybody was supposed to learn to live with the phenomenon, as though it was simply part of the game.

People who didn't accept this and kept on being in favour of the traditional European approach, i.e. of severe punishment, were regarded by liberal intellectuals and modern Christians as obscurantists or branded as "extreme-rightists" or "fascists". It was simply not appropriate to require something like that. "Progressive" people became irritated by this and used to react angrily. They sometimes seemed to shudder at the thought. It was seen as some kind of - yes - a sin. It was regarded like going counter to a taboo, as if one was meddling with something holy.

In the sixties and seventies, but later too, gangsters were fashionable. Singer-songwriters gave concerts in prisons, like Saint-Quentin. Films were made with mafia-godfathers playing the leading part. Criminals became cult figures. Still now the media have this tendency to sympathise with plundering and vandalizing youth in ghettos of big towns, as if they were victims of society.

Where did it come from, this strange post-war mentality of accepting criminality and forgiving or glorifying of criminals?

The history of the origin of this phenomenon is still to be written. But even

now there cannot be any doubt that, when exposed, notions as “May ’68”, the German-Jewish “Frankfurter School”, “Marxism” and the name of Sigmund Freud will figure. (2)

However, this weird phenomenon, which we may call “crime-tolerance”, has certainly not come right out of the blue. It is a way of thinking which is very old, a diskette which has existed for a long time but has not been put in the brain of the white man before World War II.

In fact this phenomenon can be traced back to the Bible. In other words: crime-tolerance is an element of the Bible-doctrine.

The mark of Cain

In the first book of the Bible, Genesis, the story can be read of Cain and Abel. Both the brothers make a sacrifice to Yahweh. Yahweh accepts the one of Abel, but not the one of Cain:

*“And the LORD had respect unto Abel and to his offering:
But unto Cain and to his offering he had no respect.” (3)*

As a result of this Cain is displeased and envious, and becomes wrathful. He coaxes his brother into going with him to the field and kills him there. Thereupon Yahweh (the very person, by the way, who brought about Cain’s murderous jealousy) calls Cain to account and heaps reproaches upon him. (4) In other words: Yahweh makes it very clear to Cain that he has done something wrong, that he has committed a crime.

Yahweh condemns Cain to lead henceforth the life of a vagabond, but then something very remarkable happens.

Terrified, Cain exclaims that everybody who finds him, will kill him. But Yahweh answers him in a soothing tone:

“Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.” (5)

Than this happens:

“And the LORD set a mark upon Cain, lest any finding him should kill him.” (5)

This so-called mark of Cain is therefore not a negative sign at all, a landmark, as people use to think most of the time. It is the very opposite of it. It is a sign

which indicates that somebody is under Yahweh's special protection. It states: he who kills this man, will be punished seven times.

To put everything in a nutshell: after Cain's cowardly murder of his brother Abel - a murder that had been provoked by Yahweh - this same Yahweh actually rewards the murderer by taking him under his protection.

This goes even further than crime-tolerance. This can only be called a case of "crime-kindness". Yahweh rewards the perpetrator of a loathsome crime - somebody murdering his own brother - by bestowing on him his special protection.

Everybody in full possession of his faculties, reading this story and understanding what is written down, should wonder at this, shouldn't he? Unfortunately few people have ever read this story of Cain and Abel - let alone the whole Bible, although it is their life-manual. From those who have read this story, only a few seem to understand what exactly has been written down. And from those who understand it, most seems to dispose of the problem by assuming that it probably has to do with a manifestation of profound Oriental wisdom, which they are unable to comprehend.

But the truth is less complicated. Everything becomes absolutely clear-cut, logical and understandable when one realizes who Yahweh in fact is: an evil-minded, destructive idol, the Devil incarnate. From this point of view Yahweh's reaction to Cain's crime is absolutely logical and not puzzling at all. What, after all, is more logical than the Devil appearing as, so to say, the "patron saint" of the criminals? What is more natural than the Devil taking them under his wing in order that they might perpetrate still more misdeeds later on? What is more logical than the Devil being kind to criminals?

So it is clear where this weird, almost super-natural reluctance to combat criminality, and the tendency to forgive and glorify criminals, which are so typical for liberal intellectuals and modern Christians, comes from. It stems from the Bible and its leading figure: Yahweh, alias the Devil.

All the good disciples of Yahweh venerate the mark of Cain which their "LORD" and Master has placed on the forehead of criminals. They show an almost holy respect for it.

Crime-kindness in the New Testament

There exist good people and there exist bad people. Good people do not perpetrate crimes, bad people do.

How can bad people be prevented from committing evil deeds? The traditional European answer is: by punishing crimes in order that evil-doers think twice before unfettering their evil passions.

What, on the other hand, has to be done in order that bad people will feel free to perpetrate misdeeds? The answer is: one should make clear in advance that they will not be punished for their misdeeds.

Well, this happens to be the very thing Yahweh and his son are advising in the Bible: don't punish crimes or punish them as leniently as possible...

The famous "Lord's Prayer" is still one of the most important Christian prayers. It stems from the son of "God", who has taught his followers this prayer when he gave his equally famous Sermon on the Mount. One has to look at this prayer very carefully. It says:

"And forgive us our debts, as we forgive our debtors." (6)

How do people acquire "debts"? People acquire debts for misdeeds they have perpetrated. So we should read this sentence like this:

"And forgive us our misdeeds, as we forgive the misdeeds of others towards us."

Rewritten in this way, everything becomes clear: this sentence from the Lord's Prayer is tantamount to an appeal not to punish misdeeds - which, obviously, is likely to encourage the committing of such deeds. From this the conclusion can be drawn that the Lord's Prayer is a crime-encouraging prayer: a very evil "prayer" indeed. A crime-discouraging prayer, on the contrary, might have sounded like this:

"And make us pay for our misdeeds, in order that we should be deterred of committing them."

This same appeal, not to punish evil deeds, can be found in this statement of the Devil's son:

"Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven." (7)

Imagine if judges would take this appeal seriously. Imagine that they actually

would forgive murderers because they would like also to be forgiven themselves if they might have murdered someone!

If our laws were based on the moral regulations of the Bible, criminals would never be punished, but would always be forgiven. Therefore we may call ourselves very fortunate that our criminal laws are still fundamentally inspired by the moral principles of the "heathen" Romans and Teutons, who did punish criminals.

Somewhere else in the Sermon on the Mount, Jesus Christ actually states in an explicit way that for "God" it does not make any difference at all whether one stays at the side of Good or at the side of Evil:

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (8)

What the son of "God" states here, amounts to saying that it is not important at all whether one does good or evil. For "Father which is in heaven" appears not to consider this at all! It actually turns out that he treats good people and bad people in the same way. The obvious conclusion one is invited to draw from this, is that, if it doesn't matter after all, one can as well choose the less demanding side. And this is obviously the bad side: the side where "Father which is in heaven" would like to get us.

From this laissez-faire mentality towards Evil, we find nothing comparable back in ancient, "heathen" Europe. Quite the opposite is true.

Take for instance our folkish fairy-tales. In these educational stories people are taught, in the most explicit way, that it does matter which side one chooses in life. For if there is one lesson the fairy-tales teach us, it is that doing good is rewarded while doing bad is punished. This message turns up in almost every fairy-tale of ours.

Footnotes

(1) J.J. Abspoel, art. *Strafrechtstheorieën*, in: *Grote Winkler Prins Encyclopedie*, 8th edition.

(2) The so called "Frankfurter Schule" saw the light in the beginning of the twenties. After Hitler's takeover, the mainly Jewish members left Germany, only to come back after the war, to preach their "Glad Tidings". Important personalities of the Frankfurter Schule were the philosophers and sociologists Max Horkheimer (1895-1973), Theodor Wiesengrund Adorno (1903-1969), Jürgen Habermas (1929-) and Herbert Marcuse

(1898-1979). The Frankfurter Schule developed alternative ideas on authoritarian education, sex, nationalism and so on. These ideas were later injected in society via the students movement of May '68. The civilization-undermining role of these ideas has been acknowledged by converted adepts of May '68 like *Klaus Rainer Röhl* in his book *Linke Lebenslügen - Eine überfällige Abrechnung*, Frankfurt/Berlin 1994. On the Frankfurter Schule, read: *Karl-Heinz Schumacher, Die Frankfurter Schule - Die Kaderschmiede für die Zukunft*, in: *Deutschland in Geschichte und Gegenwart*, december 1998.

No less catastrophical are the ideas of the Austrian Jew Sigmund Freud (1856-1939) Read:

- *Pierre Debray-Ritzen, La psychanalyse cette imposture*, Paris 1991.

- *Hans Jürgen Eysenck, Niedergang und Ende der Psychoanalyse*, translated from the English (1985), München 1985.

(3) *Genesis 4,4-5.*

(4) There are other places in the Bible where Yahweh is provoking. See for instance:

- *Exodus 4,21-23.*

- *Joshua 11,20.*

- *Isaiah 19,2.*

- *Ezekiel 39,1-3.*

(5) *Genesis 4,15.*

(6) *Matthew 6,12.*

(7) *Luke 6,37.*

(8) *Matthew 5,45.*

CHAPTER IX

THE TROJAN HORSE IN EUROPE



It is commonly known that life is not easy. A lot of strength of mind is needed before one is able to get through it and to cross the finish line with one's head held high in the air.

Mental strength - or just call it courage, perseverance, bravery, willpower, fighting spirit, firmness, pride or whatever - is the virtue which it is all about. All or nearly everything. Strength of mind alone is not enough, but nothing goes without it. It is a "conditio sine qua non" for a lot of things. There is no need to have studied psychology to realize this.

In "heathen" times Europe appears to have been thoroughly persuaded of the outstanding importance of this particular virtue.

This is, for instance and to start with, evident from our fairy tales - maybe the most brilliant and most precious relics of that "Golden Ship" which was mentioned in chapter IV. In these stories, that appear to have been formed with an educational intention, bravery is always, time and again, put forward as the virtue par excellence that has to be imitated. Thanks to his bravery the young hero manages to defeat the terrible dragon, after which he is rewarded with the love of the beautiful princess. The message is clear for everybody, even now.

In the less ideal world of classical antiquity bravery was at the top of the hit parade too. Everybody who is somewhat acquainted with the classical literature of or on the Romans, Greeks, Teutons and Celts knows to what extent their mental and moral world was imbued with the ideal of heroism. It is not exaggerating at all to speak about a real "cult" of this virtue of valour.

This can be, to start with, deduced from the fact that Gods and heroes who were especially known for their bravery, were among the most popular in the societies of the classical antiquity.

Heracles, who was named Hercules by the Romans, was probably the God or demigod who was most in favour among the Greek people. Just like his Teutonic counterpart, Thor or Donar, who was just as popular, he was celebrated because of his daring deeds. And just like Thor he was worshipped

for warding off Evil.

It is also typical that the most popular and most renowned literary masterworks from classical antiquity and from the era just after that, were epopees: heroic poems. Just think of the Iliad, the Odyssey, the Voyage of Argo, and the Aeneas, as far as the Greeks and Romans are concerned. With regard to the Celtic and Teutonic world, the Ulster-cycle, the cycle of King Arthur, Beowulf and the Nibelungen are to be mentioned. Time and again the central theme is: heroism. From this it can be seen how much this virtue meant for our ancestors.

There are other indications which point in that direction.

According to Greek philosopher Diogenes Laertius (third century A.D.) the druids taught the Celts to pay attention to three things in life:

"... adoring the Gods, not committing evil things and applying oneself to courage." (1)

With the Old Teutons it seemed to have been dishonourable to die in bed, of illness or old age. In the book Heimskringla by the already mentioned Snorri Sturluson one can read of a person named Egil philosophizing as follows, on the eve of a great battle:

"For a while during the long peace, I feared that I should die of old age in my straw bed, but I would rather fall in battle following my chief; it may now be that it will so happen." (2)

The same kind of aversion against dying in bed can be found in the words of the Roman general and later emperor Titus (39-81 A.D.) Sometime during his campaign in Palestine, that would be completed in 70 with the conquest of Jerusalem, he addressed his soldiers in this way:

"I have no intention at this moment of singing the praises of death in battle and the immortality given to those who are killed when fighting-mad; as for those who are not mad that way, curse them, I hope they will die in a bed of disease, condemned body and soul to the grave. For every good soldier knows that souls set free from the flesh on the battlefield by the sword are given a welcome by the purest element, ether, and set among the stars, and that as friendly spirits and genial heroes they appear to their own descendants; while souls that waste away in sick bodies, even if completely free from spots and stains, vanish into darkness underground and sink deep into oblivion..." (3)

The Spartans regarded fleeing the battlefield and letting his comrade-in-arms

down as the ultimate disgrace. Their famous poet Tyrtaeos (7th century B.C.) spurred them on in the following words:

"So fight, you who are young still, and stand your ground close to each other,

Don't be the first to get terrified, nor in taking to shameful flight,

But enlarge courage in your heart, and make it stubborn.

Don't hang on to life when you are fighting with men,

And don't let, by fleeing the battlefield, down your older comrades,

Whose knees are not so fast anymore, and who are already aged.

For that is a disgrace, when an older men lies among the fallen,

In the frontlines, even before the younger ones,

With white hair and a grey beard,

Gasping his stubborn life away in the dust."

Elsewhere he versifies:

"For horrible it is for a man who is fleeing when the enemy

Stabs him a sword in the back during furious battle.

And a shame it is too when a body is lying in the dust,

Which has been pierced from the back by a lance head." (4)

Something comparable we find with the Teutonic nations. According to Roman historian Tacitus (55-120 A.D.) they regarded throwing away one's shield and fleeing as the uppermost shame:

"To throw away one's shield is the supreme disgrace, and the man who has thus dishonoured himself is debarred from attendance at sacrifice or assembly. Many such survivors from the battlefield have ended their shame by hanging themselves." (5)

Certain nations in classical antiquity went so far as to make courage in battle a legal obligation. So, for instance, we know that Spartan soldiers were not entitled to surrender or to flee. That a law forbidding this did exist, is apparent from the epitaph for the famous 300 Spartans who fell heroically in 480 B.C. during the battle of Thermopyle against an invading Persian army of superior strength:

"Passer-by, when you go to Sparta, then tell people there that you have seen us lying here, as the law requires it." (6)

A similar obligation existed in the Roman army.

In his History of the Jewish war Flavius Josephus (first century A.D.) recounts that in the Roman army there existed the custom of setting up a guard post in front of the camp whenever it was in enemy country. The soldiers manning

this guard post were liable to death penalty when they withdrew, under any circumstances whatsoever. (7) Elsewhere he reports how a Roman cavalryman had been captured by the enemy, but had managed to tear himself loose from their arms and to rejoin his comrades. His commander-in-chief, Titus had this reaction:

"As he had made his escape from the enemy Titus could not very well put him to death, but deciding that he was unfit to be a soldier of Rome as he had let himself be taken alive, he stripped him of his arms and expelled him from the legion, to a man with any self respect a punishment worse than death." (8)

The Franks were subject to a comparable regulation. When a Roman general in the winter of 327/328 was able to encircle some thousand Frankish warriors and to starve them into surrender, this is said to have been a never-heard-of event in that time. For, writes 4th-century Greek author Libanios, *"... it was their [= the Franks] law to win or to die."* (9)

This cult of the virtue of bravery was not limited to the world of men and warriors, as one might think. The whole society, the women as well, took part in it. That is evident from observations made by contemporary writers like Roman historian Tacitus. Talking about the Teutonic custom of fighting in groups made up of people belonging to the same clan, he notices:

"A specially powerful incitement to valour is that the squadrons and divisions are not made up at random by the mustering of chance-comers, but are each composed of men of one family or clan. Close by them, too, are their nearest and dearest, so that they can hear the shrieks of their womenfolk and the wailing of their children. These are the witnesses whom each man reverences most highly, whose praise he most desires. It is to their mothers and wives that they go to have their wounds treated, and the women are not afraid to count and compare the gashes. They also carry supplies of food to the combatants and encourage them." (10)

A specific manifestation of the "heathen" ideal of valour was feeling contempt for death. One comes across this often as an attitude in the historical sources.

So Christian chronicler Adam von Bremen (11th century) recounts this about the Danes, who in his time had just been christianized - be it, in fact, not in a very profound manner:

"... when one has been condemned [to decapitation], it is regarded as honourable to be merry. For the Danes have contempt for tears and lamentations and other expressions of mourning, which we see as salutary. In their eyes it is just as improper to weep over one's misdeeds as to mourn

for the beloved deceased.” (11)

In the Saga of the Jómsvikings it is reported how some seventy Jómsvikings lose a sea-battle and, overcome by the cold and their wounds, are finally captured by earl Erik and his men. Erik makes them step forward one by one. Before having them beheaded he asks each of them, to test their courage, what they think about death. When number nine comes for his turn, he answers:

“I think well of death, as do all of us. But I am not minded to let myself be slaughtered like a sheep and would rather face the blow. You hew into my face and watch closely if I flinch. Because we Jómsvikings have often talked about that.” (12)

The man’s request is granted. The executioner hacks him right into the face with his axe, but the Jómsviking doesn’t stir a muscle:

“... and he did not flinch a whit except that his eyes closed when death came upon him.” (12)

This kind of heroic deeds by men facing death, even in the most literal way, turn up often in the historical sources. Apparently it counted as honourful to be relaxed and even merry in the face of death.

In the Icelandic Njal’s Saga one can read how a man named Skarp-Hedin is making jokes towards his enemies, who are busy setting the house alight in which Skarp-Hedin and his family are encircled:

“So, you are making a fire now lads! Are you thinking of doing some cooking?” (13)

This kind of cheerfulness, even when facing death, is another quality which might be called typically heathen.

Folkish fairy tales, for instance, are always merry and optimistic. The hero never lets setbacks get him down and there is always a happy end. Our traditional folksongs too are mostly cheerful or at least optimistic by nature. And it is - or was - typical for common people in Europe, especially in the countryside, to shrug unpleasant things off with a joke. Humor and the ability to put things (and oneself) in perspective have always been a weapon of the common people.

There is another expression of mental strength that was typical for heathendom and that has lived on as a part of folk culture, even after christianization. It is what we may call “common sense”, the quality of being quick-witted.

For this too the folkish fairy-tales often provide models. The hero is not only brave, often he is also a bright little chap with a lot of common sense. This kind of horse sense one can also find in the Edda. Especially in the poem *Hávamál*, that contains a lot of very down-to-earth wisdom. It begins with the following advice:

"Contemplate all doors before you enter them, study them, for you never know

whether your enemy might be lying in wait for you there on the floor." (14)

In strophe 14 it goes like this:

*"... then beer is at its best,
when the man brings back home,
all of his intellect."* (15)

This poem *Hávamál* doesn't contain high-flown metaphysical wisdom. The intention is simple: making the reader stronger, more alert, by giving him all kind of advice - simple sounding as it often may be at first sight.

Some of these simple sounding counsels or other pieces of folk-wisdom express keen powers of observation and the ability to say something in a laconic but clear way.

Take, for instance, this old Flemish folk-saying:

"A horse that has eaten enough, kicks away his bucket."

Or this one:

"The dirtiest pigs want to sleep in the cleanest straw."

How many complicated sentences, with difficult words, our modern sociologists or psychologists would need before they could elucidate the same?

There are many more examples which show how society in old "heathen" Europe aimed at making people mentally strong. The "heathens" wanted their children to be courageous in life and valiant in battle and to be capable of facing death without fear. They wanted people who stood firm, who had common sense and who took an optimistic view of life.

After this, it cannot be surprising that the Old Europeans inspired awe in contemporary historians because of their mental (and also physical) strength.

Roman general Julius Caesar (100-44 B.C.), in his account of his campaign

in Gaul, has these remarks on the Nervii, a Belgic tribe of Teutonic origin. The Nervii refused to "make peace" with Caesar, which in fact meant: they refused to subject themselves to him:

"When Caesar [who writes about himself in the 3rd person] made inquiries about their nature and their customs, he found that merchants were not allowed in their territory. They didn't tolerate wine or any luxury article to be imported among them, for they thought that this caused bravery and energy to be weakened. They were wild, brave men, who scolded fiercely the other Belgic tribes, because these had subjected themselves to the Romans and had put aside ancestral valour. They assured that they would not send envoys and that they would not submit to any peace-requirement." (16)

The people whom the Romans esteemed the most, were the Teutons. This same Caesar recounts how his soldiers, although they were not easily frightened, were suddenly seized by terror during a stay in Besançon, when they heard the local Gauls telling stories about the Teutons:

"While he [Caesar] was staying in Vesontio [Besançon] for some days to stock up on corn and other provisions, the army was suddenly seized by such a terror that it completely bewildered everybody. The cause of this was talk by the Gauls and merchants, who declared with much ado that the Teutons were distinguished by their gigantic stature, their unbelievable bravery and their skill in the art of war. They pretended having communicated with them several times and were unable to bear their countenance and their piercing look. At first panic arose among the tribunes, the prefects and all the others who had left Rome and followed Caesar to acquire or keep his favour, but who were not very experienced in the art of war. All of them gave a different motive which, so they pretended, compelled them to go away, and they asked his permission to leave the army." (17)

It is easily understood that people who inspired so much awe, cannot have been softies.

The strange thing with Christianity

Each people or every movement which advances itself, has an interest in members or followers with much mental strength in order to support the group strategy. This is even more true when groups like these aim at conquering territory, ruling others or simply want to extend themselves. For it obviously doesn't make sense to go to battle with weaklings.

This rule also applies for movements like those which are based on the

Bible-doctrine. Judaism, Islam as well as national-socialism and communism put a lot of work into training combative and fearless followers. Disciplined youth-movements, ardent speeches by leaders, stimulating marching music, martial uniforms, the glorification of heroism or martyrdom: these ideologies do their utmost to recruit vigorous militants. The results are or were impressing, for it is not pleasant to have to fight these ideologies. They are trained to combat with an energy and a fanaticism worthy of a better cause.

But this doesn't go for all of the Bible-ideologies. Indeed, it is a fact that Christianity, with post-Christianity following in its wake, has a nature that, with regard to this matter, differs completely from the other members of the Bible-club. Christianity is the odd man out here.

It is, to be sure, undeniable that Christianity in the glorious days of the Church was as vigorous and ardent and conquering as, for instance, communism or Islam, but the true philosophy of Christianity as it manifests itself in the New Testament, is not like that at all.

This true Christianity has no intention of filling its followers with mental strength and fighting spirit. It has the goal of making them weak and defenceless. Christians are taught to endure anything.

Thus the son of "God" addresses his disciples:

"Go your ways: behold, I send you forth as lambs among wolves." (18)

Famous is this command of his:

"But I say unto you, That ye resist no evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (19)

Elsewhere he declares:

*"Love your enemies, do good to them which hate you,
Bless them that curse you, and pray for them which despitefully use you."*
(20)

In the same spirit his disciple Petrus preaches to the Christians of Asia Minor:

"Servants, be subject to your masters with all fear: not only to the good and gentle, but also to the froward."

