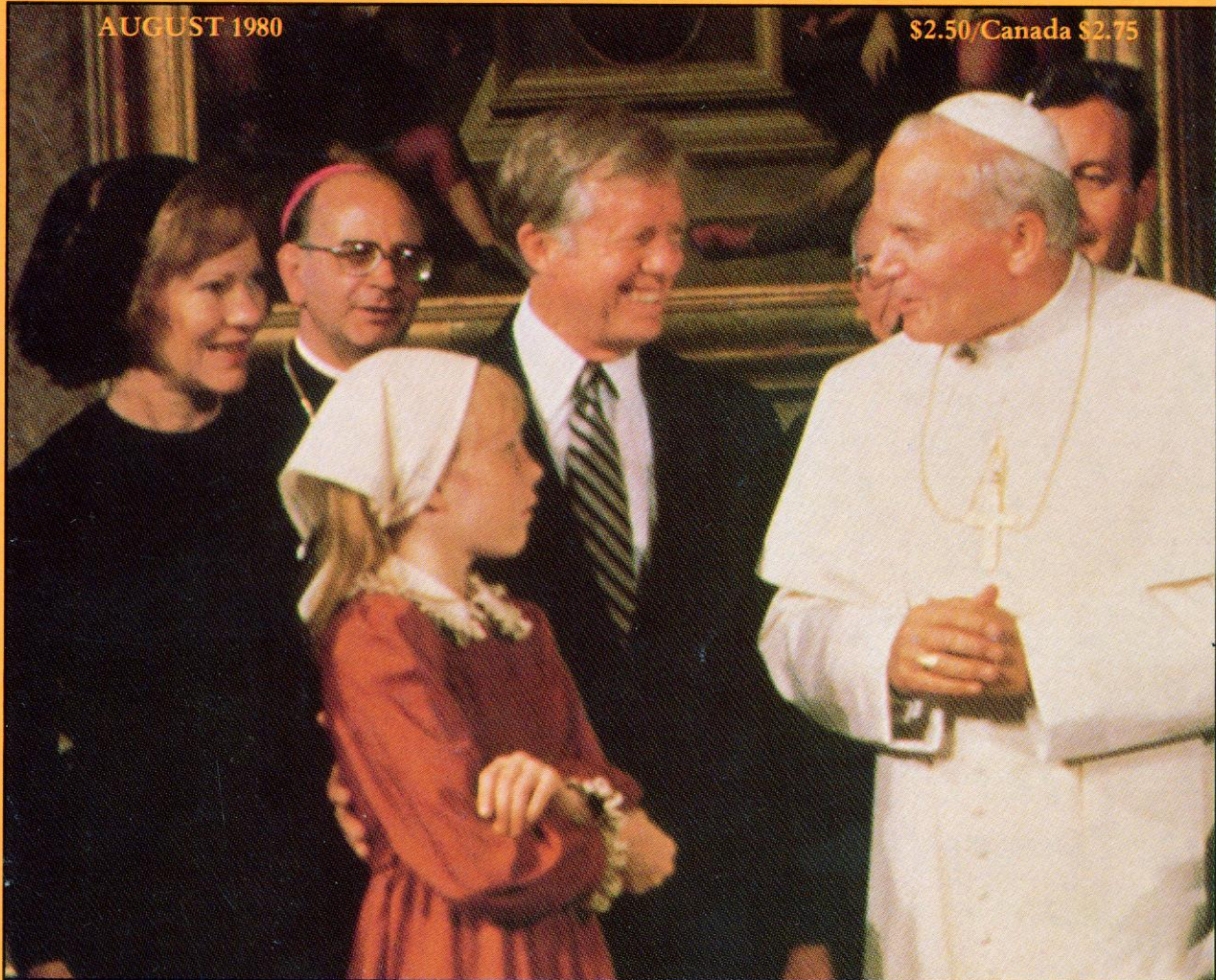


# the Campaigner

Behind The  
Miami Riots

AUGUST 1980

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## Why Jimmy Carter Is Not A Christian

How Jesus and His Followers  
Saved Civilization





### **WHY JIMMY CARTER IS NOT A CHRISTIAN**

The born-again fraud Jimmy Carter not only lies compulsively, but openly promotes such anti-Christian evils as drug abuse, the Right to Die movement, and the destruction of the very science and industry by which man carries forward his God-given role to wield dominion over nature.