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this

is acceptable with God.” (21)

In his Sermon on the Mount Jesus Christ recites the so-called Eight Salvations. This too can hardly be explained as an incitement to valour and fighting-spirit:

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.” (22)

A good, “heathen” Sermon on the Mount might have sounded like this:

“Blessed are the clever in spirit, for, happily for them, the kingdom of heaven (= that of Yahweh, alias the Devil) shall not be theirs.

Blessed are the cheerful, for they don't need to be comforted.

Blessed are the people with fighting-spirit, for they shall conquer the earth.

Blessed are they who don't hunger and thirst after righteousness but who enforce it.

Blessed are they who are not merciful because they want to obtain mercy themselves but who are merciful when it is appropriate to be merciful.

Blessed are they with scars in their heart from fighting against evil, for, happily for them, they will not see “God”.

Blessed are they who don't choose peace with “God”, for they will not be called his children.

Blessed are they whose persecutors suffer for righteousness' sake: for theirs is indeed the kingdom of heaven - the real heaven.”

The question one should ask oneself now is: what a strange movement is it that wants its followers to be meek? What a strange movement is it that sends its militants “as lambs among wolves”?

There appears to be only one logical answer.

This answer is that only the enemy of a certain group has an interest in it that in this very group a movement is created which undermines the fighting-spirit of this group. For it is obvious that these enemies prefer a group whose members turn to them their left cheek when they are smitten on their right, to a group

whose members strike back twice as hard.

In other words: in this line of thought Christianity would have been (and still is) a kind of Trojan Horse in heathen Europe, placed into our midst to undermine the strength of mind of the Europeans, with the aim of making things easier for our enemies to subjugate us.

This may seem to be a rather far-fetched scenario, certainly in the eyes of people with European roots, who are not used to thinking in these categories - and who are on average less intelligent than, for instance, Jewish people. But it is this very scenario which Jewish author Marcus Eli Ravage described in an American periodical in 1928. Probably this happened in a fit of overconfidence, brought about in the period after the take-over of the Sovjet Union by his co-religionists, when the sun seemed to shine for the Jewish people everywhere in the world.

Here is the relevant quotation:

"Only after the destruction of Jerusalem by the Romans [in 70 A.D.] the new belief [Christianity] started to win respect. A patriotic Jew, called Paulus or Saulus, hit on the idea of breaking the moral backbone of the Roman soldiers by means of the doctrine of love and pacifism, preached by a small Jewish sect, in order to force Rome to its knees and to humiliate it. He became the apostle of the heathens, the very person who had been, up to then, one of the most zealous persecutors of that gang [the Christians]. Paulus did it so well that four hundred years later this huge empire, which had conquered Palestine and half the world, had become a heap of rubble. And the Law of Moses, which had gone out from Sion, became the state religion of Rome." (23)

Big talk or reality?

This is an impossible question to answer after so many centuries. But, anyhow, it is fact that, at first, Paulus and his followers did make out of Christianity, which initially was just another Jewish sect, a new religion which was no longer related to Jewry. (24) In other words: they suddenly started to address themselves explicitly to the "heathens", causing the Jews (who didn't understand what was going on, not initiated as they were?), to rage with anger, as one can read in the Acts. (25) The question is why it suddenly occurred to Paulus and his disciples to address themselves to the "heathens"? What on earth could have prompted members of the fanatic Jewish sect which the Christians originally were, who used to despise and hate everything non-Jewish, to make a 180° change and to suddenly start caring about these same non-Jews? Was it loving kindness? Or was it something else?

Secondly it is certain that the period of beginning Christianity coincided with the period of the great Jewish uprising against the Romans and the suppression of it, culminating in the destruction of Jerusalem and the temple in the year 70 A.D. In this rebellion messianic expectations concerning future world dominion had played a role. (26) It is not unlikely that in this atmosphere of rebellion and messianic dreams some Jewish thinkers had been brainstorming about sophisticated strategies to force the Romans to their knees. One of these could have been the idea of tainting them with a new "religion", which would undermine their mental strength.

If so, it would have been an example of very far-sighted thinking, and it doesn't seem unrealistic to expect this of people who dream of something as far-reaching as world-dominion.

However, the sequel to this story was that, once Christianity had taken power in the Western world, it became a more or less "normal" movement. That means: a movement needing militants with fighting spirit and mental strength. In this way Christianity as practiced came into collision with the true Christianity of the gospel.

Footnotes

(1) *Diogenes Laërtius, Life, doctrine and statements of famous philosophers, introduction 6.* Quoted in: *Francoise Le Roux & Christian Guyonvarc'h, Die Druiden, translated from the French (1995), Engerda 1996, p.337.*

(2) *Snorri Sturluson, Heimskringla IV,23.*

(3) *Flavius Josephus, The Jewish War VI,37.*

(4) *Tyrtæus, fragment 6/7,15-24 & fragment 8,17-20.*

(5) *Tacitus, Germania 6.*

(6) *Herodotos, Histories VII, 228.* See also *Thucydides, The Peloponnesian War IV,37-40* on the astonishment in the Greek world when 292 Spartan hoplites surrendered to the Athenians, overcome as they were by hunger and the superior numbers of the enemy.

(7) *Flavius Josephus, o.c. V,486.*

(8) *Flavius Josephus, o.c. VI,352.*

(9) *Libanios, Funeral Oration on Julianus, 70.*

(10) *Tacitus, Germania 6.* See also *Snorri Sturluson, Heimskringla VIII,52.* From this it is manifest that women used to jeer at men who, in their opinion, hadn't fought bravely enough.

(11) *Adam von Bremen, Gesta Hammaburgensis Ecclesiae Pontificum IV,6.*

(12) *Saga of the Jómsvikings 23.*

(13) *Njal's Saga 129.* See also *Snorri Sturluson, o.c., VIII,182* on a fatally injured

Icelander who, with icy calm, writes some verses on his condition while breathing his last.

(14) *Poēzie Edda, Hávamál 1.*

(15) *Ibidem 14.*

(16) *Julius Caesar, Commentari belli Gallici II,15,3-6.*

(17) *Ibidem I,39,1-3.*

(18) *Luke 10,3.*

(19) *Matthew 5,39.*

(20) *Luke 6,27-28.*

(21) *IPetrus 2,18-20.*

(22) *Matthew 5,1-10.*

(23) *Marcus Eli Ravage, Eine mögliche Anklage gegen die Juden, in: Code May 88. translated from the English. Originally in: The Century Magazine, january 1928.*

(24) *Cfr. supra chapter VII.*

(25) Read for instance *Acts 22.*

(26) Read about this: *Herman Somers, Toen God sliep schreef de mens de Bijbel, Antwerp 1990.*

CHAPTER X

THE LOVELESS BIBLE-WORLD



he typical popular fairytale usually ends with the heroine or hero being rewarded for her or his heroic deed with the hand of the beautiful prince or princess. The last sentence often tells us that they lived a long and happy life, and had many children.

From this it seems sensible to conclude that the society which produced these educational stories, explicitly and purposefully put forward love between man and woman as the highest reward and therefore as the supreme good... (We don't know for sure when and where this society existed - that could be the subject of another book - but, anyhow, isn't this exactly the kind of society one would expect to have existed in a Golden Age?)

The love-ideal has apparently lived on in the world of Europe's classical antiquity, how less rosy than the world of the fairytales it might have been.

This is, for instance, evident from the fact that in the "heathen" literature love is an important theme, the second most important after heroism.

Take for instance the *Odyssey*. Maybe some people do not like the cunning protagonist, Odysseus. But that doesn't alter the fact that the whole book radiates only one desire: the longing of Odysseus' to get his wife Penelope and his son Telemachos back. But only after twenty years - ten years of Trojan War and ten years of wanderings - the Gods finally grant him permission to return home to his wife, who has remained loyal to him during that whole period:

*"But as finally the year had come in the wheel of time,
In which the Gods permitted him to go back home, to Ithaca..." (1)*

A second masterwork, the beautiful novel "*Daphnis and Chloe*" of Greek author Longus (3th century A.D.) on the love between two foundlings, has inspired a lot of European poets and writers, from the Renaissance up to the 19th century. This book is the prototype of pastoral romance.

Another famous love story from "heathen" times is that of Tristan and Yseult, which has come to us in various mediaeval versions, but which originally goes back to raw material of Old-Celtic times: the so-called "*Matière de*

Bretagne". Who is not acquainted with the outcome of this story: how the tragic couple is buried in one grave on which later a rose bush and a branch of the vine intertwined. (2)

The tough world of the Old Teutons too had its romantic moments.

A probably less known example is the poem "Helgakvida Hundingsbana II" of the poetic Edda. In this poem the story is told of a king named Helgi, who fell on the battlefield when still young. He was buried in a grave mound. One evening a maid of his widow Sigrun saw the dead king riding into the mound with a large retinue. She notified her mistress of what she had seen. The widow rushed to the burial mound and did indeed find her husband there, who had returned to this world for one night. Sigrun said:

*"His coming fills me with so much joy,
Like Odin's hawk, longing for prey,
Looking for the warm flesh,
When, covered with dew,
He sees the dawn breaking!*

*First I will kiss the dead king,
Before he undoes the bloody armour.
Your hair, Helgi, is completely rimed,
You are covered with dew of wounds,
And chilly are the king's hands!
How, Helgi, can I heal your sorrow?" (3)*

They spend one more night together. Towards the morning Helgi has to announce his return to the Other World, which people in those times used to locate, according to a certain tradition, far away in the ocean, in the west. That Other World is Valhall, "the Hall of the Slain", the Teutonic heaven, where all the heroes are going. Thus speaks Helgi:

*"Now I must ride, at the crack of dawn,
At full speed, on the dun horse.
Anew I must dwell behind the western horizon,
Before crowing of a cock wakes up the heroes." (4)*

The next day, at sunset, Sigrun returns to the burial mound, but Helgi doesn't show up. The poem ends with this sentence:

"Sigrun lived but a short time because of her sorrow." (5)

Tales like that of Tristan and Yseult kept on appealing to the imagination of the Europeans throughout history, from the Middle Ages, the era of the ideal of

courtly love, up to the Romantic Movement, the very name of which calls to mind love: the atmosphere of swan-lakes, moonshine and the smell of roses. All this reflected in literature, music, ballet, opera and other art forms.

A great many of our old folks songs are likewise imbued with this old, "heathen" love-ideal. Take for instance this typical old Flemish "Song of Gustaaf and Melanie". This song, somewhat clumsy and bombastic as it is, begins as follows:

*"True love is afraid of nothing,
It triumphes through fair and foul,
Like Melanie, a count's daughter,
An only child, very rich in money and goods.
This pure maiden, of noble descent
Sets her whole heart on a foundling,
On Gustaaf she sets her mind,
An orphan, who knows neither father nor mother." (6)*

Characteristic for this kind of folks song is the moral lesson at the end:

*"Take example, you who are still alive,
That true love will always triumph!" (6)*

It is obvious that there can be a yawning gap between that what is pictured as an ideal on the one side and reality on the other side. Nobody disputes this. Neither it is the intention of what has preceded to "prove" that the age of "heathen" Europe was an age in which love was the order of the day. The real point is to show that in the "heathen" society of Europe true love between a man and a woman was put forward as the highest good (second maybe to death in battle). This is a better foundation than a society in which this ideal doesn't exist at all. And societies like this do exist too, as shall be shown.

The question of whether this high love-ideal existed in European heathendom can be answered positively. On the other hand, how real life looked, is more difficult to answer. The fact that contemporary chroniclers and historians like to focus on wars and kings and not on ordinary things like daily life, accounts for that.

Nevertheless readers of old writings sometimes come across interesting information. Well-known, for instance, is the eulogy Roman historian Tacitus (55-120 A.D.) pronounces concerning the way the Teutonic nations loved and respected their wives:

"It stands on record that armies already wavering and on the point of collapse

have been rallied by the women, pleading heroically with their men, thrusting forward their bared bosoms, and making them realize the imminent prospect of enslavement - a fate which the Germans fear more desperately for their women than for themselves. Indeed, you can secure a surer hold on these nations if you compel them to include among a consignment of hostages some girls of noble family. More than this, they believe that there resides in women an element of holiness and a gift of prophecy; and so they do not scorn to ask their advice, or lightly disregard their replies." (7)

Even today many - or even most - people of European descent are still completely imbued with their ancestral love-ideal. A lot of them tend to regard their wedding-day as the most beautiful of their life. Or, to say it in a romantic way (and in this chapter that seems only fitting): in the heart of most white people an age-old ballad is still resounding, the Ballad of the Two Royal Children:

*"It were two Royal Children,
They loved each other so much..." (8)*

Love - or the absence of it - in the Bible

For a large number of people with European roots the love-ideal is still something so obvious that many a reader might have wondered during the preceding pages what the hell we are driving at.

What we are driving at is this: the love-ideal, which is so deep-rooted in our "heathen" soul that we still regard it as something evident, simply doesn't exist in the world of the Bible. It is lacking. It just isn't there. The biblical world is a world without love. (Meaning love in the sense of romantic love, "amor" and not in the sense of charity, "caritas", solidarity towards the other members of the group or sect. [9])

Indeed: nowhere in the Bible can one catch a glimpse of the romantic love-ideal that is so characteristic for the Old, "heathen" European cultures, in which it plays a major role. One could count the beautiful Song of Solomon as an exception, if it wasn't for the fact that Jews and Christians put an allegoric meaning on this song, interpreting it as "God's" people singing the praise of "God". Anyhow, Solomon's Song doesn't go well with the Bible. It simply doesn't fit in here. Therefore it doesn't come as a surprise that exegetes ascribe it an Egyptian or Sumerian, that is a "heathen", origin. (10)

So nowhere in the Bible-world is there put forward something which can

be compared with the European love-ideal. But things are worse still: the Bible organizes everything in such a way that true love is simply made impossible.

Things are like this.

Probably nobody will ever succeed in unlocking the mystery of love - for what reason would that be needed, after all? But one thing is sure: everybody knows that sentiments like these are only possible between people who respect each other. Mutual respect is of course not enough, but it is a "conditio sine qua non": a necessary requirement. Without mutual respect love is simply impossible.

Well then: the biblical scenarios are such that mutual respect is impossible.

Mutual respect, let alone true love, cannot come into being, or cannot remain, when men are thought to be superior to their women, and women are regarded as the servants of their husbands. In such situations nothing good can grow as far as love is concerned. But it is this very situation which the Bible brings about...

In the first Bible-book, Genesis, the message is clear from the start. From the fact that Eve has been created from a rib of Adam, the position of women as second-class humans is manifest: she comes secondly, in the most literal sense of the word, behind the Numero Uno, the man. (11) And it is Yahweh himself who curses her when she has eaten from the forbidden fruit and who condemns her to subordination to her husband:

"... he shall rule over thee." (12)

Further on, in the book Leviticus, it is stated that a girl is worth just a half of a boy. There Yahweh fixes the sums of money which are to be paid for redeeming persons who had been promised as offerings for Yahweh (!):

"And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

And if it be a female, then thy estimation shall be thirty shekels.

An if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels , and for the female ten shekels." (13)

That a man counts for two women, is also the judgement of the Koran, which apparently has learnt this "wisdom", like so many others, from the Bible:

"And accept the testimony of two of your men, but if there are no two men,

one man and two women..." (14)

The inferior and subordinate position of women in the world of Islam is well-known. Less known is the inferior and subordinate position of women in Jewish society nowadays. This is especially true as far as orthodox Jews are concerned.

Israeli professor Israel Shahak recounts in his book that a "pious" Jew in his daily morning-prayers first praises Yahweh for not having been created as an "heathen". Then he thanks "God" for not having been created as a slave. And in the third place he blesses the Lord for not having been born as a woman. (15)

In the New Testament too, women play second fiddle. In accordance with the spirit of Jewish tradition the apostle Paulus states:

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

For the man is not of the woman; but the woman [Eve] of the man.

Neither was the man created for the woman, but the woman for the man."
(16)

In the gospel women are urged more than once to be subservient to their husbands and to be silent:

"Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (17)

Just as harmful in promoting good relations with, and respect for, women is the truly morbid interest the Bible and the Talmud show in the "uncleanness" of women during menses, etc. This is done in a way that has nothing to do with hygiene. Rather, the intention is to humiliate women and create disgust for the female body.

The Talmud-book Niddah, for instance, needs no less than 509 pages to "study" the "problem" of menses. (18) The Bible-book Leviticus, for its part, tackles the subject in the following words:

"And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

And whosoever toucheth her bed shall wash his clothes, and bathe himself in

water, and be unclean until the even.

And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean."

(19)

The Koran doesn't lay it on as thick as Bible and Talmud do. It is nevertheless infected with the same mentality and brings into line being ill, going to the toilet and touching women:

"And if you are ill, or travelling or you are coming from the toilet or you have touched women..." (20)

In short: in the world of the Bible women are supposed to be inferior, subordinate and dirty. There is no need to be a psychologist to understand that this is not the right breeding ground for a warm relationship.

As it were to illustrate this, the Bible dishes up some tales which are typical for the loveless way in which women are treated in the Bible and which are scandalous from the viewpoint of Europeans - but apparently not from that of the Bible.

Women as mere sex objects

There is for instance the story of the crime of Gibeah.

A traveller finds accommodation for himself, his servant and his concubine in the house of an old man in the town of Gibeah. In the evening some male inhabitants of that place knock at this old man's door. They want him to hand over his guest to them, for they are eager to have sexual intercourse with him.

The old man answers them as follows:

"Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing." (21)

The tale continues like this:

"But the men would not hearken to him [the old man]: so the man [the traveller] took his concubine and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

And he said unto her, Up and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place." (22)

The inhabitants of Gibeah are, to be sure, punished for this crime, but the amazing thing is that in the text not even a suggestion of reproach can be found concerning the conduct of the traveller and the old man. Apparently nobody took offence at men placing their wives or daughters at other men's disposal as sex objects during a whole night, or for being willing to do that. For Europeans it is also astonishing to read how the traveller seems to have slept the sleep of the just, in spite of everything.

This mentality of regarding women as subordinate sex objects is also found in the Talmud:

"The Halacha [the religious law] is: everything a man intends to do with his wife, he is permitted to do, like with flesh from the slaughterhouse: if he wants to eat it salted, he may do thus. Roasted, he may do thus. Cooked, he may thus. Smoked, he may do thus. Just as with fish from the fish stall. [...] A [Jewess] came to rabbi and said to him: "Rabbi, I had set the table for him [her husband] but he has turned it around." He, however, answered: "My daughter, the Torah [the Law of Moses] has abandoned you. What can I do about that?" (23)

One comes across the same mentality in the Koran:

"Your women are field for you; so go to your field no matter how you want to..." (24)

Isn't it this biblical mentality of regarding women as subordinated sex objects, which lies at the bottom of the modern sex business? In the world of Ancient Europe, in the era of "heathendom", when women were respected, this wicked business would simply have been unthinkable. Only in the era when Rome started to degenerate, something like a large-scale sex business came into being. Whether there is a connection between the beginning of the decline of

Rome, on the one hand, and the presence of a very influential Jewish colony in the Eternal Town since about 139 B.C., is a question which is impossible to answer - but worthwhile to ask.

It is perceptive to ask a question like this, and others, concerning the origins and history of sex-business and Jewish involvement in it. For two reasons. The first reason is that from the viewpoint of Jews all non-Jewish, "heathen" women are whores by definition. (25) The second reason is that Jews have played, from times immemorial, a pivotal role in the international trade of male and female slaves - the traffic to America included. (26)

In Jewish eyes "heathen" women must be something like the lowest of the low. Being "heathen" and woman at the same time: how terrible.

In the Schulchan Aruch one can see how evil this combination of hatred of women and racism can be:

"A [Jewish] woman in travail is like an ill person being in danger of life. It is permitted to violate the sabbath for her in order that she should get everything she needs. It is permitted to call in a midwife for her, to give her birth assistance, to light a lamp, also when she happens to be blind.." [..]

"A non-Jewish woman in travail is not to be assisted during the sabbath, not even when the sabbath needs not to be violated." [...]

"A pet animal in labour is not to be assisted during the sabbath." (27)

These hateful, inhuman regulations are based on the Talmud, the written record of discussions by rabbis concerning daily application of Moses' Law. Among others they are based on this Talmud-passage:

"A Jewish woman is not permitted to assist a non-Jewish woman in travail because she would help giving birth to an idolater child ." (28)

Against motherhood, marriage and family

There seems to be a growing tendency in Western societies nowadays to consider pregnancy as some kind of illness, or, at least, as a condition which is not enviable at all.

This viewpoint regarding pregnancy might be traced back to the Bible. Apparently it has started as a campaign to conquer people of European origin, violating the European tradition of considering pregnancy as something absolutely positive, as is for instance evident from the saying "to be in a state of happy expectancy".

The culture of the Bible is different. The cult of the body, so characteristic for European civilisations, is unknown to it. On the contrary: the Bible depicts the human body as something dirty, something bad.

In the book of Leviticus it is written:

"If a woman have conceived seed, and born a man child: then she shall be unclean seven days: according to the days of the separation for her infirmity shall she be unclean." (29)

In order to be able to evaluate what is written here, one has to read the paragraphs preceding this sentence. These contain a never-ending enumeration of everything which is supposed to be unclean: all kinds of vermin and carrion. Who, for instance, takes up a carrion of a certain kind of animals, must wash his clothes and is declared "unclean" until evening. (30) This means that bearing a male child is presumed to be seven times more filthy than taking up the carrion of an animal.

Giving birth to a female child is, according to the Bible, even fourteen times more filthy:

"But if she bear a maid child, then she shall be unclean two weeks, as in her separation..." (31)

These ideas - if one may call them thus - do not result from a concern for hygiene. This is manifest from the fact that in the same passage it is ordered that a woman has to "continue in the blood of her purifying" for 33 days when she has born a boy, and 66 when she has born a girl. (32)

The only purpose for these kinds of "declarations of uncleanness" seems to be to humiliate motherhood and women.

The same kind of humiliation of motherhood and women lies in the fact that Jesus Christ is supposed to have been born to a virgin maiden. Apparently, it was not granted to a normal mother to bear the son of "God". A normal mother was not good enough for him. (33)

Here too, one cannot do otherwise than to recognize the enormous discrepancy between this unnatural world of the Bible and heathendom, in which mother-, fertility- or earthgoddesses played a pivotal role and were held in high esteem. Just think of Demeter and Frigg. This mentality has lived on in the European countryside for many centuries after Christianization, in that the relevant heathen goddesses were mostly replaced by Mary, the mother of Jesus. She

inherited the qualities of Frigg or Demeter. But apart from that, everything stayed the way it was.

Not only motherhood, but traditional heterosexual marriage is a target of the Bible-doctrine.

Indeed, mankind didn't had to wait for the era of May'68 to witness the birth of the phenomenon of hostility against traditional marriage on the part of feminists and others. (34)

For this hatred against natural marriage and family-building can be found in the Bible as well.

Not everywhere in the Bible, to be sure, but, remarkable as it may seem, only in the New Testament.

We can think of two possible reasons for this exclusivity.

The first reason is that Judaism being an ideology that is striving for world-dominion has no interest in endangering its own existence by destroying the very building stones of its own group - and that's what families in fact are. On the other hand, if we assume Christianity to be a Trojan Horse in European society - whether it was planned as such or not -, undermining the building stones of that European society would be exactly the kind of thing one would expect a Trojan Horse to do. (35) This would also answer the question why Christianity became more in favour of traditional marriage and family once it took power: because it was no longer the enemy of European society, but the leader, and a strong European society was in its interest from then on.

A second possible reason, that fits hand in hand with the previous, is that hostility towards traditional marriage in early Christianity is rooted in Jesus Christ apparently having been homosexual. This is suggested in some passages in the gospel according to John. Among others in this sentence:

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." (36)

Furthermore, the aversion to marriage in the New Testament is fairly evident. The denial of divorcing, issued in the 19th chapter of Matthew, should not necessarily be interpreted as something positive - quite the opposite. For what positive sense is to be found in compelling persons, who don't love each other anymore, to stay together nevertheless?

Especially the apostle Paulus gives evidence of his distaste for marriage in no uncertain terms:

"... It is good for a man not to touch a woman.

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

The wife hath no power of her own body, but the husband: and likewise also the husband hath no power over his own body, but the wife.

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

But I speak this by permission, and not of commandment.

For I would that all men were even as I myself. But every man hath his proper gift of God, one after his manner, and another after that.

I say therefore to the unmarried and widows, It is good for them if they abide even as I.

But if they cannot contain, let them marry: for it is better to marry than to burn." (37)

So, according to Paulus the best option is to remain single. Only when one "cannot contain", it is better to marry! That's, in a nutshell, the Christian view on marriage...

It is difficult to imagine anything less noble or romantic. (38)

Not only motherhood and marriage come under fire in the New Testament. The family too, the building stone of heathen society, is a target.

Somewhere in the gospel - in what seems to be one of his unguarded moments - Jesus Christ informs the reader of his intentions:

"Think not that I am come to send peace on earth: I come not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

And a man's foes shall be they of his own household." (39)

On another occasion he proclaims:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (40)

One could justify by saying that we interpret these texts in a caricatural way and that Jesus only wants to say that people must be prepared to give up everything, even the most precious things in life, when “God” wants it. But that is exactly what it is all about: noble people are certainly willing to give their own life for a good cause, but noble people are certainly not willing to hate their wife and children for a good cause. So, even interpreted in a benevolent way, what “God” wants us to do is immoral, unnatural and revolting.

Besides that: we don’t interpret, we just read what has been written down.

Not only in words but in deeds too, Jesus Christ expresses his hostility towards the institution family. On a certain occasion, for instance, he refuses to meet his own mother and “brothers”, who had come to look him up. (41) And on another occasion he rejects a new follower because the person had asked permission to bid his family farewell first. (42)

How warmhearted! How affectionate! How human!

Footnotes

(1) *Homer, Odyssey I, 15-17.*

(2) In the oldest version available, the one of Beroul (12th century), the lovers are buried apart from each other, and there are two trees on their graves which intertwine.

(3) *Poetic Edda, Helgakvida Hundingsbana II, 41-42.*

(4) *Ibidem 47.*

(5) *Ibidem, in fine.*

(6) *Oude Liedjes, verzameld in het Land van Asse, Asse 1984, p.13-15.*

(7) *Tacitus, Germania 8.* The Celts also treated women equally. Otherwise it would not have been possible for a woman to lead the British uprising in 61 A.D. This woman was Boudicca, queen of the Icenii. “For” writes Tacitus, “Britons make no distinction of sex in their appointment of commanders.” (*Agricola 16*)

(8) *De Ballade van de Twee Koningskinderen, strophe 1.*

(9) *Cfr. chapter VII.*

(10) See the introduction to Solomon’s Song in: *De Canisius-bijbel, Utrecht/Antwerp 1959.* See also: *M.Beek, art. Hooglied in: GWP 8th edition.*

(11) *Genesis 2,22.*

(12) *Genesis 3,16.*

(13) *Leviticus 27,1-5.* See also: *Leviticus 12,1-5.*

(14) *Sura 2,282.* See also *Sura 4,11 + 4,176.*

(15) *Israel Shahak, Jewish History, Jewish Religion, London 1994, p.92 + 117.*


(16) *1Corinthians 11,7-9.*

(17) *1Corinthians 14,34.* See also: *Ephesians 5,22-24; Colossians 3,18; Titus 2,4-5; 1Timothy 2,9-15; 1Peter 3,1-6.*

- (18) On this, see: Elisabeth Dilling, *The Jewish Religion - Its Influence Today*, Torrance 1983, p.5.
- (19) *Leviticus* 15,19-24.
- (20) *Sura* 4,43.
- (21) *Judges* 19,23-24. See also *Genesis* 12 on Abraham putting his own wife to pharaoh's disposal, without being reprimanded for that by Yahweh.
- (22) *Judges* 19,25-28.
- (23) *Talmud, nedarim* 20 a,b. Quoted in: Erich Bischoff, *Das Buch vom Schulchan aruch*, Leipzig 1942, p.153-154.
- (24) *Sura* 2,223.
- (25) I. Shahak, o.c., p.87-88 + 116.
- (26) *Ibidem* p.63,110,111. On Jewish slave trade throughout history, and especially the traffic to America, read: *The Nation of Islam, The Secret Relationship Between Blacks and Jews, I*, Boston 1994 (4th edition).
- (27) *Schulchan aruch, Orach chajjim* 330/1-2 + 332,1. Quoted in: E. Bischoff, o.c., p.78.
- (28) *Misjna Abodah Sarah II,1* (=26a). Quoted *ibidem*.
- (29) *Leviticus* 12,2.
- (30) *Leviticus* 11,28.
- (31) *Leviticus* 12,5.
- (32) *Leviticus* 12,1-5.
- (33) *Matthew* 1,18-24.
- (34) On this, see the book of the former adept of May '68, Klaus Rainer, *Linke Lebenslügen - Eine Überfällige Abrechnung*, Frankfurt/Berlin 1994, chapter VI.
- (35) Cfr. *supra*, chapter IX.
- (36) *John* 13,23. See also: *John* 11,3-5; 13,25; 19,26-27; 20,2; 21,20.
- (37) *1 Corinthians* 7,1-9.
- (38) See also *ibidem*, the whole chapter 7.
- (39) *Matthew* 10,34-36.
- (40) *Luke* 14,26.
- (41) *Matthew* 12,46-50. See also *Matthew* 10,21; 19,29 + *Mark* 13,12.
- (42) *Luke* 9,61-62.

CHAPTER XI

FATHER ABRAHAM, THE FIRST NAZI

ictatorships and absolute monarchies have always existed. But in the 20th century, so the story goes, mankind came face to face with a new and horrible phenomenon: the phenomenon of totalitarianism.

As examples *par excellence* of this totalitarianism, presumed to be typical for our century, count national-socialist Germany and the communist states, especially in the period Stalin held sway over the Soviet Union.

But what actually is totalitarianism and how does it differ from more ordinary forms of autocracy?

The quintessential feature of totalitarianism is that in a totalitarian state the ruling elite strives to control and steer the inner nature of people, the way they think and they feel, and not only the external behaviour.

In an ordinary dictatorship things are not like this. The typical dictator confines himself - to put it in a somewhat caricatural way - to bleeding his subjects white and preventing them from poaching his rabbits. He is not interested in controlling and steering their thoughts and sentiments, the Weltanschauung and moral convictions of the population. In the totalitarian state the situation is different. These are the very things the totalitarian state does attach great interest to. Totalitarians are precisely striving for control of the hearts and minds of the people, if necessary with the use of terror and violence. The population is only allowed the thoughts, feelings and acts which please the ruling totalitarians.

Researchers are racking their brains over the question of where this "new phenomenon" of totalitarianism in this century suddenly came from. All kinds of explanations, that seem to satisfy nobody, are proposed: the rise of modern communication-technology, the coming into being of mass-society, etc. Jewish author Hannah Arendt even adds to this enumeration antisemitism, considered by some Jews as a « racial trait » of European people. (1)

However, the solution to this mystery is not difficult to find at all: totalitarianism is by no means a new phenomenon. It is something that is simply part and

parcel of the Bible-doctrine. It is inherent in Judaism, Christianity and Islam. It is not "antisemitic" at all in nature and origin, but, on the contrary, very "Semitic" indeed.

It is a demonstrable fact that totalitarianism, the striving for control of the whole person, is a typical characteristic of the Bible-doctrine.

In Judaism the ruling group (the shepherds) who want to control and to steer the population (the flock) are the priests, the rabbis.

In each society, the most free of them included, there exist laws. Societies of free men too, in which people live according to their own conscience, need, for obvious reasons, regulations which are the common denominator of the citizens' opinions. So, there is for instance a need for uniform rules with regard to ownership. In a world where people have differing practices on this subject, insoluble problems would be brought about and peace could not be maintained.

Thus the presence of laws in a society doesn't necessarily mean that the society is a totalitarian one. Totalitarianism begins when laws and regulations are enacted which are no longer the result of real social needs, but which are the result of the ruling elite's striving to control and rule other people's life.

It is this very mentality which the reader feels tickling his mind when he is leafing through the Bible.

Jewish totalitarianism

In the books Exodus, Leviticus and Numbers it is stipulated with painstaking accuracy what Jews are allowed to eat and what not. When they are unclean, and for how long, and what they need to do to become clean again. How they are supposed to make the seven-branched menorah (with three bowls made like almonds, with a knop and a flower in one branch). How they are supposed to make the staves of the Ark of the Covenant (of shittim wood, overlaid with gold). With which cloth the tabernacle is to be covered (with ten curtains of fine twined linen, and blue, and purple, and scarlet, decorated with cherubins. The length of each curtain shall be eight and twenty cubits, the breadth four cubits). How the ephod of the high priest has to look. How the breastplate of the high priest has to look. How the precious stones on the breastplate of the high priest have to look. How the robe of the high priest has to look. Etc. Everything is laid down with the most meticulous care. And woe the high

priest if he would for instance forget to put on his robe of the ephod (decorated on the hem below with pomegranates of blue, of purple and of scarlet, and bells of gold between them round about, "a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about" [2]) when approaching Yahweh's sanctuary. In that case he is threatened with violence or even death, completely along the lines of totalitarianism:

"And it shall be upon Aaron [the first high priest] to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not." (3)

Threatening people with draconian punishment in case of disobedience is typical for totalitarianism, and for despotism in general.

A good example is the series of threats Yahweh utters in the 28th chapter of the book Deuteronomy in case of disobedience. The series ends with the threat that "God" will press these disobedients in such a way that they will be forced to eat their own children:

"And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee:

So that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

So that he will not give to any of them the flesh of his children whom he shall eat: because he had nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

And toward her young one that cometh out from between her feet and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." (4)

The totalitarian character of Judaism has been increased under the influence of ghetto life in the diaspora during the Ancien Regime.

The Roman, Christian and Islamic authorities actually granted the rabbis

jurisdiction over their flock, who thereby ended up even more in the iron grip of their shepherds. Heretics and other lost sheep were punished severely. Cutting off noses, pulling out tongues and immersion in boiling water were some of the punishments meted out.

From his research professor Shahak calls Judaism from that period
"...one of the most totalitarian societies in the whole history of mankind..."
(5)

The rabbis saw to it that their sheep came as rarely as possible in touch with non-religious books. At the end of the 13th century a synod of 30 rabbis in Barcelona decided to excommunicate everybody hazarding to read other books than the Bible or Talmud before the age of 25. In Eastern Europe the rabbis forbade all non-Talmudic literature with the argument that the time spent on such books, could not be spent on the study of the Talmud or on earning money for paying the Talmud-study of others. It was only allowed in the toilet, the explanation being that it was not appropriate to read holy works in unclean places like that.

Shahak writes:

"Study of all languages was strictly forbidden, as was the study of mathematics and science. Geography, history - even Jewish history - were completely unknown. The critical sense, which is supposedly so characteristic of Jews, was totally absent, and nothing was so forbidden, feared and therefore persecuted as the most modest innovation or the most innocent criticism.

It was a world sunk in the most abject superstition, fanaticism and ignorance, a world in which the preface of the first work on geography in Hebrew (published in 1803 in Russia) could complain that very many great rabbis were denying the existence of the American continent and saying that it is 'impossible'." (6)

Here we are facing another characteristic of totalitarianism: the denial and hiding of all other ideologies than the one of the totalitarian system itself.

The official ideology, "the party-line" so to say, was written down in the Talmud. The Talmud is the commitment to paper of discussions held between rabbis throughout the centuries concerning daily application of the Law of Moses. More than this the Jew in the street didn't need in his daily life, according to his shepherds.

Jewish author Bernard Lazare writes in his well-known study on the history of antisemitism, published in 1894, the following lines on the central place of

the Talmud in Jewish daily life:

"From now on the Jew stopped thinking. Why, after all, must he have thought, he who had at his disposal a meticulous, precise code, the work of law casuists, which answered each question that was permitted to ask? For the believers were forbidden to pose themselves questions which were not enumerated in that code: the Talmud. In the Talmud everything the Jew needed was taken care for: the sentiments, whichever, were listed and the same was true for the prayers and formulas to express them. The book left no place, neither for intelligence nor for freedom." (7)

In the beginning of the 16th century a certain rabbi, named Joseph Caro, composed on the basis of the Talmud and the writings of great Jewish philosopher Maimonides (1135-1204) the so called *Schulchan Aruch*. This work is a concise handbook, a compendium, of religious Jewish regulations concerning daily life. The *Schulchan Aruch* is still authoritative among orthodox Jews. (8) This "catechism", as catholic people would call it, treats of practical rules with regard to eating, sleeping, washing, waking up etc.

The *Schulchan Aruch* provides good examples of the way the rabbis attempt to bring under their control and regulate even the most intimate human activities:

"[On getting dressed in the morning]

- 1. "One must not put on one's shirt when sitting down, but one must take it and put one's head and arms through it, in order that one is already covered when raising up." (Talmud Schabatt 118a).*
- 2. "One must not say: I am (alone) in this room; Who ever can see me here? [and take offence at the bare upper part of my body - Talmud, Chagigah 17a, Thaanith 11b] - then all countries are filled with the glory of the Holy and Blessed (God)" (Isaiah 6,3)*
- 3. "One must see to it that one puts on one's shirt in the right way, in order that the inside is not out." [Talmud, Schabbath 114a]*
- 4. "One must put on the right shoe first, but one must not tie it up; then one must put on the left shoe and tie it up; then one must tie up the right one." [Talmud, Schabbath 61a]" (9)*

Regarding the calls of nature too, the orthodox Jew is supposed to follow strict rabbinical regulations:

- 1. "When one enters the toilet, one must say: 'Give praise to you, Your Honour!' [meaning the guardian angels], but nowadays it is no longer customary to say this."*
- 2. "One must be chaste in the toilet and one must not expose oneself until one sits down." [Talmud, Berachoth 62a] [...]*

3. *"When one intends to touch the anus with a loam disc or a chip, in order to accelerate defecation, one has to do that before one sits down and not when one is sitting down already, because otherwise the danger exists that one becomes bewitched."* [Talmud Berachoth 62a] [...]
4. *"(A man) must not expose himself (behind) more than a span high and in front two spans high, a woman however behind (only) one span high and in front nothing at all."* [Talmud, Berachoth 23a] [...]
5. *"When one opens one's bowels on a free, fenced-off area, one has to see to it that this happens with the face to the north and the back to the south or the other way round: sitting between east and west (so that the back is directed at Jerusalem) is forbidden."* [Talmud, Berachoth 61a] (9)

So, even in the most intimate circumstances the rabbis feel the need to keep everything under their control. Even then to the orthodox Jew those famous words from Orwell's anti-totalitarian novel "1984" apply :

"Big Brother is watching you."

In the Koran a little sentence, which might be called the Islamic version of "Big Brother is watching you", attracts attention. It is written down in the 5th sura:

"And fear Allah. Allah knows about everything which is in the breasts."
(10)

So, here too we see evidence of a totalitarian mind set, in a world where a ruling group is eager to know and to control "everything which is in the breasts": the sentiments and thoughts of their flock.

The totalitarian character of Islam, which it took in with its biblical mother's milk, expresses itself also in the intolerance for other religions than Islam. It is a well enough known fact that in pure Islamic states, like Saudi-Arabia, Christianity is for instance hardly tolerated.

The same goes for Christianity. It is not a secret that for many centuries the Church was willing to use violence in order to exterminate "heretic" opinions - together with the people who expressed them. To put it another way: the Church saw to it that no other diskettes than those who bore the "imprimatur" of the Vatican were placed in the brain of the Christians. The "sacrament" of confession provided an ideal instrument for the Christian shepherds to see what was going on "in the breasts" of their sheep.

Totalitarianism in the 20th century

So, the “new” totalitarian systems which saw the light in 20th century Russia and Germany were not so new after all. They were nothing but a new manifestation, a kind of renaissance, of a social system that was already in existence for centuries: in Christianity, in Islam and, especially, in Judaism, which can be called the “mother” of all totalitarianisms. Communism and national-socialism were nothing but old wine in new bottles.

But why did this old totalitarianism suddenly crop up in a new form in this century?

Giving a complete answer to this question is beyond this book, but certainly the presence of a strong Jewish element in both communism and national-socialism has something to do with it. Totalitarianism seems to be a part of the Jewish *genetic fingerprint*, and that would account for the fact that neither place nor time seems to modify Jewry. The totalitarian element in the Jewish people always turns up again, like an endogenous illness. (11)

The pivotal role of the Jewish element provides also an explanation for the striking difference between the two 20th century manifestations of totalitarianism.

For it cannot be disregarded that national-socialism produced very positive things in Germany. This was particularly the case in the period before Hitler started war by invading first Czechia and later Poland. National-socialist Germany was ahead of its time with respect to social security and had solved the problem of unemployment in a very short time. In the thirties the Germans were unmistakably a happy people. Even hostile observers had to admit this. (12) For the Germans the Third Reich was a paradise in comparison to the dark years of the Weimar-republic.

The situation in the Soviet Union, however, was different. The Soviet Union, in particular before the war, was hell on earth, an “evil empire” indeed. The strange thing is that it was a hell for the Russians too - with the exception of the elite. (13)

How can this difference between national-socialism and Soviet-communism be explained?

An important factor explaining the difference, apart from many others probably, might be that the German-Jewish elite governing the Third Reich

was very pro-German, very patriotic, and thus well disposed towards the German people, whereas, on the other hand, the Russian-Jewish rulers of Russia were not pro-Russian at all and, on the contrary, had a grudge against the Russian nation, and especially against the Ukrainians. The reason for this has already been mentioned: the German Jews had become, during the 19th century, Germany's new elite and had identified themselves with this country, whereas the Russian Jews had been held under strict supervision by the czar. Therefore, Russia had become the enemy number one of Jews all over the world.

Apart from this basic difference the two totalitarian systems are quite comparable with each other: one state ideology - we nearly wrote "state religion" -, the terrorizing of dissidents - we nearly wrote "disbelievers", etc.

There is also this remarkable point of similarity between both states, that they both had two authorities.

On the one hand there existed something that we might call the "the worldly authorities", and on the other hand there were "the spiritual authorities". The former was the administration, the latter the party. The party conceived the long term policy and the philosophy of the state, whereas the administration, appointed by the party, was supposed to implement all that.

The same was true in biblical kingdoms. There the priests anointed the kings and determined the ideological chalk lines between which the kings and the flock were supposed to walk. This characteristic "dual government" that one comes across in communism and national-socialism, is therefore something very old, something very biblical. It's a typical fingerprint of the Bible-family.

This same fingerprint can be found in the self-proclaimed democracies of nowadays.

One can indeed regard the almighty media as the spiritual authorities of Occidental democracies, as the high priests, who decide what is good and what is wrong, who is politically correct and who is not. Politicians, the worldly authorities, have to take into consideration the great influence of the media. For politicians who are "excommunicated" by the media, however popular they may be, are not likely to have a successful career. So one can state that, in this way, journalists "anoint" Occidental politicians and that they draw the ideological chalk lines between which the politicians are supposed to stay. Woe the unhappy politician who dares to step over the chalk line of, for instance,

“racism” or, worse still, “antisemitism”! The thunderbolts of all the high priests of the media are flung at him until he writhes in agony and despair.

So, from behind the beautiful mask of “democracy” the ugly mug of old biblical totalitarianism is smirking, even today. It seems as if Europe is not able to shake off this ancient ghost. When we have finally succeeded in chasing it off in its Christian, communist or national-socialist form, it comes back in its “democratic” incarnation. It is like a cat with nine lives, the « cat which always comes back » from a famous Afrikaans folksong.

Another fingerprint of biblical totalitarianism is the phenomenon of betrayal by informers.

Totalitarian dictatorships reward and make use of informers in order to track and round up subjects who don't keep step as far as politics or ideology are concerned.

Well known is the use the national-socialists made of informers in the occupied territories. But the phenomenon of giving away people didn't have to wait for Hitler to appear on the scene. In the era before the French Revolution, when the Church was almighty, and particularly in the time of the Inquisition, the authorities called on informers to track “witches” and “sorcerers”. (14)

Informing on people is characteristic for Judeo-Christianism. In the Bible, for instance, Yahweh orders in the most explicit way to report renegades and to kill them - as indeed happened in the age of the Inquisition -, even when it concerned one's own family:

“If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known... [...]

Thou shalt not consent unto him, not hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

But thou shalt surely kill him; thine hand shalt be first upon him to put him to death, and afterwards the hand of all the people.

And thou shalt stone him with stones that he die...” (15)

So when your brother becomes an apostate, then you are, according to the Bible, not only supposed to kill him, but on top of that you are supposed to be the first to do so... To the best of our knowledge Hitler didn't go that far - not nearly so far.

The phenomenon of informing on people is also part and parcel of communism.

The system of police spies was expanded to its ultimate point in the age of Stalin, when - and this was probably no coincidence - Jewish executives formed the backbone of the "evil empire". In that period the young people of Komsomol, the communist youth movement, were trained to spy on their fellow citizens and to report them. Some of the "Young Pioneers" of the Komsomol, children at the age of 10 to 15, went to great lengths in this matter.

The most notorious case was that of a certain Pavlik Morozov. This boy had managed to "unmask" his own father, who had lodged "kulaks". Fourteen years old Pavlik was later killed by angry villagers, among them his uncle. For this he was honoured as a "martyr" by the authorities. In his native village Gerasimovka a museum concerning his person was opened and a statue for the young hero was erected. The Culture Palace of the Young Pioneers in Moscow was named after him. (16)

In modern "democracies" too the phenomenon, officially encouraged by the authorities, of reporting politically incorrect people exists.

Take for instance Belgium, a most typical Occidental "democracy". This country formed, in the year 1993, an official government institution with the Orwellian name of "Centre for Equality of Chances and Racism Control". It has been managed ever since by a certain father, named Johan Leman. This father happens to belong to the order of Dominicans, the order which distinguished itself so much in the time of the Inquisition.