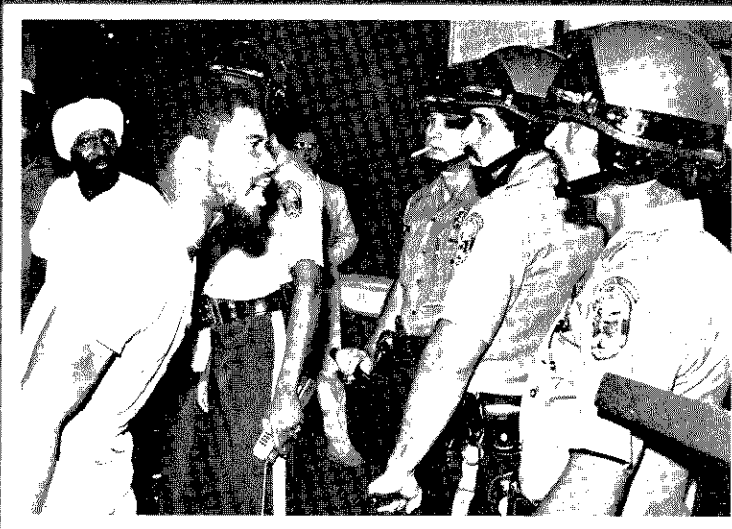
In a guest editorial, Democratic presidential candidate Lyndon H. LaRouche, Jr. counterposes to Carter the type of moral president the U.S. needs now if it is to avoid the road to Rome, or nuclear apocalypse.



### **HOW JESUS AND HIS FOLLOWERS SAVED CIVILIZATION**

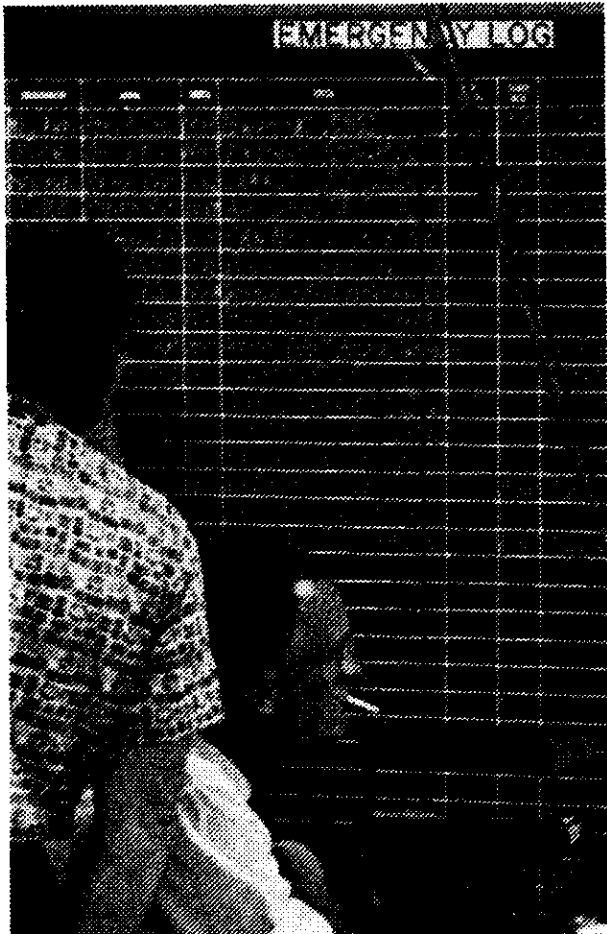
Two thousand years ago, an insane Roman empire ruled the world. Controlled by magical cults, entertained by orgies and spectacles of unspeakable cruelty, the ruling oligarchy destroyed the scientific accomplishments of the past and the economic basis for humanity's continued existence. This was why the Christians called Rome "the Whore of Babylon."