In november 1993 the "Centre" came up with a so called "European Passport against Racism". This happened with the prime minister and the queen nodding their approval. The holder of this passport was encouraged to step forward as "witness" of "racist" deeds or statements. The document contained a list with "useful" adresses and telephone numbers: that of the police, those of a number of human rights groups, and, off course, that of the Centre itself - which can take people to court because of "racism". This passport adressed itself to young people - the Pavlik Morozovs of Western "democracies", one could say.

In this way the totalitarian biblical cat with the nine lifes turns up in our time as well.

In conclusion one can say that totalitarianism is anything but a product of

antisemitism like Jewish author Hannah Arendt claims - or would like to make believe -, and therefore something characteristic for those awful Europeans. The opposite is true. Totalitarianism is something very Semitic, something very Jewish, something very biblical.

One could express this in the following witticism.

Typical propaganda about national-socialism is the motto "An order is an order" ("Befehl ist Befehl"). This is understood to mean: even when the order is immoral.

Well, this mentality is not an invention of Adolf Hitler at all. It is already found in the Bible.

The most illustrious example of it can be read in the story of the offering of Isaac. In this tale Abraham, the ancestor of the Jewish nation, is getting ready to slaughter his only son Isaac at the command of "Führer" Yahweh. But at the very last moment an angel prevents him from doing so. (17)

Well then: what else might Abraham have been thinking, at the moment he intended to kill his son, than a Hebrew version of "Befehl ist Befehl"?

Therefore one could state that father Abraham was not only the first Jew, but the first nazi as well.

But it sounds obviously more scholarly to say that the mentality which is generally pictured as a national-socialist innovation, is in fact much older than that and has its origin in the Bible, in the Jewish world.

This "Befehl ist Befehl"-mentality crops up in the book of Joshua too.

In this book it is described in a quite elaborate way - as if the writer enjoyed what he was describing - how the Jews and their leader Joshua executed very strictly Yahweh's order to butcher the Canaanites and to steal their possessions:

"And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua."

And then it brags proudly:

"he left nothing undone of all the LORD commanded Moses." (18)

Totalitarianism in European heathendom?

Is totalitarianism something exclusively biblical or Semitic? Didn't it exist at all in ancient European civilisations?

It looks as if it indeed didn't. "Heathen" Europe appears to have produced dictatorships or very strict societies, but no real totalitarian systems

Sparta, for instance, one of the classic candidates in line for the title of totalitarian state, was, it is true, a state in which government played a greater role than was customary in that time. But for all that, it would be unreasonable and unfair to rank Sparta among totalitarian societies like the Jewish gettos of olden days, the Soviet Union under Stalin's reign, Johannes Calvin's Geneva Republic, the Third Reich etc. (19) Sparta should rather be compared with Prussia in the 17th and 18th centuries: a militarist state, certainly, but not a totalitarian one. (20)

The label "totalitarian" sticks also to the personality of the great Greek philosopher Plato (428 or 427 - 348 or 347 B.C.). For in his books Plato has drawn a so called "ideal" state, which is generally perceived as being totalitarian. According to a Jewish author this Platonian body of thought lies at the bottom of Jewish totalitarianism. (21) But this is just impossible, considering that Jewish totalitarianism is part and parcel of the Bible, the Bible being written down many centuries before Plato was born. On the other hand it might be true that Plato's ideas have influenced the pre-communist thinkers in the 19th century, the so-called utopian socialists. But blaming, for instance, the Russian Revolution on the Greek philosopher for this reason, would certainly go too far.

Of all the ancient European civilisations, the most "totalitarian" was probably the Celtic. This is due to the great power the Celtic priests, the druids, exercised over society. (22) In the historical sources on the other "heathen" European cultures, priests are hardly mentioned. They probably didn't count for much as far as politics were concerned. Very few of them are known by name, whereas the Bible swarms with all kinds of priests, prophets and other religious persons playing first violin.

In our fairy tales totalitarianism doesn't turn up at all. Priests or party-ideologists do not enter the scene. Always the hero is following his conscience or the

advice of talking animals.

In short: although European heathendom was certainly not without some totalitarian tinges, it seems proper to state that it was generally rather inclined to freedom, self-determination and democracy. People who are acquainted with the ancient Greek and Teutonic society can accept this. In the same way as the word "Greek" matches "democracy", the word "Teutonic" goes with "freedom".

The first Teutonic colonists in Iceland, for instance (9th and 10th centuries), were still living as free farmers, making their own justice. This means that there did not exist higher authority, let alone a real government promulgating laws or passing judgments. The farmers took care of this themselves. (23)

And with regard to the Spartans, they might have lived in something coming close to a barracks-society, but in spite of that they didn't feel like slaves.

Greek historian Herodotos (5th century A.D.) recounts the following story about them.

The Persian king Darius had sent envoys to Sparta to require earth and water, the symbols of subjection. The Spartans had them thrown in a well, telling them they should look there for earth and water. As a consequence of this murder the Spartans were unable, for a long time, to get good omens. In the end they asked volunteers to go to the Persian king - in the meantime Xerxes had mounted the throne. In order to pay the penalty for murdering his envoys, two sons of prominent Spartan families offered themselves. When they had arrived in Susa, the capital of Persia, they were received in the most friendly way by a Persian governor named Hydarnes. This man asked them:

"You, Spartans, what does restrain you after all from closing friendship with the king? You've surely noticed in which excellent way the king knows how to honour firm men? Just take a look at me and my position. And in the same way he will treat you if you would decide to place yourselves under his protection, for he is certain of you being firm men. Each of you could get out of his hands a part of Greece to govern."

The Spartans answered this:

"Hydarnes, from your point of view your advice may be good, but it doesn't suit us, for you may be acquainted with one situation, but you lack experience with the other. What servitude is, you know, but freedom is unfamiliar to you and you cannot grasp how sweet freedom is. If you had tasted it, you would advise us to fight for it, not only with spears but with axes as well." (24)

In order to illustrate the difference between the love of freedom of the European “heathens” and the totalitarian mentality of the Bible world, we would like to round off this chapter with this remarkable detail.

In actuality the totalitarian systems, which are rooted in the Bible doctrine, have in common what can be called an inclination to uniformity and conformity.

This reveals itself in, among other things, the wearing of uniform clothes. Just think of the very strict dress of orthodox Jews, the uniform of national-socialist or communist militants and authorities, and the sacerdotal vestments of Christian clergymen or Islamic ayatollahs and imans.

They also share a preference for dark, sombre colours: black, brown, purple, grey, Mao-blue. Apparently these are the favourite colours of Yahweh’s.

The contrast with the traditional dresses of Old Europe, with their flowers and ribbons and colours, and with each region or even each village having its own costume, couldn’t have been greater.

Footnotes

(1) See on this subject the article *Totalitarisme in: Grote Winkler Prins Encyclopedie, 8th edition*. See also : *Daniel Goldhagen, Hitlers gewillige beulen, (translated from the English), Antwerpen 1998*.

(2) *Exodus 28,34*.

(3) *Exodus 28,35*.

(4) *Deuteronomy 28,49-57*.

(5) *Israel Shahak, Jewish History, Jewish Religion, Londen 1994, p.15*. More on Jewish totalitarianism in: *Bernard Lazare, L’antisemitisme, son histoire et ses causes, Paris 1894 (new edition Paris, 1982)*

(6) *Shahak, o.c., p.18-19*.

(7) *Lazare, o.c., p.66*.

(8) *Shahak, o.c., p.75*.

(9) *Sjulchan Aruch, Orah chajim 2,1-4 + 3,1-5*. Quoted in: *Erich Bischoff, Das Buch vom Schulchan aruch, Leipzig 1942, p.67-69*.

(10) *Sura 5,7*.

(11) One can come across this totalitarianism in a remarkable, very pro-German booklet, written in 1915 by the later Zionist leader *Nahum Goldmann: Der Geist des Militarismus, Stuttgart/Berlijn 1915*.

On the living of Jewish ways and of thinking in assimilated Jews, read Jewish author *Salcia Landmann, Die Juden als Rasse, Wiesbaden/München 1988 (1st edition: 1967)*

(12) On the social situation in the Third Reich, read: *Max Klüver, Vom Klassenkampf zur Volksgemeinschaft - Sozialpolitik im Dritten Reich*, Leoni 1988.

For observations of such an hostile foreigner, read: *William Shirer, The Rise and Fall of the Third Reich*, Londen 1979 (1st edition: 1960), chapter 8.

(13) See on this subject:

- *Stéphane Courtois e.a., Le livre noir du communisme*, Paris 1979.

- *Jevgenia Albaz, Geheimimperium KGB - Totengräber der Sowjetunion*, translated from the Russian (1992), München 1992.

- *Robert Conquest, Der grosse Terror - Sowjetunion 1934-38*, translated from the English (1990), München 1992.

- *Robert Conquest, The Harvest of Sorrow - Soviet Collectivization and the Terror Famine*, New York/Oxford, 1986.

- *Miron Dolot, Execution by Hunger - The Hidden Holocaust*, New York 1985.

- *Alexander Solzjenitsyn, De Goelag-Archipel*, translated from the Russian (1973), Baarn 1974.

(14) See on this subject: *Fernand van Hemelryck, Heksenprocessen in de Nederlanden*, Leuven 1982.

(15) *Deuteronomy* 13,7-10.

(16) See on this subject: *Robert Conquest, The Harvest of Sorrow - Soviet Collectivization and the Terror Famine*, New York/Oxford 1986, p.295-296.

(17) *Genesis* 22.

(18) *Joshua* 11, 14-15.

(19) On Sparta, read:

- *Carl Weber, De Spartanen*, translated from the German (1977), Amsterdam/Brussels 1979.

- *C.M. Stibbe, Sparta - Geschiedenis en cultuur der Spartanen van prehistorie tot Perzische Oorlogen*, Bussum 1969.

(20) Read on this subject : *Bernt Engelmann, Preuszen - Land der unbegrenzten Möglichkeiten*, München 1979.

(21) *Shahak, o.c., p.12-13.*

(22) On the great power of the druids, read: *Françoise Le Roux & Christian-J. Guyonvarc'h, Die Druiden*, translated from the French (1995), Engerda 1996.

(23) Read on this for instance the Old-Icelandic *Njal's Saga* (13th century).

(24) *Herodotos, Histories, VII.*

CHAPTER XII

THE SWORN ENEMY OF THE NATIONAL IDEA



et us now fly back, in thought at least, to the Europe of the first millenium B.C.

In that era there existed no such international organisations as the European Union, Nato, the UN, the Church etc. Each nation or each tribe lived a more or less independent, autonomous and self-reliant life. Each nation had its own political and social organisation, its own language, its own customs, its own rites and ceremonies, its own mythology, its own traditions. In short: each nation had its own national culture.

The specific culture of each nation resulted - and this is what is all about - each nation having its own, national Gods and Goddesses. For every national religion caused the coming into existence of a unique national mythology, of particular religious celebrations and rituals, of their own specific religious tradition, of national sanctuaries etc. In short: the national culture of each nation was, to a considerable extent, rooted in the particular religion of that nation.

Furthermore one has to take into account that these nations regarded themselves, or their royal family, as the descendants of their Gods. In this way a nation formed something like one big family with one common, divine ancestor. So the national Gods were not only in the cultural but also in the biological sense the foundation of the particular features and qualities of the nation.

Tacitus, for instance, relates that the Teutons descended from a God called Mannus, who had three sons. These, for their part, gave their names to the three tribes which the Teutons consisted of: the Ingaevones, the Herminones and the Istaevones. (1) According to Snorri Sturluson the first royal house of Sweden, the Ynglings, descended from the God Freyr, who was also named Yngvi. (2) The kings of Sparta belonged to the family of the Heraclides, who regarded themselves as the offspring of the demigod Heracles. And the Romans used to honour Trojan hero Aeneas, the son of Goddess Aphrodite and a mortal, as the founding father of Rome and the ancestor of the Julian house, to which for instance emperor Augustus belonged. (3)

In a nutshell: in antiquity the world was divided into many different nations or tribes, which each had their own particular Gods. Each nation regarded itself or its royal family as being descended from these national Gods, who, in addition, caused the coming into existence of a national culture.

In this way - and this is important to notice - the national Gods formed the soul, the core, the essence of national identity.

For this reason the various tribal Gods were the symbol *par excellence* of national identity. They formed, so to say, the coat of arms of the nation, the flag, the signboard. When in our time a nation would be regarded as not existing any longer, its flag would be lowered. In antiquity this might have been symbolized by knocking the statue of the most characteristic national God off his pedestal, or by destroying his sanctuary.

This profound connection between national identity and national religion can still be found in Tibet today. Tibet can (or could, before the Chinese occupied it) nearly be identified with its national religion, lamaism, and the countless monasteries and sanctuaries it has created. The highest religious personality, the dalai lama, who is regarded as the incarnation of a Buddhist saint and is worshipped as a deity, counts as the symbol of the country towards the outside world. He emigrated in 1959, after the Chinese occupation. The Tibetan people are longing for his return and for the national revival that it is expected to bring about, after the cultural genocide the Chinese committed on « the roof of the world ». The Chinese, for their part, are eagerly looking forward to his death, for they hope that his death will finally bring an end to all hopes of renewed Tibetan independency. (4)

So one can see the dalai lama as the incarnation of Tibetan people and their culture, and therefore as Tibet's outstanding symbol, together with the numerous monasteries and sanctuaries.

In approximately the same way one should probably imagine the situation in European antiquity. What the dalai lama and the Buddhist monasteries are for present day Tibet, the Gods and their sanctuaries were for the ancient European nations: the incarnation of the identity, the personality, the soul of the nation.

This historical review was needed if we are to understand the revolutionary and destructive character the Bible-doctrine has had on the European people.

For Yahweh in fact is nothing more than another of those many national Gods

(he is nothing more than the tribal "God" of the Jews) With the difference that he is more ambitious than his modest and tolerant colleagues, who stick to their own national territories. Not so Yahweh. He is immensely ambitious and arrogant. He begrudges his colleagues the bread they eat and he wants the world for him alone. Therefore the other Gods must vanish from the Earth, for:

"All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

For the kingdom is the LORD's: and he is the governor among the nations." (5)

For this same reason Yahweh forbids, most logically, the worshipping of other Gods beside himself. This, actually, is his first commandment:

"Thou shalt have no other gods before me." (6)

He threatens his followers with extermination if they be guilty of going against this commandment:

"Ye shall not go after other gods, of the gods of the people which are round about you;

(For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from the face of the earth." (7)

It is also logical when Yahweh orders his followers to destroy the statues and sanctuaries and other cult-objects of the other Gods:

"Ye shall utterly destroy all the places, wherein the [other] nations [apart from the Jewish] which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

And ye shall overthrow their altars and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." (8)

And now we have finally arrived at the point where we are heading for.

These Bible texts not only express Yahweh's already mentioned universal world-dominating ambitions. (9) But, as the national Gods and national religions and national cult-objects form the very symbol of the national identity of each nation, these texts constitute also an unvarnished declaration of war against the national identities of all non-Jewish nations on Earth. (10)

In other words: when we translate these texts out of the mythological language they have been written in, there is a clear statement that the national identity of

all non-Jewish nations is forbidden and should be destroyed.

In the spirit of these Bible texts the Christianization of Europe (and America) has taken place. Therefore this evangelization ought not only to be regarded as the submission of Europe to the Bible doctrine, but also as a war against the national identity of the various nations: as a crusade against their very soul.

For people of the 20th century, it is virtually impossible to comprehend what a cultural catastrophe the violent Christianization must have been for the people involved. It must have been something like the cultural genocide the Chinese communists perpetrated in Tibet: with the demolishing of monasteries, the destruction of traditional cult-objects and century-old documents, the forbidding of sacrosanct ceremonies and rituals, the emigration of the dalai lama, etc. Suddenly Tibet was no longer Tibet. Suddenly the Tibetans found themselves without a part of their identity. One can imagine our "heathen" forefathers to have felt the same experience when they saw their sanctuaries and "idols" burned and their life view destroyed.

They must have felt that something had been taken out of their body, something very important indeed: their soul, or part of it.

An echo of the bewilderment the "heathens" experienced when they felt how that familiar world of theirs was pulled away like a mat from under their feet, can be read in the Popol Vuh.

The Popol Vuh is the holy book of the Mayas. These Indians lived in what is now Guatemala and Yucatan, Mexico. They were christianized by the Spaniards in the course of the 16th century. The royal families and the priests, the very pillars of the civilization, seem to have been exterminated, in application of the words ascribed to conquistador Hernan Cortes (1485 - 1547) "extinguish the Indian's soul". (11) Temples were demolished - thank goodness not all of them - "idols" were smashed to pieces and holy books were burned. Only the Popol Vuh was saved from the Christians.

The Popol Vuh's finishing words concern a city called Quiché. They sound like those of a nation taking leave of the world:

"So this is the conclusion of life in Quiché. There is nothing to see anymore. The kings' old wisdom has been lost. So, everything is at its end in Quiché, that is now called Santa Cruz." (12)

A similar kind of "farewell" can be found in a text from Egypt, written at the end of the 4th century, under the reign of Theodosius, the emperor who

interdicted all expressions of the old "heathen" religion(s) and under whom the Christians finally took over the Roman Empire. One can feel the same "fin de siècle"-atmosphere:

"A time will come when it will appear as if the Egyptians have worshipped their Gods in vain. The Gods shall leave the earth and return to heaven. They will leave the Egyptians to fend for themselves. Then this very holy country, the fatherland of sanctuaries and temples, will be covered entirely with graves and deads ["grave" was the codeword for churches and "deads" for Christians]. The Gods do not exist, are powerless or have left the Earth. The world has become old and ill, and the Gods will create a new world after the high point of Evil." (13)

The second phase

So Christianization was also a crusade, be it for the most part an inconscient one, against the national soul of the European or whatever nations, against the very identity of the "heathen", non-Jewish nations.

This crusade nowadays enters into its logical second phase.

In the first phase, in the era of evangelization, the various national cultures of the Europeans were the target. They were wiped off the map through the fact that their foundations, the various national religions, were eliminated.

Now, in the second phase, it is not only the national cultures (or the miserable, mainly folklorist remains of them) but the national nature of the European nations as well which is under fire. In other words: now it is our biological identity, which is an even more important part of our national identity than our national culture, that is pressed hard. This time the very existence of the white race is endangered.

In this second phase the permanent immigration of non-white people to Europe is being encouraged. First guest workers were attracted and with the immigration-laws everywhere in Europe the anti-European crusaders try to keep the door as open as possible for political and economic refugees from the Third World. They are also eagerly looking forward to the day Turkey will finally be admitted to the European Union. The key word in their program is the transformation of Europe into a so called "multicultural" or "multiracial" society.

Why is this transformation a threat - and even a probably fatal one - to the

biological existence of the European race?

There are two reasons for this.

The first reason is simply a question of losing territory. The place non-white immigrants take over, is not available anymore for our own people. Many suburbs and neighbourhoods of our big towns are no longer white. And this evolution is continuing. In this way we are losing living space and no nation can, of course, exist without exclusive territories.

The second reason is that growing immigration will inevitably result in a growing number of mixed marriages. Now it happens to be that children of such marriages are lost for the white biological group. In such marriages the white branch actually ceases to exist. The reason for this is the law of heredity, which organizes things in such a way that the racial characteristics of brown or black people in mixed marriages are called "dominant", whereas those of people with fair hair and blue eyes are called "recessive". (14) One doesn't need to have studied the theory of heredity to be able to see this. Anyhow: the simple fact is that the offspring of people of mixed race can always become nearly pure black again, but never pure white. Therefore, to ensure its very survival, the white biological group simply cannot afford cross-breeding.

These two developments, the loss of living space and the loss of people through mixed marriages, endanger, in the long run, the survival of the European race, of the racial identity of the Europeans.

And this is, of course, the intention of those encouraging the continued growth of a multiracial society in Europe. Or, at least: of the most intelligent among them, not of those whom Lenin used to call "the useful idiots", the kind of people who don't know what they are doing.

This intention is part of the Bible doctrine. It is a command of Yahweh, who orders this, be it in the mythological language of that time:

"And ye shall hew down the graven images of their gods, and destroy the names of them out of that place." (8)

Translated in modern language this means: "hew down" and "destroy" the national (cultural and racial) identity, symbolized by their Gods, of the non-Jewish nations.

The various members of the Bible Family are fraternally united in this multiracial crusade against the cultural and biological identity of white humans.

Christians, post-Christian progressives and liberals, marxists, Jews and Islamites are staying shoulder to shoulder in this battle. (15)

As far as the Jews are concerned, the American psychologist Kevin MacDonald, professor at the University of California at Long Beach, writes in his carefully researched studies on the Jews and their role in history:

"Jews have been at the forefront in supporting movements aimed at altering the ethnic status quo in the United States in favor of immigration of non-European peoples." (16)

In the European "democracies", where freedom of expression is more restricted than in the United States (or where the academics are less daring), similar truths are not voiced. But one has the impression that the situation is comparable.

Communists or extreme leftists too are very ardent fighters for multiculturalism and against all things related to European nationalism, or nationalism in general. This was already true in the beginning years of Soviet communism. Lenin, for instance, writing in 1916, left no doubt about the intentions of communism with regard to nationalism:

"The aim of socialism is not only to abolish the present division of mankind into small states and all-national isolation, not only to bring the nations closer to each other, but to merge them." (17)

It seems difficult to define in a more accurate way the intention of the multicultural project on which the various members of the Bible family are working nowadays.

Footnotes

(1) Tacitus, *Germania* 2.

(2) Snorri Sturluson, *Heimskringla I*, 1-17.

(3) The story of Aeneas has been written down in *Aeneis*, the famous epe of Vergilius (70-19 BC) Apart from that, in Classical Antiquity and the Middle Ages the Trojans were very popular as ancestors, for mysterious reasons. Even the Franks, for instance, regarded them as their ancestors. Read on this: *Vic De Donder, De machtigste mythe van Europa, Kapellen 1996*. See also Snorri Sturluson's introduction to his *Gylfaginning (Proza-Edda)*, in which Thor and Wodan are presented as descendants of Trojan king Priamos.

(4) See: Gilbert Roox, *Vreemdeling in eigen huis - Tibet en de culturele genocide, De Standaard Magazine 28/11/97*.

In Japan the emperor, who is regarded as being a descendant of the Sun-Goddess

Amaterasoe, plays a similar role as the symbol of the state and the nation. See: *art. Japan*, in: *Grote Winkler Prins Encyclopedie*, 8th edition.

(5) *Psalm* 22,30.

(6) *Exodus* 20,3.

(7) *Deuteronomy* 6,14-15. See also: *Exodus* 20,3-5.

(8) *Deuteronomy* 12,2-3. See also: *Deuteronomy* 7,1-5.

(9) See chapter V.

(10) Strictly speaking, to the letter of the Bible, the texts in Deuteronomy 7 and 12 concern the Canaanite tribes, but in the spirit of the Bible they concern all other non-Jewish nations.

(11) Quoted in: *Popol Vuh - Het heilige boek van de Maya's, met een inleiding van Wolfgang Cordan*, translated from the German (1975), Deventer 1977, p.10.

(12) *Ibidem* p.221.

(13) *Asclepios-text*. Quoted in: *Danny Praet, De God der Goden - De christianisering van het Romeinse Rijk, Kapellen/Kampen, 1995, p.196.*

(14) *C. Stumm, art. Erfelijkheid* in: *Grote Winkler Prins Encyclopedie*, 8th edition.

(15) National-socialism was anti-nationalist too, at least when it concerned the others, the non-Germans. This is for instance evident from the names the national-socialists gave to occupied Czechia and Poland. These were: "the Protectorate Bohemia-Moravia" and "the Government-General". They were not called Czechs or Polish people. In this way their identities were "lowered", just like flags of abolished nations.

(16) *Kevin MacDonald, Jewish Involvement in Shaping American Immigration Policy, 1881-1965: a Historical Review*, in: *Population and Environment*, 4 march 1998, p.295. See also: *Kevin MacDonald, The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, 1998.

(17) *Lenin, Polnoe sobranie sochineniy (Collected Works)*, vol. 27, p.256. Quoted in: *Robert Conquest, The Harvest of Sorrow - Soviet Collectivization and the Terror Famine*, New York/Oxford 1986, p.31.

CHAPTER XIII

THE KING OF CREATION



he European heathens saw nature as something that was “animated” - in the literal sense of the word - by Supernatural Powers.

In its initial phase this way of looking at nature is called “animism”. Animism is the belief that nature is dominated by “spirits”, as modern scientists call it, in a somewhat patronizing way. According to animists, animals and plants just as well as lifeless objects, like stones or rivers, have souls. Animism existed until recently among, for instance, Indians and Siberian tribes.

But animism is also characteristic of our popular fairy tales. For quite often these stories bring up talking animals, that give good advice to the hero or heroine. From this it can be concluded that these animals were presumed to have souls.

Not only animals but celestial bodies too, like the sun, had souls. In a second phase of animist Weltanschauung the soul of the sun, of heaven, of the Earth, or of the sea, became personalized. The soul became a person and this person was called a “God”. The transition of animism into the worshipping of Gods probably happened in this way.

In the heathen religions of Classical Antiquity many traces from the old animist era can still be found.

In the beautiful Baldr-mythe, for instance, the Goddess Hel stipulated as a condition for releasing Baldr from the Underworld, that first it had to be proved that Baldr was indeed as beloved as the Aesir (the family of Gods he belonged to) claimed he was. By way of evidence she required all living beings and all objects to weep for Baldr. The Aesir agreed with this:

“After this the Aesir sent messengers all over the world to request that Baldr be wept out of Hel. And all did this, the people and animals and the Earth and the stones and trees and every metal, just as you will have seen that these things weep when they come out of frost and into heat.” (1)

This text proves that not only animals and plants but also lifeless objects were regarded as animated.

This same belief manifests itself with the Old Balts, Europe's last heathens. They used to call the spirits of the various natural phenomena "Mothers". In this way one had "the Mother of the Wind", "the Mother of the Snow", "the Mother of the Mist", "the Mother of the Fire" and so on. (2) Here we apparently find ourselves in a phase where the soul of beings and objects has already developed into a person.

Some small remnants of this old animist belief might be found in European folklore and language even today. For instance, until recently the natural phenomenon winter was personalized in Flemish folk language. "Koning Winter" ("King Winter") was its name. The moon was nicknamed "Janneken Maan" ("Little John Moon"). And the freezing cold was personalized into "de Vriezeman" ("the Freezing Man"), who bites people's noses.

In Celtic and Greek paganism too, one comes across traces of animism.

Old Irish mythology, more particularly the so-called Ulster Cycle (written down in the 11th century but going back to a much more remote past) knows a hero, Cù Chulainn by name. (3) This muscleman bears a certain resemblance to Achilles, the hero from the Iliad. Both are tough charioteers, both possess supernatural strength, both are fated to a short but glorious life. And both are notified of their impending death by ... their horse.

Cù Chulainn's horse, called "Grey of Macha", sheds bloody tears when he is harnessed to a chariot for the last battle. And "Bay", one of Achilles' chariot-horses, temporarily gets the power to speak from a Goddess, in order that he may warn Achilles that his end is near. Bowing his head, so that his mane touch the ground, Bay speaks to his master:

"... the day of fate is already near... But we could run, as fast as Zephyrus' blowing, who is said to be the fastest of all winds. But to you death is befallen, through violence of a God and a man."

Achilles loses his head just as little as his Irish counterpart does, who receives even more signs auguring his end. Like a real hero he answers Bay:

"Bay, why are you foretelling me dead? There was no need for that at all! I know very well myself that it is my fate to fall here, far away from my father and my mother! But, for all that, I will not stop before I have battered Troy so that it is fed up to the teeth with the war!"

And after these words Achilles goes to battle again:

"Thus he spoke, and yelling he urged his single-hoofed horses on into

battle!" (4)

Another remnant of animism can be found in the Volsungasaga, which was written down in Iceland in the 13th century, but which is much older than that. The hero, Sigurd, tastes by chance the heart blood of the dragon he has killed. Suddenly he finds himself in possession of the power to understand the birds' language. These give him all kinds of precious advice. (5)

In the Welsh story "How Culhwch won Olwen", written down in the 13th century but obviously dating back to much more remote times, talking and advising animals enter the scene. Successively the Stag of Rhedynvre, the Owl of Cwm Cawlwyd and the Eagle of Gwernabwy answer the questions king Arthur's messengers ask them. In the end these messengers end up with the Salmon of Llyn Llyw, who takes them on his back and swims them to their destination. (6)

The Great Spirit

After animism and the worshipping of Gods comes the third phase in the development of religious Weltanschauung. In this phase the more abstract idea appears of what we will call "the Great Spirit" - a term we borrow from the North American Indians.

The Ancient Europeans too knew this image of a Great Spirit who animates and steers all beings and objects. So, for instance, the great Roman poet Vergilius (1st century B.C.) writes in one of his works:

"Heaven, Earth, the sea, the light ball of the sun and of the moon, are all fed from inside by a spirit who is animating the substance, moving it and merging himself with it." (7)

Vergilius was not the only one thinking this. Probably we find ourselves here with a slightly simplified version of the quite complex idea of the Universal Soul, formulated by the influential Greek philosopher Plato (428 B.C. - 348 B.C.) in his dialogue Timaios.

We come across this idea of a supernatural power animating the Universe in a somewhat different form in the works of Plato or other classical writers. For, remarkably enough, Eros too, of all Gods, was allotted the role of a primal force putting in motion everybody and everything. (8)

Eros ("Cupido" with the Romans) was the God of Love. He was represented

as a chubby and naked child with wings. He was armed with a bow and would shoot love-arrows into the hearts of Gods and mortals. He was always alongside the Goddess of Love, Aphrodite (Venus with the Romans). Notwithstanding his youthful appearance Eros counted as the oldest of the Gods. Now and then he was even regarded as being more powerful as Zeus, the upper God.

In his famous bucolic romance "Daphnis and Chloe" the Greek or Roman author Longus (second century A.D.) has interesting things to say about this remarkable quality of Eros as the Mover of the Universe. Longus makes an old man say to the two protagonists:

"Eros, children is a God. He is young and handsome and he has wings. He enjoys being young, he is looking for beauty and gives wings to the soul. He is able to do what even Zeus cannot do. He has power over the elements, power over the stars, power over the other Gods, although they are his equals. He has more power than you both have over your sheep and your goats. All the flowers are Eros' work. All these plants he has created. Through his will the rivers flow and the winds blow." (9)

This Old-European tendency to regard nature as being animated and put into motion by the Super-Natural continued to manifest itself in the thoughts of so-called heretics and philosophical outsiders in the Christian age. Apparently this is something that is built-in in our genetic material. The German religious researcher Sigrid Hunke has written a remarkable book about this dimension of European history: "Europas eigene Religion - der Glaube der Ketzer" ("Europe's own religion - the belief of the heretics")

Two of the best known of these philosophical outsiders were the Irishman Johannes Scotus Eriugena (810-877) and the Italian Giordano Bruno (1548-1600). The latter paid for his "heresies" by being burnt at the stake. Bruno expressed in the following way his belief that nature is animated by a Divine Power:

"We look for God in the immutable, inflexible laws of nature, in the respectful state of mind which is guided by these laws. We look for Him in the sunshine, in the beauty of things originating from our Mother Earth, in the real radiation of his nature, in the sight of the numerous stars that are shining, living, feeling, and thinking at the edge of heaven and praising the All-Good, the All-One and the Highest." (10)

The idea of nature being animated by a Divine Power crops up in the works of contemporary European writers too.

Take for instance Felix Timmermans (1886-1947). For this author too, God is

everywhere, in everything and in everybody: in nature, in the beings and in the objects. And in love as well, just as the Greeks and Romans thought.

In one of his novels he describes how a poor and simple, but intelligent and noble maiden reads some lines of a book to the first-person narrator. This book, in fact a draft called "God's Song", is a work of her father, an old country schoolteacher. The maiden and the first-person narrator are falling in love with each other. And then it goes like this:

And from the book she reads, from the page that is just lying open, slowly and simply, her finger following the lines:

"Your song is resounding throughout the endless universe. The strings of Your harp are tightened from star to star. The Milky Way is the silver bow in Your hands. Your song is echoing throughout all beings and all things, and everything adapts its colour and its form to it: the snowflake its crystal patterns, the fish his exactly counted scales. The dewdrop glows with it, the Alps have been raised up with it. We hear it in the falling of apples in autumn nights, in the laughing of children. We listen to it in each other's eyes..."

Her voice quivers, her finger shakes, her voice falls silent. A great light bursts open in my heart.

Uncertain she continues reading:

"We sometimes believe that it is our soul which sings, but if You weren't there, it would not even produce one single sound..."

She keeps silent, with her finger on the book, she bows her head. She is irresistibly beautiful, she is music. As if I were melted, I murmur to her forehead:

"We listen to it in each other's eyes..." (11)

From this text, and many others, it is evident that the Old-European natural philosophy, which regards nature as animated and moved by Divine Power(s), has survived, here and there, despite many centuries of Judeo-Christian brainwashing.

Not only with writers and poets, for that matter. In some of our scientists too this aspect of the Old Faith seem to have survived.

Some readers will probably think here of the famous British physicist sir Fred Hoyle and his taboo-breaking theory on the "Soft Ware of the Universe". This might be called a contemporary and scientific version of the "Great Spirit" of the Indians. (12)

Another scientist, who feels just the same about it, is the American J.E. Lovelock in his well-known book "Gaia: a New Look at Life on Earth". (13)

In this book Lovelock sets out to prove the thesis that nature is in fact one organic entity. Oceans, air and land form together a living organism, which has the power to maintain itself and to recover upset balances. This being - for a being it is - must inevitably have intelligence. Lovelock compares it to an old grandmother who is sitting in the kitchen, keeping an eye on the temperature of the oven. Grandma, named "Gaia" by the author, after the Greek Goddess of the Earth, cares for all kinds of essential things like an earthly atmosphere that is optimal for living creatures, a stable salt level in the oceans, and control of the oxygen level in the air. Without our caring grandma, we would be the plaything of fortune, and life on Earth would already have been destroyed thousand times.

With this concept, nature as being animated and moved by supernatural powers, we are back in European Antiquity again.

Respecting and loving nature

It is difficult to imagine that people who regard animals and trees and rivers as having souls like ourselves, should not respect these. It is only logical to expect them to feel great esteem for everything in nature.

And so they did. Time and again the reader of old "heathen" texts comes across this deep respect for nature.

Just think of, to start with, the manifestations of love for animals in our folk fairy tales. These expressions are actually so frequent that one cannot escape the conclusion that they have been built-in deliberately, with a pedagogic purpose. The story always boils down to this: the hero helps an animal in trouble and is thereafter helped himself by the grateful creature. The educational hint appears to be clear enough.

In Classical Antiquity too one can find this respect and love for nature. Examples are the works of authors like Hesiodos and Vergilius, who recorded their respect and praise for rural life in the most elaborate way. (14)

It is only a small detail, but in his book "Works and Days" Greek author Hesiodos, a farmer living in the 8th century B.C., advises the reader not to urinate while turned towards the sun - apparently while this was seen as a sign of disrespect for the sun(god):

"Do not make water, standing toward the Sun,

Unless he has not risen or has set.” (15)

A fine example of classical love for animals can be found in the “Metamorphoses” of Roman author Ovidius (43 B.C. - 17 A.D.). He ascribes the following statements against eating animal food products to Greek philosopher Pythagoras (6th century B.C.):

“People! Stop polluting your body with criminal food. There is corn, isn't there? There is fruit hanging on heavy laden branches? Grapes, swelling on the vine? There are lots of mellow plants, lots of vegetables that you can cook or stew on the fire. Nobody needs to be short of cream milk or honey with the blossom smell of thyme. The generous Earth gives you rich harvests, edible food, tables laden with dishes requiring neither murder nor blood! [...]

Once upon a time there was an era which we call the Golden Age. It was a time of wealth of all plants the Earth produces, with fruits on the trees and nobody's mouth blood-stained. Then the birds used to fly unhindered through the air, a hare could hop over the open fields without fear, and fish were not dangling naively at some hook. Intrigues were not known, nobody needed to fear deceit. Everything was peaceful. [...]

How ungrateful one is, how undeserved the harvest of grain is, when one is entitled to slaughter one's loyal friend from the moment on that the animal is no longer able to pull the plough. When one is entitled to cleave with an axe that neck, that is so worked to death and that has so often turned the clods and got the harvest. Worse still: it does not end with this injustice. No, people dare to blame heaven for this evil: they think they can make the Gods happy by slaughtering a bull!” (16)

From this text it is evident that love for animals still existed in the Classical Age, although rather as an ideal than as daily reality.

The Ancient Balts too were very nature-friendly. They much respected their holy forests, and this respect seems to have concerned the animals living in them too. They are even said to have domesticated some of these animals. The Lithuanians appear to have fed the birds in their forests. (2)

The Galatians, a Celtic people that settled in present Anatolia in the 3th century BC., are said to have had certain rituals to call birds to help in case of a locusts-plague. Anybody daring to catch such a bird was punished with death. This measure seems to have been inspired by self-interest rather than by pure love of animals, but still was nature-friendly.

In the world of the Old Irishmen, the Celtic people about which we know

the most, nearly all birds appear to have been holy. This means: thought of as originating from the Other World. Particularly the swan, the raven, a manifestation of the Goddess of War, and the wren, the druid among the birds, were held in high esteem.

The bird that was most held in respect by the “heathen” Europeans was the swan.

From the viewpoint of the “heathens”, swans were super-natural birds. The Irish saw them as female messengers from the Other World. In myths and legends and other stories swans used to appear in couples, connected to each other with golden or silver chains.

In the world of the Teutonic Gods, Asgard, two swans float on Weird’s Holy Well, which is situated next to the ash Yggdrasil, the world-tree. There too live the three norns, who shape each man’s fate by spinning his thread of life. From these two primal swans all other swans descend. (17)

In a great many fairy tales, from all over the world, so called swan-maidens embellish mythology. These are girls who had been transformed into swans. They would take off their swan-feathers when they go bathing in a lake. When a human being manages to get hold of such feathers, he has the concerned swan-girl in his power. She then must stay with him, if she likes it or not, but she always longs to go back to her former life. And sooner or later she recovers her swan-feathers, and flies away, looking for her companions. (18)

A well-known theme in Old European literature, is the theme of the swan pulling to his destination the little boat in which the swan-knight lies. (19)

The Ancient Greeks honored swans as Apollo’s birds. One can sense their deep respect for these divine birds in Plato’s dialogue Phaidon. In this work the final discussions are related that the famous philosopher Socrates (469-433 B.C.) had with his followers before he had to drink the poison-cup on orders from the government of Athens. Somewhere Socrates had this reaction against one of his followers, Simmias, who hesitated to ask him a question, “in view of the misfortune that visits you”:

“Oh, Simmias, it will be difficult for me to convince other people that I don’t regard the fate that is hitting me as a misfortune, if I cannot even manage to convince you of it and if you fear that I’m somewhat more sad now than in my earlier life. It seems to me that you put my prophetic capacities below those of swans, who, although they use to sing during their whole life, use to sing the most and for the longest time when they feel that their death is nearing, full

of joy as they are because they are entitled to go to the God whose servants they are. But people, afraid as they are of death, use to tell falsehoods even about swans and pretend that they bewail their death and sing a sad farewell song. They don't realize that no bird sings when he is starving or freezing or grieving, neither the nightingale nor the swallow or the hoopoe, although they are said to sing lamentations out of grief. Well, in my view swans sing just as little out of grief as these birds do. But they are Apollo's birds and therefore they foretell, and as they know happiness in Hades in advance, they sing and are happier on that day than they ever were in the past. I think I'm a servant myself, together with the swans, in the service of the same God. And I think my lord has given me no minor prophetic capacities and I will not take leave from life in a more melancholic mood than they do." (20)

Typical for "heathen" Europe is or was the fact that animals were thought fit for playing the leading role in all kinds of stories.

Take for instance the tale of "The Four Aymon's Children". This story, which is said to concern events that happened in the 9th century, has been published in many popular books in Europe. A steed, the "Horse Bayard", is featured as the star.

At the end of the tale Reinout of Montalbaen, the owner of the horse, is compelled, after a life full of combat and adventures, to become reconciled with his enemy, king Charles. The king makes the condition that Reinout should hand over to him the famous Horse Bayard, who has so often thwarted the king. Reinout complies with the king's wishes, be it with a bleeding heart. Two times the king orders his servants to pull the steed, with millstones on feet and neck, from a bridge into the river. But each time the extremely powerful horse manages to save himself and to swim to the riverbank, where his master Reinout is waiting. And each time Reinout hands over the steed to the king again. The third time the king has his servants fasten two millstones on each foot and two around the animal's neck. And when the horse is pulled in the river for the third time, he comes to the surface one more time:

"A few moments later he came to the surface again and raised his head, neighing to his master, as if he had been a human who cried bitterly for his beloved friend. Finally the horse sank and drowned." (21)

The end of the story is that Reinout retires into nature, "deeply moved and speechless", and starts a hermit's life. The Horse Bayard is said to have turned up again many times in the Ardennes Forests. In honour of the famous steed in the town of Dendermonde a procession is held, since the Middle Ages, on special occasions. Through Dendermonde flows the Dender, one of the rivers

where the horse is said to be drowned.

In addition to the horse the dog too has enjoyed, from times immemorial, the friendship and respect of the European heathens.

A fine example of this respect and friendship can be found in the *Odyssey*. It is one of the oldest examples in world literature, if not the oldest.

When Odysseus finally comes home after twenty long years of war and wanderings, he has been given, by his divine "guardian angel" the shape of a beggar. But there is one living being that recognizes him nevertheless: his old dog "Fast". The uncared-for animal spends his old age on the dunghill next to Odysseus' old house, waiting for his master's return. When he feels Odysseus nearing him, he manages just one more time to wag his tail and to lower his ears. Then he dies:

"When they [Odysseus and the swineherd] were talking to each other, a dog, who was lying there, raised his head and ears. It was Fast, the dog of Odysseus, who had bred him. But he couldn't take much pleasure in him, for he had to go to Holy Troy soon. Young men used to take Fast with them when they went hunting wild rock-goats, roes and hares. But now, his master not being home, he was laying there neglected, on a dunghill in front of the streetdoor, consisting of masses of cattle and mule dung. Odysseus' servants had to fetch it every time they went fertilizing the huge estate. Now the dog was laying there, Fast, entirely covered with lice, the dog-killers. And when Fast became aware of Odysseus, near to him, he managed one more time to wag his tail and to lower his ears. But he was not able to come closer to his master... And Odysseus, he turned away his head and wiped away his tears." (22)

Not only love for animals is an Old European tradition. The same goes for love of flowers and plants.

In various European languages many flowers formerly carried popular names, probably dating from heathen times in part, which are not in use anymore but which radiate something that might be called a tender respect, a form of sympathy, as if people thought that these flowers had a personality of their own. As if people thought that these flowers had ... souls.

Take for instance the following list of some literally translated popular Flemish herbs- and flower-names:

"Little Forget-Me-Not, also called Do-You-Love-Me (Myosotis palustris), Maiden-Love, also called Sweet-Love (Bellis Perennis = Daisy), Little Fond-

of-Summer (Galanthus nivalis), Little Grubby-Noses (Dianthus barbatus), Beautiful-Eyes (Lychnis Githago), Wrong-World (Sedum purpureum), Little Miss-in-the-Green (Nigella damascena), Little Mother-of-Thousand-Children (Saxifraga sarmentosa), Beautiful-by-Day (Convolvulus tricolor), Little Cherry-in-the-Bag (Physalis Alkekengi), Little-Men-and-Little-Wives (Viola tricolor)." (23)

Clearly: names like this are not just functional names, merely there to denote an object, like "nr. GF12896bis" or something like that. They are more like pet names, they express sympathy and tender respect. They give evidence of true love for nature.

A fine example of heathen love for nature can be found in this traditional prayer from Lithuania, that stronghold of the Old-European faith. It was recorded in 1938. How old it exactly is, cannot be established, but there cannot be any doubt that it is deeply rooted in Europe's ancient Weltanschauung:

"That I may love and respect my mother, father and old people; that I may protect their graves from rending and destruction; that I may plant oaks, junipers, wormwoods and silverweed for their rest in cemeteries. Those who do not love and respect their bearers will await hardship in their old age or will not grow old at all.

That my hands may never become bloody from human blood. That the blood of animals, fish or birds may not soil my hands, if I might kill them satiated and not hungry. Those who today kill animals with delight will tomorrow drink human blood. The more hunters live in Lithuania, the further fortune and a happy life escape us.

That I may not fell a single tree without holy need; that I may not step on a blooming field; that I may always plant trees.

That I may love and respect Bread. If a crumb should accidentally fall, I will lift it, kiss it and apologize. If we all respect bread, there will be no starvation or hardship.

That I may never hurt anyone; that I may always give the correct change; that I may not mistakenly steal even the smallest coin. The Gods punish for offenses.

That I may not denigrate foreign beliefs and may not poke fun at my own faith. The Gods look with grace upon those who plant trees along roads, in homesteads, at holy places, at crossroads, and by houses. If you wed, plant

a wedding tree. If a child is born, plant a tree. If someone beloved dies, plant a tree for the Vele (shade of the deceased). At all holidays, during all important events, visit trees. Prayers will attain holiness through trees of thanks. So may it be!" (24)

The Judeo-Christian perception of nature

The attitude of Jews and Christians towards nature is entirely different from that of the heathen Europeans. There is no evidence of respect, let alone love, for nature.

For the "God" of Jews and Christians is presumed to have created nature but after that keeps his hands off of it. He has nothing to do with it. It is no concern of his. He is standing outside nature. He has created it - and then dropped it. So, nature has been created by "God", but nature is not animated or moved by "God", like is the case in the heathen perception.