By building a political movement based on the advanced scientific knowledge of Greek civilization, Jesus and his disciples made the philosophy of Plato accessible to millions. They took the tradition of the great Neoplatonist Rabbi Philo Judaeus, the founder of modern Judaism, and collaborated to create a movement which established a new moral world order in their own generation, and provided the framework for progress in the West during the two millennia which have followed.



### **BEHIND THE MIAMI RIOTS**

Are we in for a "long hot summer"? For the story behind the headlines, read how the Miami riot was designed by the U.S. government's Justice Department itself to create an explosion of violence and terror. Such riots have been planned to condition Americans to fight over a shrinking economic pie, and are being used right now to prepare us for rule by a non-elected, little-known fascist government in the wings — the Federal Emergency Management Agency.



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The Carter family with  
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*Photo: UPI*

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## *Why Jimmy Carter Is Not A Christian*

The ongoing, extensive media coverage of a fundamentalist religious revival in the United States was not lost on the campaign organizations of the announced presidential candidates, most of whom have tripped over one another in their haste to proclaim that they, too, had been "born again." Carter, Anderson, Reagan—and Kennedy in his own way—have all capitalized on this media celebration, whose initial purpose was, after all, to gain an independent political standing and self-identified political constituency for this brand of religious kookery. For although tailored to a conservative audience, born-again fundamentalism is just as much a synthetic cult product of the think tanks of the liberal "Aquarian Conspiracy" as the Moonies, Hare Krishnas, Ayatollahs, Transcendental Meditation nuts, and hundreds of other assorted drug- and non-drug-induced brainwashing routes to sensual solipsism.

The following guest editorial is excerpted from a statement issued by Democratic presidential candidate Lyndon H. LaRouche, Jr. after Jimmy Carter's March 14, 1980 press conference. It serves as a particularly appropriate introduction to the extensive historical and scientific treatment of the birth of Christianity which appears in this issue. As Robert Dreyfuss makes clear in his "How Jesus and His Followers Saved Civilization," our Christian—and

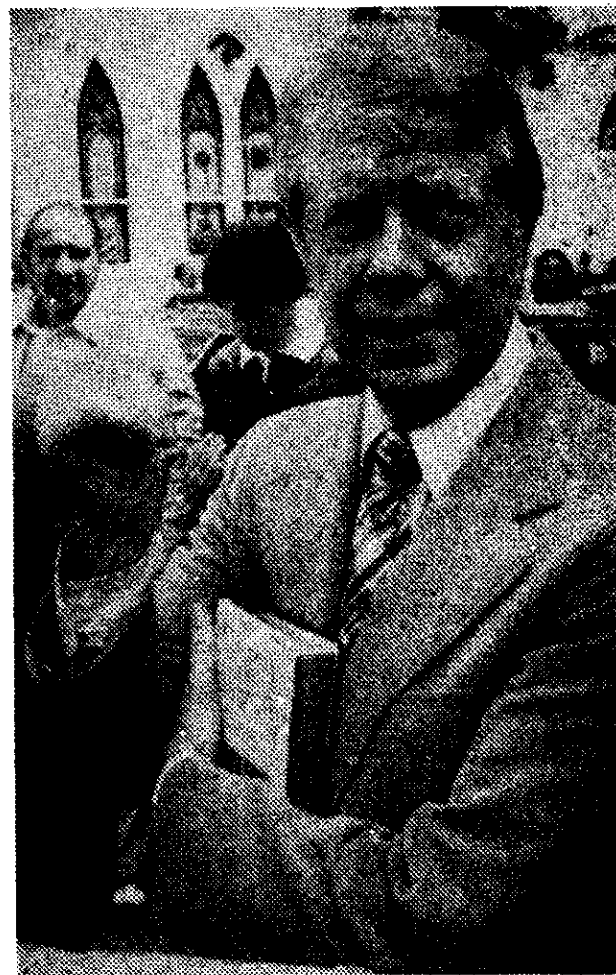
Jewish—forebears were pitted in a life-and-death struggle against a morally degenerate Roman Empire whose cult rituals and orgies stupefied the Roman mob until it could no longer distinguish between the divine qualities of man and mere beasts.