From the biblical point of view nature is neither divine nor holy. Therefore in biblical logic it is definitely possible for Yahweh to appoint mankind as "ruler of the Earth": as owner or, at least, tenant of this planet. For, if nature would have been holy or divine in the Judeo-Christian view too, Yahweh would have committed blasphemy towards himself by appointing mankind as the ruler of nature.

So, in the paragraph in which Yahweh appoints mankind as the king of creation, the Bible expresses its view that, on the one hand, creation is "God"'s work but that, on the other hand, he has nothing to do with it anymore.

One might put it this way: Yahweh has created nature, has thrown it to mankind to serve as foodstuff and material, and has thereafter completely neglected it.

This gift-paragraph turns up in the book Genesis. After having created men, "God" orders them:

"Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (25)

This sounds more like a command to conquer and subject enemy territory than like a stimulus to respect and love nature.

So it is crystal clear that the Judeo-Christian perception of nature differs from that of the heathen Europeans. That it doesn't regard nature as being animated and moved by the Super-Natural but - quite the opposite - as something completely at mankind's disposal: as something that is merely utilitarian, as material without a soul.

The difference between the heathen perception of nature and the biblical can be summarized in one sentence: the heathens wrote "nature" with a capital, the Jews and Christians don't.

The biblical perception of nature can be put on a par with present-day atheism, which is based on Darwinism. For atheists too see nature not as being animated by the Divine - the very existence of whom they deny - but as something that is the product and the plaything of chance, brought about at random and without purpose. As far as Darwinists are concerned, nature is just as devoid of the Divine as in the biblical perception.

Now it goes without saying that people who see nature as something undivine and unholy, as something merely utilitarian which is placed at man's disposal by "God" himself, can be expected to be less inclined to respect nature than the heathens did.

Probably nobody else has ever expressed in so pointed a way the essential difference between the heathen and biblical perception of nature than Church Father Clemens of Alexandria (150-215) did. This person wrote in one of his works the following sentence in reaction against the Earth-cult of the heathens:

"I, for my part, tread the earth instead of worshipping it." (26)

Another person who touched this sore spot was the North American Indian chief Seattle. Assuming that his famous address of 1855 has not been too much edited by its American publishers, this man perfectly felt how the white Christians, who came to steal his country, used to view nature:

"... the white man, who until now thinks he is strong, holds himself for a God who possesses the whole Earth." (27)

This in fact is the (Christian) white man's problem - and that of nature's.

It is however, to be fair, a fact that modern post-christian philosophy has manifested itself as being capable of what we call nowadays "environmental awareness". This means: the awareness that we have to show more consideration for nature, because we need it as a source of food and material, for our

health and well-being. But this is a completely different kind of “love” than the Old European love of nature. One can compare it with the attitude of a farmer who feeds his draft horse and looks after him, not because the horse fills him with respect but because he needs him and he therefore simply has to feed him.

So finally, motivations in the modern environmental movement are not love of nature, in the heathen sense, but environmental awareness based on human self-interest.

This is, by the way, evident from the word “environment”. Nature is, in the view of Judeo-Christians, merely the “environment” in which Man, appointed by God as the King of Creation, is sitting enthroned. (28)

Footnotes

(1) *Prose-Edda*, *Gylfaginning* 49.

(2) On this subject, read: *Philippe Jouet, Religion et Mythologie des Baltes*, Milan/Paris 1989.

(3) Excerpts in: *K.H. Jackson, A Celtic Miscellany*, Penguin Books 1977 (5th printing of the revised edition of 1971)

For the examples from the Celtic mythology in this chapter, see:

- *Francoise Le Roux & Christian-J. Guyonvarc'h, Die Druiden*, translated from the French (1995), Engerda 1996.

- *M.J. Green, Keltische Mythen*, translated from the English (1993), Stuttgart 1994.

(4) *Ilias* XIX,409 e.v.

(5) *Poetical-Edda, Fafnirsmál* (strophe 45-51 in the Dutch translation of Jan de Vries, “Het gevecht met de Draak”, in: *Edda*, Deventer 1980 (1st printing 1938))

(6) *The Mabinogion, How Culhwch won Olwen*.

(7) *Aeneid* VI,724-727.

(8) See the Plato-dialogue *Symposion* and the chorus in: *Sofocles, Antigone*, 781-800.

(9) *Longus, Dafnis en Chloë* II,7.

(10) Quoted in: *Sigrid Hunke, Europas eigene Religion - Der Glaube der Ketzer*, Bergisch Gladbach 1981, p.153.

(11) *Felix Timmermans, Ik zag Cecilia komen*.

(12) *Fred Hoyle, The Intelligent Universe - A New View of Creation and Evolution*, London 1983.

(13) *J.E. Lovelock, Gaia - De natuur als organisme*, Utrecht/Antwerpen 1980 (translated from the English original from 1979)

(14) *Hesiodos, Works and Days*; *Vergilius, Georgica*.

(15) *Hesiodos, Works and Days*, 726-727.

(16) *Ovidius, Metamorphoses* XV, 75-82, 96-103, 122-129.

(17) *Snorri Sturluson, Gylfaginning* 17 (*Prose-Edda*).

(18) See also: *Poetical-Edda, Volundarkvida*.

(19) On the subject of the swan in Classical Antiquity and later on, see the relevant articles in:

- Pauly-Wissowa, *Real-Encyclopädie der klassischen Altertumswissenschaften*, art. *Schwan*.

- Jacob Grimm, *Deutsche Mythologie*, Berlin 1875-78.

(20) Plato, *Phaido* 35.

(21) J. Alberdingk Thijm (editor), *Karolingsche Verhalen, De Vier Heemskinderen*, 23, Zutphen 1873 (7th edition)

(22) *Odyssea XVII*, 290-305. See also: *Beroul, Tristan*, chapter. 18, for a similar scene.

(23) From: E. Paque, *De Vlaamsche Volksnamen der Planten*, Namur 1896.

(24) In 1938, Pranas Antalkis recorded this prayer, recited by Elzbieta and Marija Palubenskaite. The informants had smuggled Lithuanian books into Lithuania during the Czarist prohibition of Lithuanian language press in the latter half of the 19th century. The prayer stems from those times. Jonas Trinkunas, Seniunas of the Vilnius Romuva in Lithuania, edited the text.

<http://www.geocities.com/Athens/Oracle/2810/LithPrayer.html>

(25) *Genesis* 1,28.

(26) Clemens van Alexandria, *Protrepticus* 4,63,I. Quoted in: Karlheinz Deschner, *Kriminalgeschichte des Christentums*, vol.I, p.197, Reinbek 1986.

(27) Uncritical text-edition at our disposal. The authenticity of this and other Indian text seems to be doubtful. The original version of Seattle's address is said to be unknown.

(28) The neo-Christian theory of man as "caring steward" of nature, which has been entrusted to him by "God", is finally based on the same kind of self-interest.

CHAPTER XIV

THE BIBLE: AN ATHEISTIC BOOK

From times immemorial mankind throughout the world believed, in one way or the other, in the existence of Supernatural Powers who determine the course of events and fix the moral guidelines according to which people are presumed to live.

Of this general phenomenon only one exception is known: present-day Occidental society.

In our society a strong atheistic movement has risen since the beginning of the 19th century, a movement which has found a scientific basis in Darwinism. The theory of Darwinism, i.e. the theory of evolution, holds that processes like the origin and further development of life can be explained without assuming the existence and the interference of a Supernatural Power. Most followers of the evolution theory traditionally put forward chance as the driving force behind the origin of life and the further development of it. (1)

In recent times, however, prominent scientists like the famous British physicist Fred Hoyle have proved in the most scientific way that it is shallow nonsense to believe that chance would be able to produce enormously complicated organisms like life. Hoyle compares this to believing that a horde of apes, carrying on with typewriters, would one day manage to produce Shakespeare's plays. Hoyle, for his part, postulates the existence of what he calls "the Soft Ware of the Universe". This can be regarded as a modern name for the Indians' "Great Spirit". Without this "Soft Ware", so says Hoyle, it is impossible to explain complicated technological processes like the origin and development of life. (2)

In this way, in the language of modern science, Hoyle and others have again linked up with traditional thought from time immemorial among humans: the belief in the existence of the Supernatural. (3) In the coming decades it will probably be shown that Occidental atheism, based on the theory of evolution, was nothing but a quite limited and weird interlude in world history, that had some attraction during two centuries - and was dumped thereafter.

In the meantime, however, atheism still exists and is doing much damage. For denial of Higher Powers negates a higher sense of life and wanes the authority

of moral rules, which then are presumed only to be of human instead of divine origin. In the atheistic society ours is more and more becoming, nothing is obligatory and everything is allowed. The Great Schoolteacher has left the school's playground and the pupils do as they please.

In this way the moral decline in our society can, to a large extent, be attributed to atheism.

Where did this atheism come from? Why did it manifest in our times?

Several reasons can be pointed to.

A first factor that has played a part is that secret longing of many humans, which has always existed and will always exist, to live without The Great Schoolteacher, to do whatever they please. And as wishful thinking lies at the bottom of many events and developments in the life of individuals as well as in that of society as a whole...

Probably this secret longing lies at the heart of Darwinism too. Anyhow, Darwinism is without doubt a second important cause of the atheistic tide that started to flood the Western world from the beginning of the 19th century onwards

The list which caused the decline of belief in the Supernatural is not finished yet. There is, in our view, a third factor which has contributed to this development.

This third factor is: the Bible-doctrine.

In order to be able to explain this statement, which will undoubtedly surprise the reader, we must kindly request the reader once again to transport him- or herself mentally into the heathen past.

The Old European image of the Supernatural

If we place together on the scene all the Gods, Goddesses and other supernatural beings of our Old European mythologies, some dubious figures would immediately catch the eye. This can only be expected of societies who used to perpetrate human sacrifices and other atrocities. (4)

The highest God of the Teutonic pantheon, for instance, Wodan or Odin, the

incarnation of “furor”, is one of those dark, weird individuals.

It was to Odin that most of the humans were offered. The God used to be represented as an elderly man with a beard and one-eyed. His wide brimmed hat covers a part of his face. Two ravens, Hugin and Munin, and two wolves, Geri and Freki, accompany him. So his looks were against him too. Moreover, Odin, one of the Teutonic Gods of War, was reputed to be unreliable and to betray warriors suddenly in the thick of battle. Odin had, it is true, some good qualities too, but in general he may be called a rather spine-chilling God. (5) According to German historian Britta Verhagen, Odin would not have been a native Teutonic God, but an import-product from the east, more particularly from the area around the estuary of the Don. Its origin from this area near to the steppe-tribes of Middle-Asia would account for the shamanist characteristics of this gruesome God. (6)

The strange thing with this individual is that he doesn't fit in the family of Gods of which he is the leader: the Aesir. He's more like the odd man out.

For there is not much bad to recount about the other Aesir (m) and Asyniur (fem) - except for Loki, but this God is officially regarded as malevolent too.

Odin's oldest son, Thor or Donar, for instance, is a brave opponent of the giants and is renowned for his heroic deeds. He protects men against evil. Niord rules over the motion of wind and moderates sea and fire. He protects seamen. Freyr is ruler of rain and sunshine and thus of the produce of the Earth. It is good to pray to him for prosperity and peace. His sister Freyia, who travels in a chariot pulled by two cats, is “competent” concerning love affairs. Bragi is famous for his wisdom, eloquence and linguistic skill. His wife Idunn keeps in her casket apples which the Gods have to feed on when they age, and then they all become young. Heimdall is the Gods' watchman and sits at the edge of heaven to guard the rainbow-bridge Bifrost against mountain-giants. He can hear grass growing on the Earth and needs less sleep than a bird. Forseti is a wise and just judge. The Goddess Siofn is much concerned to direct people's minds to love. Her colleague Var sees to it that people keep their oaths. And Lofn

“is so kind and good to pray to that she gets leave from All-father [Odin] or Frigg [Odin's wife] for people's union, even if before it was forbidden or refused.” (7)

Odin's second son, Baldr, is almost the antipole of his father. He is wise and merciful, he is beloved and praised by everybody, and he is beautiful and

bright in appearance, in both the literal and figurative sense of the word. He lives in a palace called Breidablik, in heaven, where there is no unclean thing permitted. Everything is perfect there:

*"Breidablik is the seventh [place where a God lives],
where Baldr has a beautifully made hall.
No sorrow thrives in that land,
there is neither shame nor slander." (8)*

How a dubious individual like Odin can be the father of a bright and good-natured person like Baldr and can be the head of a friendly family like the Aesir, is difficult to explain...

... unless one accepts that Odin is indeed an "import-product" from elsewhere, from the East. Perhaps this imported God has dethroned the original, true head of the Aesir family. Like is often the case in mythology, this could be the mythological manifestation of a negative social revolution as the result of an invasion, a war, a natural catastrophe, an event of social-psychological nature, or something similar.

However: a God who would be more likely to be the head of the Aesir-family and the Supreme God, is the Sun God.

For it is a fact that down to the deepest geological horizons of the European religions, traces of a worship of the Sun can be found, to the extent that the impression rises that European heathendom was sun-worship in its primal manifestation.

Let's start by having a closer look at our popular fairy tales, which probably form the deepest geological stratum of our religion-history that we are able to study.

Gold is often mentioned in our fairy tales. Kings travel in golden coaches and have throne in golden palaces. Trees yield golden apples and girls have golden hair or a golden star on their forehead.

Russian fairy tale-researcher Vladimir Popp associates this wealth of gold with sun-worship. (9) Actually, gold later, in the Greek world, turns up as the metal from which the chariot and the palace of the Sun God were made (10) Apart from that, a sun-cult would certainly fit in with the animism that is so characteristic for fairy-tales: the belief that animals, plants and celestial bodies like the sun have souls. (11) The optimistic impression a sun-cult gives at first sight is also definitely compatible with the sunny optimism fairy-tales actually

radiate. Finally we know of some fairy-tales in which still other evidences of a sun-cult can be discovered, be it that they are rare. (12)

Relics of sun-worship can also be found in the megalithic civilization.

The megalithic civilization is the culture that built the famous constructions made of huge stones, which can be found along the European coasts of the Atlantic Ocean, by the Northsea, the Mediterranean Sea and at remarkably many other spots throughout the whole world.

The starting point of this civilization was probably Northwestern Europe, where the oldest megalithic monuments can be found. We write "probably" because there exist megaliths of the same age in Palestine/Israel. One of the oldest of these megaliths - and one of the oldest monumental constructions in the world anyway - appears to be the grave mound of Barnenez in Brittany. It goes back to, approximately, the year 4,800 B.C. By way of comparison: the oldest Egyptian pyramide in Saqqara dates from circa 2,700 B.C. Apart from that there doesn't exist a consensus as far as the age of many megaliths is concerned. This is due to the fact that often the archeologists do not have at their disposal materials necessary for carbon 14 dating. (13)

On the other hand, there is little doubt about the fact that the sun played a pivotal part in megalithic culture. One French researcher talks about a sun-cult. (14) Anyhow, it is a fact that the most famous megalithic monument on Earth, Stonehenge in Southwest England, must have had something to do with sun-worship. For the most important axis of this monument is oriented towards the spot where the sun rises in the morning of the longest day of the year. The giant tumulus in Newgrange, Ireland, is also connected with the sun. This is evident from the fact that over the 19 m long passage leading to the burial chamber, a separate light-shaft has been built in. Through this shaft once a year the sun shines into the burial chamber for about 17 minutes: on the morning of winter-solstice.

In the Northern European Bronze-Age, when the climate in this region was much better and sunnier than it is now, the Sun(-God) was also worshipped. (15)

In the area where this culture once flourished (Danmark, South Sweden and Sleswich Holstein) archeologists often come across the same specific kind of picture: the image of the sun being transported in a little boat, the stem and the stern of which have the form of a swan's neck.

This image, it is accepted, refers to the belief that the Sun(-God) was carried in a boat pulled by swans through the underworld from the west to the east, during the night, after sunset. Once he was arrived there, he could rise in all his splendour out of the sea again next morning.

By the way, it must be remarked here that the idea of the sun setting into the sea and rising out of it, can only have come into being in regions where people actually saw the sun rising "out of the sea" and setting "into the sea". Such an area is, for instance Danmark and Sleswich Holstein. There people need only to travel a few kilometres to effectively see the sun setting into the North Sea and rising out of the Baltic Sea. This idea cannot possibly occur to somebody living in the middle of Africa, for instance.

There's another image of the Northern European Bronze age that indicates the existence of a sun-worship. It is the rather famous sun-chariot of Trundholm (Danmark), said to date from the 13th or 14th century B.C. This figure was excavated in 1902. It is 59,6 cm long and consists of a horse pulling a disc covered with gold leaf: the sun-disc. In this image we recognize the idea of the sun travelling in a horse-chariot along the arch of heaven from east to west each day. This idea turns up also in European myths of later periods.

With these pictures we still find ourselves in the animist phase of religion: the phase wherein people do not worship Gods and Goddesses but believe that natural phenomenons like animals and celestial bodies have souls, just as human beings have.

The spirit animating the sun-disc was later personalized. People switched from the idea of an animated sun-disc to the idea of a Sun God, a divine person.

Such a Sun God is explicitly mentioned in Plato's famous Atlantis-texts. By the way: Atlantis has been identified, by German archeologist Jürgen Spanuth, with the North European Bronze Age, in Danmark, South Sweden and Sleswich Holstein. In his view the present isle of Helgoland (which means « Holy Land ») in the North Sea, is the remnant of Atlantis' famous Holy Island. (15)

This Atlantic Sun God, apparently also the Chief-God, is described in the passage in which a portrait is painted of the fabulously rich main temple on the Holy Island, the capital of the Atlantic empire:

"They had covered the whole outside of the sanctuary with silver, except for the fronton decorations: they were of gold. Inside, the ceiling was entirely

made of ivory and everywhere decorated with gold, silver and orichalkos. All the rest: the walls, the pillars and the floor they decorated with orichalkos. They put golden statues in it: the God standing upright in his chariot, pulled by six winged horses, and he was so tall that his head reached to the ceiling. Around him sat one hundred Nereids [= sea-nymphs], on dolphins, for in that time people believed that there were as much of them.” (16)

That it is the Sun God who is pictured here, is evident, firstly, from the fact that he and his company are of gold and that they are living in an unusually rich sanctuary. For this way of portraying the Sun God can be found later too, in Greek and Roman mythology. There the Sun God also lives in a palace bulging with gold and precious stones:

“The ruler’s house of the Sun stood on stately columns, high, brilliant with gold and fire-radiating copper work. Gleaming ivory covered until the top the housefront and double door-panels shone in the light...” (17)

Helios, as the Sun God is called in ancient Greek, too drives a golden chariot:

“... the high chariot, the work of Vulcanus, with golden axle and golden pole and around the wheels rims of gold, in which a row of silver spokes shines..” (18)

That it is indeed the Sun God who is meant in the Atlantis-texts, is, in the second place, clear from the fact that he is represented as standing upright in a chariot pulled by fiery horses. In this image we come across the idea of the Sun God who each day makes his travel through heaven from east to west in a horsechariot. The Sun God’s sea nymphs and dolphins refer to the sea and remind us of the Old European belief that the sun was rising out of the sea and setting into it.

In Plato’s texts this God in the Great Sanctuary of Atlantis is called “Poseidon”. For the Greeks Poseidon was the Sea God. At first sight he had nothing to do with the sun. At first sight only: for one must realize that mythologies like those of the Greeks were living worlds of ideas and were always changing and in evolution. Gods could lose certain qualifications and “jurisdictions” or receive new ones. They could fade away or, on the contrary, become more important. New Gods, sometimes mere split-offs of old Gods having become separate Gods, could appear on the scene, and so on. In older texts like Homeros’ Iliad (8th century B.C.) we find a passage that proves Poseidon to have initially been the Sun God:

“There was a magnificent palace in the depths of the roadstead, made out

of gleaming gold, everlasting, eternal. There he [Poseidon] harnessed his copper-footed horses to his chariot, fast as birds, with long and wavy mane. He, for his part, put on the golden cuirass! Then he grasped the lash, of gold, ingeniously decorated! Finally he mounted his chariot... Driving over the waves he flew! And seamonsters, lured out of their caves, darted about in the water. They knew their master!... Full of joy the sea made space for them and they flew continuously, so that the brass axle below was not even moistened.” (19)

If we understand “seamonsters” as dolphins, than Poseidon looks like having walked right out of the main temple in Atlantis.

Roman mythology is closely connected with the Greek - or both appear to have the same roots. Anyhow, the Sun God holds a prominent place in Roman religious thinking too. In Ovidius’ *Metamorphoses* he is called “Phoebus”. This in fact is a Greek epithet of Apollo. It means “the brilliant” and is thus referring to a Sun God aspect of Apollo.

The Sun God’s real Latin name is “Sol”, who can be identified with the already mentioned Greek Sun God Helios. In Rome a temple was erected in Sol’s honour on the Quirinal. There on the 9th of August a solemn offering was made to Sol Indiges (which probably means “the Sun as ancestor”). In the late empire, emperor Heliogabalus (218-22) is said to have imported the worship of Sol Invictus (“Unconquered Sun”) from Syria. (20)

Rome’s last pagan emperor, Julianus (361-363), fought Christianity and tried to bring about a revival of heathendom. He particularly revered Helios, in honour of whom he wrote these lines:

“Since my youth a strong longing for the God’s rays penetrated into my soul and from my earliest years my inner self was so carried away by him that I not only wanted to look at him continuously but that I forgot everything around me while dwelling outside in star-rich nights and admired the beauty of heaven...” (21)

As far as the Celts are concerned: can we talk about sun-worship in the Celtic world?

As the written sources contain little information about their mythology, the scientists have to rely mainly on archeological sources with regard to them. On the basis of the available data a British researcher arrives at this conclusion:

“In the view of the heathen Celts all natural phenomenona were animated by

spirits and archeological finds make it likely that of all natural phenomena the sun was worshipped the most.” (22)

Some researchers suspect king Arthur not to be a historical person but a figure behind whom the Old Sun God is hiding. (23) The symbol of the Sun God, the sun-chariot with the sun-horses, was known to the Celts. This is manifest from his picture on Celtic coins.

Traces of a sun-cult can be found in an old folk prayer from Scotland, in the local Celtic language. It apparently concerns a prayer to the Sun God(dess):

“Greeting to you, sun of the seasons, as you travel the skies on high, with your strong steps on the wings of the heights; you are the happy mother of the stars.

You sink down in the perilous ocean without harm and without hurt, you rise up on the quiet wave like a young queen in flower.” (24)

With regard to the Slav peoples, a French professor states:

“A lot of old testimonies - reports, sermons or art objects - indicate that the Slavs had a star worship, more particularly a sun-cult. The worship of the sun might even have been the very basis of their religion and of their Weltanschauung...” (25)

The Slavonic Sun God bears many different names, according to the region and to which quality of the God is relevant. But one of the best known names is Dazhbog. He is often considered as the progenitor of the Russian people. He lives in a golden palace in a land of eternal summer in the east. Every morning he drives across the sky in his brilliant chariot, that is pulled by fire-breathing horsers. (26)

When it comes to the Balts: we are fairly well informed about their mythology, thanks to the reports of travellers and missionaries and local oral tradition. This rich oral tradition was written down in the 19th century by local researchers, thus providing science with an enormous amount of information about dainas (Latvia) and dainos (Lithuania). These are short mythological tales in verse form, that have a lot to tell about the faith of Europe's last heathens.

From behind these dainas and dainos peeks out a Sun Goddess, who is called Saule. In the evening she sails in her sun-ship to her starting point. Each morning she sets out, in her horse-chariot, on her daily journey through the sky:

“Two grey horses came swimming out of the sea,

*One of them had a golden saddle,
The other golden reins." (27)*

So the Balts had a female Sun God. That, and the name, she had in common with the driver of the horses of the sun-chariot with the Teutons, whose name was Sol. The sun-horses bore the names of Arvak and Alsvinn. (28)

But the Teutonic Sun God himself: what became of him? Who actually was the Teutonic Sun God? Was he indeed the original family head of the Aesir and Asyniur who was dethroned by Odin, as we suggested before?

We will answer this question soon.

In the meantime we must conclude that sun-worship was at least a pivotal element of the Old European religions, and perhaps even the very substance, the core, the basis of them.

In the world of the Celts, the Teutons, the Slavs, the Balts, the Romans, the Greeks just as well as in those of the megalithic culture and the Northern European Bronze Age there existed a sun-cult. Rather mysterious parts of European history, like the fairy tales, Atlantis and the King Arthur stories are, one way or the other, tied up with a sun-religion. And, finally, the name "Golden Age" refers to the precious metal that appears to go pre-eminently with a sun-worship.

One has the impression that this sun-cult was originally the very core of the religion and Weltanschauung of the Europeans. In the classical era it had apparently been pushed into the background but seems to have still formed the backbone of European heathendom.

There is a detail that might prove that the Sun God once ruled the European pantheon and Europe as well, and played the leading part in our religious culture.

Helios, the Greek Sun God - or the Sun God in his Greek version - has a aureola-crown and a globe as his attributes. With the Romans and later, in the Middle Ages, crown and (imperial) globe were the symbols of emperorship: of world dominion, given by God. In other words: there is a likely connection between the Sun God and world dominion. The Sun God once "ruled the world" - which means that he was the chief of the Gods, and thus that he stood in the center of European religion and Weltanschauung. (29)

So it can hardly be doubted that sun-worship constituted a pivotal or even the principal element of the Old European religions. Or should we say: religion, singular? For it can hardly be a mere coincidence that the Old Europeans had a sun-cult in common. Therefore it seems only logical to postulate the assumption that the various heathen European religions of the classical era originated from one and the same common European primal religion, with sun worship as the central element of it.

Upon reflection it seems only logical to link this primal common European sun-religion to the Golden Age, to the "Golden Ship" of chapter IV, of which the classical European cultures are but driftwood, washed ashore on many coasts.

The sunny Sun God

The image of the sun as the supreme being is essentially an optimistic image.

For the sun is a source of light, warmth and thus life, and also of joy in living. It is difficult to imagine a more constructive and optimistic image. At least: as far as temperate climate zones like Europe are concerned. In other areas of the world, like deserts, the sun can be rather a source of misery than a source of joy. This suggests sun-worship came into existence in a temperate part of the world.

The positive image corresponds with the rather scarce information we have on the Sun God in European mythologies. This shortage of information is quite natural as the Sun God was already banished into the background by the time the classical Greek and Roman authors entered the field.

The, to our knowledge, most elaborate description we find in Ovidius' *Metamorphoses*:

"There, dressed in a purple-red cloak, on a seat brilliant with emeralds sat the Sun.

On his right and on his left stood the Day, the Month, the Year, the Centuries, the hours, lined up and evenly spaced. The new Spring was there, beautifully wreathed with garlands. And the summer was in the nude, holding garlands of grain in her hand. And next to her stood Autumn, stained with trampled grapes, and Winter, ice cold, the white hair wild and rough. In their midst sat the Sun, with those all-seeing eyes..." (30)

Also belonging to the Sun's household in his golden palace are the horses of the sun-chariot (winged or not), the swans of the sun-boat, and sea nymphs, seated on dolphins. Somewhere on an island he owned a herd of the finest cattle, all of them white-colored and golden-horned. In the Odyssey it is reported how the companions of Odysseus assaulted these cows of the "men-rejoicing" Sun God and were punished for this. (31)

In the Celtic world, the color white was the color of the Other World: the color of the Gods, one might say. The druids were dressed in white and received the mistletoe, which they cut off with golden sickles, in white cloths. And fairies and other supernatural beings used to have fair, "golden" hair, often held together by means of golden crowns or hair-ribbons. (32)

Tacitus, for his part, reports that the Teutons held purely white horses in their holy forests, who were not forced to do work. On certain occasions they were hitched to a holy chariot. It seems likely that this refers to the horses of the sun-chariot. (33)

The color white brings us back to the question of the "vanished" Sun God of the Teutonic nations, whom we suppose to have been dethroned by Odin.

For among the Aesir there is a God who is explicitly associated with the color white: Baldr. In the Gylfaginning one can read this about him:

"Odin's second son is Baldr, and there is good to be told of him. He is best and all praise him. He is so fair in appearance and so bright that light shines from him, and there is a plant so white that is called after Baldr's eyelash. It is the whitest of all plants, and from this you can tell his beauty both of hair and body. He is the wisest of the Aesir and most beautifully spoken and most merciful, but it is one of his characteristics that none of his decisions can be fulfilled. He lives in a place called Breidablik [= Widely shining]. This is in heaven. No unclean thing is permitted to be there, as it says here: It is called Breidablik where Baldr has made himself a dwelling, in that land where I know to be fewest evil intents." (34)

A white, light-emitting God who lives in a "widely shining" dwelling in heaven... No doubt: this must be the Sun God.

So the Sun God has not ended up in smoke after having been dethroned by Odin as head of the Aesir. Not at all. He has just turned up anew in a new, adapted shape: in the subordinate position of "son" of the new ruler, Odin. Developments and changes like this are characteristic for mythology.

From this text it is also evident that the Sun God, Baldr, was regarded as an outstandingly benevolent and morally perfect God and that he was very beloved.

Some more information on the Sun God can be found with the Balts.

In two Latvian dainas the Sun Goddess Saule appears to have been the help and stay of orphan children:

*"Where are you going to, children,
who are left behind without parents?
We shall receive help from Saule,
she will replace our parents." (35)*

*"Why does Saule weep so bitterly,
when She is going to sleep in the evening?
It is the orphans' tears,
which are flowing so bitterly in the evening." (35)*

Here we are confronted with a particular quality of the Sun God(dess), which was mentioned also in Ovidius description. (30) He happens to be the God who sees everything from his lookout high in the sky, including the misfortune of orphan children. It is also stressed explicitly that the Sun God really cares about them. In other words: he or she is kind, good-natured. He has a heart of ... gold.

In the Slav world too, the Sun God was regarded as an explicitly positive God. He punished the wicked and rewarded men of virtue, and he symbolized the principle of the Absolute Good. (26)

The strongest evidence for the completely positive character of Europe's old Sun God, however, is the fact that he is put forward as the God who is explicitly associated with the new Golden Age, over which he will rule. This is the era in some future time in which everything will be perfect again, like it was in the old Golden Age (over which, as will have become evident by now, the Sun God also ruled).

In the Edda actually is reported that Baldr, the Sun God in our view, is killed by the blind God Hod and has to go to the Underworld. Baldr will only come out from there after Ragnarok, the destruction of this world. After Ragnarok and Baldr's return, a daughter of the sun will start to follow in her mother's old footsteps. Then the new Golden Age will begin:

"... the sun will have begotten a daughter no less fair than she is, and she shall

follow the paths of her mother..." (36)

"Fields grow, although they were not sown.

Evil becomes better. Baldr will come:

Hod and Baldr, both reconciled,

live in Valhal..." (37)

"In Gimle I see a hall, gleaming in the sunlight,

with golden roofs. Smart heroes will live there

a life of joy, without sorrows." (37)

In the Celtic world king Arthur plays a part that is comparable to that of Baldr's. He too was once the ruler over a huge empire and is contemplating, from a cave or an island, the day on which he can return to the world and start ruling over a new Golden Age. (23)

With the Greeks and Romans it was Kronos and Saturnus who played Baldr's part. Kronos, or Saturnus in the Roman version, was the God who had once governed over the Golden Age. He had been dethroned by Zeus (or Jupiter) and is now waiting for the new Golden Age on an island five days west of Britain. (38)

From the sunny Sun God to the shady Yahweh

We have now set the foundation we intended at the beginning of this chapter.

We can safely assume a sun-cult to have constituted the very core, the backbone, the basis of European heathendom. The Sun God being a sunny, optimistic, kind and positive God par excellence, the primal religion, which we assume to have existed once in Europe, must have been sunny, optimistic, kind and positive too, resulting, for its part, in a sunny, optimistic, kind and positive era, which was remembered long afterwards and was called "the Golden Age".

The character of the various European cultures in later periods, in pre-classical ("the Dark Ages") and classical antiquity, remained basically positive - in spite of the many negative aspects which had attached themselves to it, like shells and seaweed to driftwood.

Thanks to its basically positive character, European heathendom remained attractive to the people. It can be compared with a succesful commercial

product: it was a best-seller.

This accounts for a phenomenon which strikes everybody who goes into the subject of Classical Antiquity: the fact that our ancestors were, to a very high degree, pious and religious. This is all the more notable because nothing proves that this was mainly the result of compulsion by priests or authorities. Not at all: one has the impression that our ancestors were devout in a spontaneous and enthusiastic way. They really believed with conviction.

Julius Caesar expressed it in these words:

"The whole nation of the Gauls is very faithful." (39)

This piety, this allegiance to (their) religion, this passion explains why the European "heathens" of Northern and Eastern Europe resisted Christianity so stubbornly and bravely. Half-hearted believers, who didn't bother much about religion, wouldn't have fought the way the Saxons, Norwegians, Slavs and Balts did. (40)

This deep godliness continued to exist for many centuries after the Christianization. Until quite recently it was still possible to record this impressive piety in the European countryside, where people stick more to tradition than in the towns. It manifested itself in the many little chapels along country roads, in the many statues of the virgin Mary, in countless processions and age-old religious customs and ceremonies, in great numbers of young men and women who were ready to dedicate their lives to God, etc.

After the evangelization, this godliness of our ancestors didn't diminish much at first. For popular Christianity in Europe in the first centuries was actually nothing more than heathendom, lacquered with a coat of Christian varnish. People prayed to "Mary", but unconsciously it was the image of Frigg which stayed in their mind. The real message of Christianity was trickling through in a rather slow way, so that this process took a very long time before being completely accomplished. (41)

Anyhow, in the long run people finally became aware, rationally or instinctively, that something was wrong with Christianity. People became conscious of the unpleasant truth, of the real essence of Christianity. And the inevitable happened.

The Christian image of "God" doesn't radiate the sunny warmth, the kindness that was characteristic for the primal European sun-cult and, be it to a much lesser degree and in a somewhat perverted way for the heirs of it: the heathen

cultures of Classical Antiquity. Quite the contrary is true: Yahweh and his son Jesus Christ are unpleasant “Gods”. They are, as we saw, bloodthirsty, intolerable, despotic, cruel, unjust, women-hating, loveless, unromantic, unpoetical, etc. They are very unpleasant and absolutely unattractive. In short: they are repellent.

And what happens sooner or later with beings who are repellent? They are repelled...

And this is the very thing that took place over the centuries. The most perceptive people, who first of all became aware of the true nature of the Christian “God”, were the first to reject Christianity. This process started to develop during the 18th century, the Age of Enlightenment, the Age of Voltaire and similar people.

The problem now was (and still is) that many of these enlightened people made the mistake of refusing the very idea of God, the very existence of a supernatural being, at the same time they refuted Christianity. They committed the mistake of throwing away the child together with the bath water.

In this way, repugnance to the abhorrent image of “God” of the Bible has played its part in the rise of atheism in the 19th century. In other words: in this way the Bible has been a factor which lies at the bottom of the decline of religiousness in Europe and among European persons elsewhere in the world.

It is the third factor, next to Darwinism and the desire to live without God, without the Great Schoolteacher.

Therefore it is an error to present atheism as the opposite of Christianity. Atheism is, on the contrary, the logical consequence of Christianity. Atheism simply throws away what Christianity has made filthy: God.

Actually, Judeo-Christianity has so degraded the name “God” that it is no longer “fit for consumption”. We would do better to find another name for the Supreme Being.

So: the great divide is not between Christianity on the one hand and, on the other hand, atheism and heathendom. The watershed lies between Christianity and atheism on the one hand and, on the other hand, heathendom.

Christianity is a transitional phase between religiousness and atheism. The Bible, the very prototype of a religious book, is not a religious book at all.

It is in fact a book which finally brings people to rejecting the idea of God. Therefore it is an atheist book, a devilish book.

It really is the Book of the Devil.

Footnotes

(1) See for instance the book of Nobel Prize winner 1963 *Jacques Monod, Toeval en onvermijdelijkheid - Proeve van een natuurfilosofie van de moderne biologie*, translated from the French (1970), Utrecht/Antwerp 1971.

(2) Fred Hoyle, *The Intelligent Universe - A New View of Creation and Evolution*, London 1983.

(3) See also: J.E.Lovelock, *Gaia - De natuur als organisme*, translated from the English (1979), Utrecht/Antwerp 1980.

(4) See chapter IV.

(5) The principal source of Teutonic mythology was written in the beginning of the 13th century by Icelandic author Snorri Sturluson. It is the so-called *Prose Edda*, mainly the chapter *Gylfaginning*. Another important source is the *Poetic Edda*, written down in the 13th century but much older than that.

Modern works on Teutonic mythology are, among many others:

- Klaus Bemmman, *Der Glaube der Ahnen - Die Religion der Deutschen bevor sie Christen wurden*, Essen 1990.

- F.E. Farwerck, *Noordeuropese mysteriën en hun sporen tot heden*, Deventer 1978 (1st printing 1970)

- H.R. Ellis Davidson, *Gods and Myths of Northern Europe*, London 1988 (1st edition 1964).

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(6) Britta Verhagen, *Kam Odin/Wodan aus dem Osten? - Zur Religion der germanischen Frühzeit*, Tübingen 1994. The author relies mainly on the introduction to Snorri Sturluson's *Heimskringla*.

(7) *Proza-Edda, Gylfaginning* 35. Some of the Gods who are mentioned do, strictly speaking, not belong to the family of the Aesir but to that of the Vanir. Originally they were sent to the Aesir as hostages and continued to live among them.

(8) *Poetical-Edda, Grímnismál* 12.

(9) Vladimir Popp, *Les racines historiques du conte merveilleux*, translated from the Russian s.l., 1983, p.374 et seq.

(10) Cfr. infra.

(11) See chapter XIII.

(12) So there is for instance a Breton fairy tale about a sun princess and a prince who shines like the sun itself and drives about in a chariot pulled by white horses. See: Ré Soupault (editor and translator), *Bretonische Märchen*, Düsseldorf 1959. See also a remarkable fairy tale about Mister Morningstar, Mister Moon and Mister

Sun in:

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(13) On the megaliths, read:

- *Gert Meier/Hermann Zschweigert, Die Hochkultur der Megalithzeit, Tübingen 1997.*

- *Göran Burenhult, Megalietenbouwers van West-Europa, in: Mensen in de Steentijd (translated from the English), Utrecht 1994.*

- *Cathérine Louboutin, Het Stenen Tijdperk (translated from the French), Houtem 1993.*

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(14) *F. Niel, o.c., p.312. See on this also: Ralf Koneckis, Sonne, Mond und Steine - Die Steinreihen von Le Menec, s.d., 1985.*

(15) On North European Bronze Age and Atlantis, see:

- *Bronzezeit in Deutschland, herausg. von Albrecht Jockenhövel und Wolf Kubach, Stuttgart 1994.*

- *Jürgen Spanuth, Die Rückkehr der Herakliden - Das Erbe der Atlanter, der Norden als Ursprung der griechischen Kultur, Tübingen 1989.*

- *Jürgen Spanuth, Die Phönizier - Ein Nordmeervolk im Libanon, Osnabrück 1985.*

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- *Torsten Capelle, Kunst und Kunsthandwerk im bronzezeitlichen Nordeuropa, Neumünster 1974.*

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We call special attention to the pioneering work of Austrian archeologist Jürgen Spanuth, from whose books we drew a lot of pivotal information.

There are (justified in our view) doubts about the official dating of the North European Bronze Age as it is still in force, this dating being still based on the antiquated theory of Oskar Montelius (1843-1921) and not on modern dating methods.

(16) *Plato, Kritias 116 d-e.*

(17) *Ovidius, Metamorphoses II, 1-4.*

(18) *Ibidem* II, 105-108.

(19) *Ilias* XIII, 22-31.

(20) *Art. Sol* in: *Grote Winkler Prins Encyclopedie (GWP)*, 8th printing.

On the meaning of the remarkable concept "Unconquered Sun", see: David Ulansey, *The Origins of the Mithraic Mysteries - Cosmology and Salvation in the Ancient World*, Oxford University Press, 1991.

(21) *Julianus, Orations II*. Quoted in: Karlheinz Deschner, *Kriminalgeschichte des Christentums*, vol.I, Reinbek 1986, p.327.

Emperor Julianus was the editor of an interesting polemic writing against the Christians: *Contra Galilaeos*. For a critical edition with commentaries, see: C. Gérard & L. Couloubaritsis, *L'empereur Julien - Contre les galiléens*, Brussels 1995.

(22) Miranda Jane Green, *Keltische Mythen*, translated from the English (1993), Stuttgart 1994, p. 79.

On Celtic mythology see also:

Françoise Le Roux & Christian-J. Guyonvarc'h, *Die Druiden*, translated from the French (1995), Engerda 1996.

Idem, *Die Hohen Feste der Kelten*, translated from the French, Engerda 1997.

(23) Read on this: *Sir Gawain and the Green Knight*, with an introduction by Brian Stone, London 1976.

On king Arthur read:

- Geoffrey Ashe, *Kelten, Druiden und König Arthur - Mythologie der Britischen Inseln*, translated from the English (1990), Solothurn/Düsseldorf 1993.

- Norma Lore Goodrich, *Die Ritter von Camelot*, translated from the English (1986), München 1994.

(24) Quoted in: Kenneth Hurlstone Jackson, *A Celtic Miscellany - Translations from the Celtic Literatures*, Hammondswoth 1977, p.85.

(25) Francis Conte, *La mythologie Slave*, in: *Europe, Mythes et traditions*, Paris 1990, p.138.

(26) On Slav mythology, see: Francis Conte, *La mythologie Slave*, in: *Europe, Mythes et traditions*, Paris 1990 and <http://mythus.ml.org/pantheon/dd/slavic.html>

(27) Quoted in: Philippe Jouet, *Religion et Mythologie des Baltes*, Milaan/Paris 1989, p.90.

(28) *Proza-Edda*, *Gylfaginning* 10-12.

(29) *Art. Helius* + *Rijksappel*, in: *GWP*, 8th printing.

(30) Ovidius, *Metamorphoses* II, 23-31.

(31) Apollonius of Rhodos, *Argonautica* IV, 960 e.v. and Homeros, *Odyssea* XII.

(32) See for instance:

- the Irish tale of *Edain the Fairy*, partly published in: *A Celtic Miscellany*, Penguin Books 1977 (1st printing 1951)

- the tales "Pwyll, lord of Dyved" en "The Countess of the Fountain" in the Welsh *Mabinogion*.

(33) Tacitus, *Germania* 10.

(34) *Prose-Edda*, *Gylfaginning* 21.

(35) Quoted in: Philippe Jouet, o.c., p.140.

(36) *Prose-Edda*, *Gylfaginning* 53.

(37) *Poetical-Edda*, *Voluspa*, 55 and 57.

(38) Plutarchos, *Peri tou Prosopou* 941a. The figure of the sleeping Sun God was

later grafted onto the figure of emperor Frederic Barbarossa. It is said that when his beard will have grown three times around the table on which he is sleeping, he will wake up and begin a new Golden Age. Read on this: *Jacob Grimm, Deutsche Mythologie, Berlin 1875-79, chapter 32.*

(39) *Julius Caesar, Commentarii Belli Gallici VI,16,1.*

(40) See on this chapter V.

(41) See on this chapter II.

CHAPTER XV

YAHWEH'S DEVILISH CRUELTY

It wouldn't be reasonable to expect most people to comprehend immediately, like a flash of intuition, the destructive character of the Bible-doctrine. Exposing the Biblical computer program, as was done in the preceding chapters, requires a lot of research and study. Moreover it demands the readiness to turn a knob, to wipe the slate clean. In short: it takes some effort, an effort not everybody is prepared or able or energetic or daring enough to make - or an effort not everyone has the time to make, busy as most people are with day to day worries that seem to be more important to them than a far-away-from-my-bed subject like the true nature of the Bible-doctrine. This is all the more true as it concerns rather abstract and philosophical affairs: invisible and intangible things.

Much more difficult to answer, however, is this question:

How can it be that a great part of humanity has worshipped for two thousand years (and the Jews even longer) a being as their "Good God", that manifests itself in a very visible and very tangible way as a monster of astonishing cruelty?

This is a hard question to answer. For the evidence of Yahweh's astonishingly cruel nature does not take a lot of research and study. Neither is there a need to turn knobs or to wipe slates clean. It is enough to read the Bible, that suffices.

Anybody who has read the Bible - and some very intelligent people fill their lives doing only this - cannot deny to himself that this indeed is a cruel book. Worse still: this is probably one of the most cruel books ever written.

We will try to show just how cruel in this chapter.

Let's start with a definition of the word "cruelty".

The word "cruelty" is understood to mean: causing somebody pain, harm or grief without moral justification (for instance : punishment for breaking the law) and enjoying the suffering resulting from it.

In the Bible one can find plenty of passages in which Yahweh and his followers exhibit this state of mind in the most explicit way. All members of the Bible family have, by the way, inherited this state of mind, as history shows.

This Biblical cruelty manifests itself for the first time in a series of events which is, for three reasons, unparalleled, as far as cruelty is concerned, in world history: the genocide-raid which Yahweh's Chosen People undertook, at Yahweh's command, after their forty years of wanderings across the desert

This genocide-raid is unique for the following reasons.

First: because we don't know of something in human history which is comparable to the systematic slaughtering, on orders from "God", of one town after the other.

Secondly: because the Bible doesn't take much trouble to give a moral justification for this bloodshed. The real motivation for it seems to have been that Yahweh wanted to enable his Chosen Ones to lay hands on the land and the possessions of the Canaanites. Therefore the Canaanites had to be murdered: in order that the thieves of their country and their properties would not be disturbed by the victims. This is the kind of thing professional gangsters nowadays would also do: killing the people they want to rob first, so that they can do as they please, untroubled by the presence of the persons whose belongings they want to steal. (Although the question rises: which contemporary gangster would go as far as the Jews went in Canaan?)