Today's cults were designed to play an identical role. Glance at our drugged, purposeless youth and deny we face the same Sodom and Gomorrah today!

As for Jimmy Carter himself, LaRouche notes in an unexcerpted portion of his statement: "Carter's notorious interview with *Playboy* magazine, back in 1976, is not irrelevant to the man's psychoprofile. Juxtapose a man occupied with pornographic fantasies, the habitué of the Allman Brothers' disco orgies, with the sheer hypocrisy of the 'Sunday-School teacher,' the inveterate liar who professes 'never to lie,' and one has an accurate general image of the mental life of Jimmy Carter. . . .

"Such a man would require no more than repeated applications of 'light rinse brainwashing' by the son of such a monkey-trainer as Dr. Peter Bourne to become the 'perfect puppet' J. Paul Austin is reported to have described Carter to be to the New York Council on Foreign Relations. . . .

"Carter is to the United States what Nero and Caligula were to ancient Rome. At best, Carter is as bad an approximation of those



*Carter makes Caligula look moral.*

sordid figures as we should ever desire our nation and our people to suffer."

The upcoming Democratic Party convention will serve as a significant test of whether the American people are fit to survive. No Democratic candidate but Lyndon LaRouche has demonstrated the qualities required to return America to its former position of world leadership and moral purpose. He should be nominated this August and elected in November.

Excerpts from Lyndon LaRouche's reply to the Carter press conference follow.

\* \* \* \*

In general, especially in the Bible Belts of our nation, it is a commonplace practice among "handlers" of politicians to instruct their candidates to make a large noise about joining, or rejoining and becoming visibly active in a church of this or that denomination. This is underlined by the fact that Carter's alleged "religious conversion" occurred



in the aftermath of a political-campaign defeat.

Some persons might object, arguing that it is impermissible to inquire into the "sincerity" of a person's professed beliefs. "That," they argue, "is a matter between the person and God." On the contrary, whenever a politician waves around his or her activities in a religious denomination as part of political-campaign public relations, the nose of any sensible citizen begins to itch. Looking closely at Carter's manifest morality in key features of his personal life and in duties of office, the smell of an "Elmer Gantry"-like phony becomes too conspicuous to be politely overlooked.

Take, for example, Carter's former close personal association with the Warner Communications property, the Allman Brothers. The Allman Brothers, a notably dionysiac sort of rock group, was the property of a Warner Communications subsidiary, Capricorn Records, and was otherwise notable for a "cocaine bust" which set back the group's career. It is notable that a professed "born-again Baptist," such as Carter, should not only be attracted to a dionysian-cult-like group linked to drug-usage, but that the Carter administration's softness on the issue of drug decriminalization should have been causally linked to a three-fold increase in drug usage over the past several years. Dr. Peter Bourne, the President's personal psychiatrist, shows up prominently in this connection.

Carter's attachment to drug "decriminalization" is certainly a marked departure from every tenet of Apostolic Christianity, as well as from the abstemious discipline of the traditional Baptist ministry in particular. The orgiastic dionysianism of the Allman

Brothers and their disco-setting performances is otherwise directly opposed to the enmity against such dionysian cultism among the Apostles, with St. Augustine and others. Certainly, a Baptist, who rejects St. Paul's recommendation of "a little wine for your stomach's sake," is obliged—if he or she is actually a Baptist—to abjure and to combat every effort to destroy large portions of our nation's youth through toleration of "recreational" drug-usage.