In the third place this genocide-raid is singular because the murderers themselves have preserved the account of it, cherishing it as a religious relic in that "Holy Book" of theirs. From this it can be concluded that they were not even ashamed of it. Quite the contrary, as will be evident from the relevant texts we will quote now: they were proud of it.

The holocaust in Canaan

The Jewish flight from Egypt might have begun around the year 1220 B.C. By the way: in a contemporary Egyptian text these Jews are called "criminals" - a designation which seems only correct when we see what crimes they perpetrated afterwards. (1)

After their flight - or escape - the Jews wander across the desert for forty years. Then it all begins.

At the end of their travels, on the other side of the river Jordan, they start to exterminate the Amorite people of king Sihon:

"And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took." (2)

Thereafter, and also in Transjordan, they butcher the Amorite people of King Og:

"And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

[...]

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

But all the cattle, and the spoil of the cities, we took for a prey to ourselves." (3)

The robbery with mass murder continues. Now the Midianites, a nomadic people, come in for their turn:

"And they warred against the Midianites, as the LORD commanded Moses, and they slew all the males.

[...]

And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

And they took all the spoil, and all the prey, both of men and of beasts." (4)

But then something goes wrong. Moses actually gets angry against the leaders of the Jewish army because they had limited themselves to killing the men. He orders:

"Now therefore kill every male among the little ones, and kill every woman that hath known men by lying with them.

But all the women children, that have not known a man by lying with him, keep alive for yourselves." (5)

From the continuation of the text it is evident that Moses' order was obeyed. Thus these young maidens had to render sexual and other services, for the rest of their life as we may presume, to the murderers of their mothers,

fathers, brothers and sisters.

Can one possibly imagine a more cruel fate?

What kind of people was it who were able to cause their fellow humans - children, for the most part - so much pain and sorrow? In what terms shall we describe a person who is able to kill a man first and to rape his little daughter afterwards?

The Bible continues:

"And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, And threescore and twelve thousand beeves, And threescore and one thousand asses, And thirty and two thousand persons in all, of women that had not known man by lying with him." (6)

This "booty", as the Bible calls it, was then portioned out according to a fixed distributive code - as is common practice in every well organised gang of robbers. The men of war received their part of the sheep, the beeves, the asses and the girls - in that order of succession - , the others theirs.

The point now is that one can deduce from the text that a part of the "booty" was offered to Yahweh. For the text mentions a tribute as an "offering to the LORD" of 7425 sheep, 792 beeves, 671 asses and 352 girls in all, who had to be given to the high priest Eleazar. (7) Considering the fact that the Jews actually used to bring human sacrifices in that period, as the Bible reports, we can assume that these unfortunate girls were given to the high priest in order that they might be sacrificed as a tribute to Yahweh. As his part of the booty, so to say. (8)

On the eve of the crossing of the river Jordan into the Promised Land Canaan, Yahweh, through Moses, orders his Chosen People to exterminate Canaan: *"And thou shalt consume all the people which the LORD thy God shall deliver thee: thine eye shall have no pity upon them..." (9)*

Moses describes to his followers the riches which they will be able to steal afterwards, and which apparently were the real motive behind the Jewish aggression against those peoples:

"... great and goodly cities which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst

not." (10)

Further on Moses draws a distinction between the handling of the towns in other areas, where only the men had to be killed and the other humans could be taken as booty, and the treatment of the towns in the "Promised Land", in Canaan:

"But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth..." (11)

Then the Jews cross the river Jordan.

"God"'s order to massacre is obeyed. First in the town of Jericho:

"... and they took the city.

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." (12)

Only the family of a whore, who had accomodated two Jewish spies and had thus betrayed her own people, was saved. The reader of the Bible is probably supposed to use her as a moral model.

The same bloody scenario occurs in the town of Ai:

"And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai." (13)

Then the town of Makkedah is attacked:

"And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain." (14)

Thereafter the town of Libnah comes in for its turn:

"And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword and all the souls that were therein; he let none remain in it." (15)

Then the Jews arrive at the town of Lachish, which is entirely exterminated

as well:

"And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah." (16)

A brave king of some other town comes to Lachish's help against the killer gang, but is himself defeated:

"... and Joshua smote him and his people until he had left him none remaining." (17)

Then the Jews lay siege to the town of Eglon:

"And they took it on that day and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish." (18)

Further Joshua marches on the town of Hebron:

"And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein." (19)

The next people to be "utterly destroyed" are the inhabitants of the town of Debir:

"And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining." (20)

This way the Jews butchered whole regions, "as the LORD God of Israel commanded":

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remained, but utterly destroyed all that breathed, as the LORD God of Israel commanded." (21)

Next is the northern part of Canaan, where, among others, the town of Hazor falls into the hands of the killer-gang:

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire." (22)

Joshua then continues his raid:

"And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as

Moses the servant of the LORD commanded.

But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe." (23)

Immediately following this passage it is confirmed in the most explicit way that these horrors were perpetrated at Yahweh's command. It is not evident from the text that the Jews felt any remorse for what they had done. On the contrary: the text seems rather to suggest satisfaction about the strict way Joshua carried out the orders he had received from Yahweh through Moses:

"As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses." (24)

The killers' thirst for blood had not been slaked yet. For some time later Joshua set out for a new episode of ethnic cleansing:

"And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained." (25)

In conclusion the Bible writes:

"So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for inheritance unto Israel according to their divisions by their tribes. And the land rested from war." (26)

Then began the dividing up of the booty among the twelve tribes of Israel.

In his final address to the people, just before his death, a cynical Joshua boasted about his great deeds:

"And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." (27)

So here we see Joshua bragging about his robberies. What kind of people have the cheek to take pride in robberies?

A part of Canaan still not being in Jewish hands, the genocide-raid was

continued after Joshua's death. In this a certain king, Adoni-bezek by name, was put to flight. But the Jews laid hands on him and tortured him:

"But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes." (28)

Another victim was the town of Laish:

"And they [...] came unto Laish unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire." (29)

In how savage a way Yahweh's Chosen Ones used to act, can be deduced from passages like this one. It dates from a later period and reports the great deeds of one Menahem, king of Israel:

"Then Menahem smote [the town of] Tiphseh and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he nipped up." (30)

It has to be called to mind that these mass murders were perpetrated, most of the time at least, on the explicit orders from Yahweh.

Another victim of such a "divine" command to kill, were the Amalekites. They had, many generations before these events took place, actually hazarded to prevent the Chosen People from going through their territory. And one day, a priest named Samuel thought fit to take revenge on the descendants of the Amalekites for that enormous crime of their ancestors:

"Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (31)

And thus a new genocide took place, on orders from "God", on both man and woman, infant and suckling.

Yahweh's menta' crue'ty

Yahweh does not only thirst for blood. He also delights in humiliating people.

To start with, he takes pleasure in teasing his own followers.

So, for instance, one might wonder if the never ending, nitpicking regulations concerning the liturgy, the sacrifices, the clothing of the priests, the construction of the altar etc. is simply not intended to mock the Jews. (32) It is, to be sure, proper to judge regulations like these in the light of the circumstances at that time, but still.

In the books Exodus and Leviticus, for instance, Yahweh orders the burning, on the altar, of the fat of animal sacrifices “for a sweet savour unto the LORD”. (33) Now just try to imagine, dear reader, the congregation of believers half suffocating and getting nauseated in their temple filled with the greasy black smoke and the “sweet savour” of burning animal fat - with Yahweh looking at the spectacle and having a great time...

And how should we conceive liturgical regulations like this one:

“And thou shalt take the other ram; and Aaron [the high priest] and his sons shall put their hands upon the head of the ram.

Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons’ garments with him.” (34)

Every housewife knows how difficult it is to wash blood- and, especially, oil-stains out of clothes. One has to judge these regulations in the light of circumstances at that time, when clothes were expensive and washing was even more difficult than it is now. Or maybe being clean was no so important to Yahweh’s followers?

And what are we supposed to think about Aaron and his sons having to put blood on ears, thumbs and toes? If this isn’t mockery, what is it then? A manifestation of some kind of deep Oriental wisdom, perhaps, incomprehensible for European barbarians?

How shall we view this liturgical regulation:

“And the LORD spake unto Moses, saying:

Speak unto the children of Israel, and bid them that they make them fringes in

the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

And it shall be unto you for a fringe, that ye make look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which you use to go a whoring.” (35)

Apparently Yahweh takes his greatest delight in humiliating his most loyal followers.

Take for instance Ezekiel. Yahweh orders this unlucky prophet to lay down on his left side for no less than 390 days: “So shalt thou bear the iniquity of the house of Israel”. Then he is ordered to lay down on his right side for 40 days in order to “bear the iniquity of the house of Judah.” In the meantime he is supposed to stare and to point uninterruptedly at a drawing on a tile, meant to represent Jerusalem. In this way he has to “besiege” the town. At the same time he has to prophesy against it, and he has been tied up to prevent him from turning over to his other side before the “siege” has been concluded. This madness culminates in Ezekiel having to bake barley cakes on dried human excrements, be it that he is finally allowed to bake them on cow’s dung. (36)

We come across more examples of this kind of sardonic humor in the Bible.

In the New Testament, in the Gospel according to John, the following remarkable story is told.

A great multitude of disabled and ill people are sitting and lying around a pond, waiting for Yahweh’s angel to start moving the water. At the moment when this happens, the disabled and ill people begin to rush or to crawl to the water, for the first of them to step into the water, will be cured of his disability or illness. The others will have to creep back to their place, frustrated and waiting for a new opportunity...

Here is the relevant passage:

“Now there is at Jerusalem by the Sheep Market a pool, which is called in the hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt withered, waiting for the moving of the water.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.” (37)

Yahweh's unquenchab'e thirst for b'ood

One of Yahweh's most striking characteristics is his unquenchable thirst for blood. His bloodlust is by all means comparable with that of the Aztec deities, whose craving for blood has become proverbial.

This aspect of Yahweh - and of his Chosen People as well - manifests itself not only in the genocide the Jews committed in Canaan at his command. There are more passages in the Bible which show this cruelty.

Take for instance this part of a "prayer" against the "enemies" of Yahweh, which means: the goyim, the non-Jews, the "heathens":

"He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

But God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.

The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." (38)

In another "prayer" Yahweh's vengeance is invoked over Babylon. Directed at the inhabitants of this town are these words:

"Happy shall he be, that taketh and dasheth thy little ones against the stones." (39)

Elsewhere Yahweh promises his Chosen People - while rubbing his hands with glee, we suppose - the following:

"And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine..." (40)

This theme, of Yahweh threatening people that he will force them to eat the flesh of their own relatives, turns up in other passages too:

"Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." (41)

The most bloody chapter in the Bible, second only to the report of the holocaust in Canaan, are the prophecies about the Last Day. Then Yahweh will come to exterminate the non-Jewish nations and install his Chosen People as rulers of the world:

"...I make a full end of all nations whither I have scattered thee..." (42)

The various neighbouring nations of Israel have to go to the scaffold. The Egyptians come first:

"For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood..." (43)

Thereupon Yahweh addresses himself to the Philistines:

"... the fathers shall not look back to their children for feebleness of hands; Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor." (44)

This is not the only genocide Yahweh will perpetrate. Next come the Moabites:

"And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

Cursed be he that doeth the work of the LORD deceitfully, and cursed be that keepeth back his sword from blood." (45)

At the end of this prophesy it is said, so as to leave no doubt:

"And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD." (46)

In another prophesy about the Last Day an apparently gloating Yahweh describes what he will do with Egypt:

"Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

Thus said the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee." (47)

In another prophesy all non-Jewish nations are sentenced to death penalty all at once:

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood." (48)

A typical ingredient of these prophesies about the Last Day is the prediction that Yahweh will destroy the planet Earth in what can be called an orgy of bloodshed and destruction, after which his Chosen People will rule the Earth.

There is for instance this passage:

"BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

The city of confusion is broken down: every house is shut up, that no man may come in.

There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

In the city is left desolation, and the gate is smitten with destruction.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

And it shall come to pass, that he who fleeth from the noise of the fear shall fall into a pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be put up in the prison, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." (49)

Footnotes

(1) Text on the El Arish shrine. Quoted in: Jürgen Spanuth, *Die Rückkehr der Herakliden*, Tübingen 1989, p.21.

(2) *Deuteronomy* 2,34-35.

(3) *Ibidem* 3,4+6-7.

(4) *Numbers* 31,7+9-11

(5) *Ibidem* 31,17-18.

(6) *Ibidem* 31,32-35.

(7) *Ibidem* 31,25-47. One arrives at these figures when one adds the 1/500 of the warriors' share to 1/50 of the others share.

(8) See for instance the Jephthah story in *Judges* 11,29-40. See also *Genesis* 22 on the offering of Isaak. Read for more information: Carl Mommert, *Menschenopfer bei*

den alten Hebräern, Leipzig 1905.

- (9) *Deuteronomy 7,16.*
- (10) *Ibidem 6,10-11.*
- (11) *Ibidem 20,16.*
- (12) *Joshua 6,20-21.*
- (13) *Ibidem 8,24-26.*
- (14) *Ibidem 10,28.*
- (15) *Ibidem 10,30.*
- (16) *Ibidem 10,32.*
- (17) *Ibidem 10,33.*
- (18) *Ibidem 10,35.*
- (19) *Ibidem 10,37.*
- (20) *Ibidem 10,39.*
- (21) *Ibidem 10,40.*
- (22) *Ibidem 11,11.*
- (23) *Ibidem 11,12-14.*
- (24) *Ibidem 11,15.*
- (25) *Ibidem 11,21-22.*
- (26) *Ibidem 11,23.*
- (27) *Ibidem 24,13.*
- (28) *Judges 1,6.*
- (29) *Judges 18,27.*
- (30) *2Kings 15,16.*
- (31) *1Samuel 15,1-3.*
- (32) *See Exodus en Leviticus.*
- (33) *See for instance Exodus 29,22-25 + Leviticus 4,31.*
- (34) *Exodus 29,19-21.*
- (35) *Numbers 15,37-39.*
- (36) *Ezekiel 4.*
- (37) *John 5,2-4.*
- (38) *Psalms 68,20-24.*
- (39) *Psalms 137,9.*
- (40) *Isaiah 49,26.*
- (41) *Leviticus 26,28-29. See also Deuteronomy 28,49-57 and Isaiah 9,19-20.*
- (42) *Jeremiah 30,11.*
- (43) *Ibidem 46,10.*
- (44) *Ibidem 47,3-4.*
- (45) *Ibidem 48,8-10.*
- (46) *Ibidem 48,42.*
- (47) *Ezekiel 32,2-6.*
- (48) *Isaiah 34,1-3.*
- (49) *Isaiah 24. See also the quotations in chapter I and Revelation.*

CHAPTER XVI

THE VILLAGE IDIOTS OF THE UNIVERSE



At the end of this book, dear reader, it will have become clear why we, the inhabitants of the planet Earth, are never visited by extra-terrestrials. The answer is: because they are afraid of us.

They are afraid of those weird beings who manage to worship a monster as their "Good God". They keep away from us, the satanists of the Blue Planet, like in the days of yore sailors used to avoid islands in the Pacific where cannibals or other creeps lurked...

All joking aside, at the beginning of this last chapter one question remains unanswered: how is it, for heaven's sake, possible?

How can it, for heaven's sake, possibly be that a great part of humanity manages to worship this horrifying monster Yahweh as the "Good God"? Why is an even greater part of humanity living according to ideologies that are rooted in a Weltanschauung laid down in this monster's "Holy Book"?

In short: why do we, terrestrials, worship the Devil and how have we managed to live according to his orders for so long a time?

To find the answer, one has to distinguish between the Jews (and perhaps the Islamites) on the one hand, and all the others, on the other hand.

Immoral though as it is to worship and to obey this monster, as far as the Jews are concerned there is at least a logical explanation for doing so.

For in the Jewish Bible, the Old Testament, a solemn agreement is mentioned between Yahweh and the Jews, whom he "honours" with the title of his Chosen People. This agreement was concluded on Mount Sinai, after the flight from Egypt. There Yahweh said to Moses:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation." (1)

Later in the Bible it becomes clear what the content is of this special status of Chosen People, of Yahweh's priestly elite. It also becomes evident that rewards go along with this status.

Well, one has to admit: Yahweh is not a miser when it comes to rewarding his followers.

For he promises his Chosen Ones, provided that they are loyal to him, not only a spacious territory: the Promised Land Canaan (which was, unfortunately, already inhabited by other people, but, as we saw, this problem was "solved".) (2) He also promises them nothing less than the whole world...

Everybody and everything on Earth will become the Chosen People's property. They will rule this planet. All the non-Jews (goyim, gentiles, heathens) will be their slaves and they will lay hands on the properties of the "heathens".

These promises are made in, among other passages, Psalm 2. There Yahweh says to the Messiah, the great Jewish leader who will implement these promises and whom the Jews have eagerly anticipated for centuries:

"... and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (3)

In another Psalm gratitude to Yahweh is manifested, for...

"He shall subdue the people under us, and the nations under our feet." (4)

And the prophet Isaiah paints the following vision to his compatriots:

"Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet;" (5)

The reward for serving Yahweh and staying loyal to him includes the promise that the possessions of the other nations will fall to the Jews. This is no small matter. One could call this the ultimate robber's dream. For wanting to rob all the possessions of the rest of mankind is indeed the ultimate robbery.

Through his prophet Yahweh promises his Chosen People:

"But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (6)

Elsewhere "God" vows:

"Thou shalt also suck the milk of the Gentiles, and thou shalt suck the breast of kings:" (7)

The land of the Jewish "nation of priests" will have Jerusalem as its capital and Yahweh's temple as its most holy sanctuary. It will become the centre of the world. The other nations will pilgrimage to it, with the intention of giving their properties to the Jews. They will kneel down humbly before Yahweh and his Chosen People:

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote you, but in my favour have I had mercy on thee.

Therefore the gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the LORD, The Zion of the Holy

One of Israel.” (8)

So we see that Yahweh is certainly not lacking in magnanimity towards his Chosen People. He literally promises them all the wealth of the world when they stay loyal to him.

In this way the essence of the Jewish Bible (the Old Testament, the Old Covenant) is a covenant, an agreement between Devil Yahweh and the Jewish people. In this contract the Jews commit themselves to loyally serve this Yahweh in exchange for material benefits like: the possession of all the world's wealth and the complete power over the whole of mankind.

And now we arrive at an interesting point. When we translate “committing themselves to loyally serve the Devil” into the more poetical “selling their soul to the Devil”, then we are faced with something sounding familiar - or at least something that makes a bell ring...

Indeed: in the Old Covenant we are actually faced with the very prototype of a Faust-contract, with the Jews playing the part of the degenerate doctor Faust, who also sold his soul to a Devil - Mephistopheles by name - in exchange for all kinds of material benefits, including wealth and power.

To a devilish event belongs a devilish ritual. Just as Doctor Faust's contract was written with his own blood, so the contract of the Jews was also sealed with their own blood. For whoever wants to be a member of the Jewish people and of the covenant with the Devil, must be circumcised. Yahweh orders this explicitly in the book Genesis. (9)

Blood as a sealing element of the covenant with the Devil also flows in a horrible ritual in the book of Exodus. There Moses sprinkles the altar and the people with the blood of a bull after the Jews had promised to execute Yahweh's orders:

“And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these words.” (10)

And just as Mephistopheles appeared unto Doctor Faust in the shape of a fireball, Yahweh appears to Moses in the shape of a burning bush. (11)

In short: Moses, the leader of the Jews, is the prototype of Doctor Faust. All the constituents of a Faust-contract are present: the fire, the soul selling, the reward, and the bloody sealing ritual.

The only difference is that the Doctor contented himself with much less than the Chosen People – and that he brought less evil upon the world.

Twofold foolishness

However immoral all this may be, it definitely contains some logic. For it is at least comprehensible from a rational point of view that the Jews worship Yahweh: because they have an interest in doing so.

But as far as the Europeans and the other “heathen” nations are concerned, things are completely different. Here there is neither self interest or logic.

In the first place we embrace as our “God” a being that is extremely hostile towards us. It actually is the tribal deity of the Jews, who has promised his people to make us their slaves and to give them all our wealth. We don’t know of any other God who is so hostile towards the rest of mankind, so misanthropical. And this very “God”, of all Gods and Goddesses, we manage to embrace...

With open arms we accept the very last “God” that we should accept...

Secondly we manage to appoint Yahweh, that monstrous and destructive being, as our “Good God”, the Benefactor from whom mankind is entitled to expect salvation and well-being. We don’t know of any other God who is so monstrous and destructive, so evil-minded. And this very “God”, of all Gods and Goddesses, we manage to view as our Benefactor, as the one who will bring us happiness...

Here too, the choice couldn’t possibly be worse...

Should we laugh or should we weep at this spectacle?

We don’t know. Maybe we could do both at the same time.

For, witnessing this demonstration of twofold foolishness, intelligence comes to a standstill. Here it throws in the towel.

Here it capitulates.

We, humans, sometimes happen to do stupid things. But how, for heaven’s sake,

do we manage to be so indescribably stupid? And for so many centuries?

Is it perhaps because we are not only morally disabled, but intellectually too?

Is it perhaps because we are not only the creeps of the universe, but the village idiots as well?

Footnotes

(1) *Exodus 19,5-6.*

(2) *Exodus 23,31-33 + Deuteronomium 11,22-24.*

(3) *Psalms 2,8.*

(4) *Psalms 47,4.*

(5) *Isaiah 49,22-23.*

(6) *Isaiah 61,6.*

(7) *Isaiah 60,16.*

(8) *Isaiah 60,3-14.*

(9) *Genesis 17,1-4.*

(10) *Exodus 24,8.*

(11) *Exodus 3,2.*

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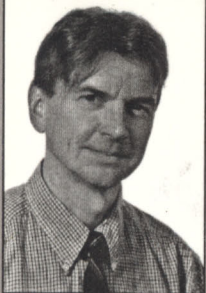
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The Bible: The Devil's Book

Imagine an inhabitant of the planet Mars visiting the Earth and trying to find out what kind of beings live here. Imagine this Martian leafing through the Bible, the main source of the ideologies of the Earthlings. Imagine he came across the descriptions of our "God" ordering genocides, threatening his followers that they will be compelled to eat their own children, and foretelling that one day in the future He will destroy the Earth and most of its inhabitants. These are just a few of the many horrors mentioned in the Bible.

What would this Martian think of such a "God?" And what would he think of us who chose to worship such a "God" and to follow His commands?

The Martian would very likely be astonished and frightened. And perhaps, if he is intelligent enough, he would, also, conclude that there is a connection to be found between the doctrine of this evil "God" and the disasters and sufferings which seem to be an inevitable part of the human experience.

In ***The Bible: The Devil's Book*** the author sets out to prove that this analysis is absolutely correct. Such a cause-and-effect does exist, and further brings into question the inevitability of this undesirable condition..

The Bible: The Devil's Book contains 224 pages; it is thoroughly researched and well documented, with 294 quotations from classical, medieval, biblical and other sources, 425 footnotes and a 186 title bibliography in four languages. The Flemish author, born 22/01/1954, graduated in History and Philosophy from the University of Leuven.



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