Perhaps my own insight into such matters is slightly more acute than that of many other of my fellow-citizens. Although today I believe the Apostolic current of St. Augustine to have been a correct choice over most Western European Protestant doctrines, I was born into the evangelical faction of the Society of Friends, and spent most of my boyhood sharing communication with Baptist churches—the liberalism of the American Friends Service Committee being abhorrent to me. If my experience of the 1920s and 1930s provides criteria, and if my more comprehensive knowledge acquired since is added, then Carter is no Baptist as I have known and understood Baptists.

In matters of statecraft, Carter stands out as a wholly immoral man. He committed himself, at a July 1978 Bonn Summit, to support the European Monetary System. He lied then. Although the European Monetary System has been the principal support of the U.S. dollar, Carter's administration has devoted its energies to wrecking the European Monetary System. In the seven-nation summit at Tokyo last year, Carter committed the United States to promote nuclear-energy development. Returning to the United States, Carter, acting through his administration, did exactly the op-

posite. He lied again. Carter's pledged word is worthless.

When Carter was stating publicly that he was against the destabilization of, first, the Shah's government of Iran, and, later, of the government of Prime Minister Shahpour Bakhtiar, Carter was actually supporting the overthrow of both the Shah's and Bakhtiar's government, supporting the lunatic Muslim Brotherhood's ("Islamic Fundamentalism") Ayatollah Ruhollah Khomeini.

Do not reject that last statement. Every leading figure in the United States, including most of the Republican candidates running for President, knows facts which prove to them that I am entirely correct on this matter. The documents exist proving that the Carter administration willfully orchestrated the taking of U.S. citizens hostage by the Khomeini dictatorship! Any one who denies this is either simply misinformed or, if a person of high political rank, a liar.

(The Republican candidates are "sitting on" those facts, according to the terms of a "National Unity" agreement negotiated between [then-] Secretary of State Cyrus Vance and Henry A. Kissinger last November. Those Republicans plan to air those facts, at least selectively, as soon as the fate of the hostages is settled one way or another.)

Is that the conduct of a "born-again Christian," or of simply a "Bourne-again" puppet who was "advised" to become active in the Baptist church for reasons of political opportunism?

### **Fake Christianity: Carter & Kennedy**

This matter of religious denomination must be discussed publicly now. It is Carter's reputation as a "born-again Christian" which is

the only prop holding up Carter's acceptability to large portions of our citizenry. It is proper to compare Carter's fake profession of Christianity with Senator Edward Kennedy's use of the protective cover of professed Catholicism. The issue in both cases is that of applying criteria as old as St. Peter's campaign against the fake-Christian cultist, Simon "The Magician" Magus to the kind of religious belief displayed by the public practice of Kennedy and Carter, respectively.

Senator Kennedy's family is closely, actively associated with the most violently heretical faction currently engaged in the effort to destroy the Catholic Church from within. This heretical faction is most commonly encountered under the label of "liberation theology," and is prominently associated throughout the world with the Georgetown University-based "Kennedy Center for Bio-Ethics." The "Kennedy Center" and its "liberation theology" are prominently

associated not only with "left wing" undertakings generally, but are also leaders of the "Right to Die" campaign within the United States. Senator Edward Kennedy's public political advocacies are entirely consistent with the heretical features of his family-sponsored "Bio-Ethics" entity.

The beliefs of the "liberation theologians" are modeled on the precedent of the same "gnosticism" which St. Peter and Rabbi Philo Judaeus allied to expose and destroy during the fourth decade

## *Cohn's Latest Witch Hunt*

We recently received word from the New York Humanist Academy that organized-crime mouthpiece Roy Cohn has launched a witchhunt, à la his Joe McCarthy days, against their production of Christopher Marlowe's *Jew of Malta*. The play was reviewed favorably in the *July Campaigner*.

The Humanist Academy has received a copy of a letter sent by Emanuel Goldstein, Commander of the New York County Council of the Jewish War Veterans to the Dean of Columbia University, where the play was performed. Goldstein writes: "I am told a highly anti-Semitic play was presented, called *The Jews [sic] of Malta*. I am told the star of the play was a member of . . . (the organization headed by Lyndon LaRouche, purported fascist, neo-Nazi, campaigning for Presidency of the United States). I am further told the hall was arranged by . . . LaRouche's political vehicle. . . .

"[I] would greatly appreciate any enlightenment you may furnish me vis-à-vis this situation and, especially, what safeguards will be taken in the future to prevent groups such as this from being given a platform at your facility. c.c. *Our Town*." [emph. added]

We don't know whether Mr. Goldstein understands what he is up to. Obviusly, for someone as incredibly fastidious as he is, pained to make clear that he personally knows nothing about this play or its production, Mr. Goldstein has no scruples whatsoever about conduiting slanders about Lyndon LaRouche or trying to stop the presentation of this play in New York City.

Who told Mr. Goldstein to write his scurrilous letter? Undoubtedly the *Our Town* to whom he has sent a copy of his handiwork. There is no doubt that *Our Town* has contacted other theaters and schools in New York City to threaten them against allowing the *Jew of Malta* to be performed—for the Humanist Academy tells us that not one single theater in New York has been willing to allow it to mount a second production.

*Our Town* is a New York East Side weekly newspaper whose majority owner is Roy Cohn. Its editor, Ed Kyatt, is a convicted felon jailed for selling forged treasury bonds. Cohn's more ominous criminal connections include the New York drug and dirty-money laundering and real-estate operations run by the Jewish-surname branch of the international drug cartel controlled by the London oligarchy. Cohn is heavily linked to Permindex, the international assassination bureau implicated in the many attempts on the life of Charles De Gaulle and the Kennedy and Martin Luther King, Jr. assassinations.

Cohn has waged a vendetta against LaRouche since the role of leading Zionists and Zionist organizations—like the Anti-Defamation League of B'nai B'rith—in providing a cover for the illegal operations of this financial grouping was exposed in the best-seller *Dope, Inc.*, commissioned by LaRouche. *Our Town* has conduited slanders against LaRouche for Cohn and the ADL over the past year, particularly the "anti-Semitism" charge. These slanders



of the Christian Era at Rome. The gnostics were a product of the Ptolemaic Cult of Isis, which was the origin of the effort to substitute the "trinity" of the Isis Cult, Isis, Osiris and Horus, for the Christian Trinity of the Godhead, Logos ("Holy Spirit"), and Christ. One of the hallmarks of gnosticism and its derivations is the effort to pervert the adoration of Mary the Mother of Christ into a form of Mariolatry which is undisguised substitution of the pagan goddess Isis for Mary. This doctrine is also

associated with the cult of "hermeticism," which was a cult popular among the associates of Sir Francis Bacon, and was the cult of which such prominent operatives of British intelligence as Aldous Huxley, Julian Huxley, George Orwell and "high priest" Aleister Crowley adhered. The "hermeticist" cult to which the Huxleys belong was a homosexual cult styled as the Isis-Urania Order of Students of the Hermetic Mysteries of the Golden Dawn. (Uranus  
*Continued on page 82*

have been picked up by some major news media after laundering through Cohn's rag.

### **The Zionist Cultural Mafia**

The *Jew of Malta* is not anti-Semitic. It is, however, a very clear analysis of the sixteenth century operation of the evil Black Guelph's Knights of Malta and how they treated their Hofjuden (court Jew) hangers-on—a political relationship still evident today in the division of labor and status within the hierarchy of Dope, Inc. For this reason alone, Roy Cohn and the ADL do not want this play performed in New York.

Much more dangerous from the standpoint of today's oligarchs is the way in which Marlowe's play forces the audience to adopt the moral viewpoint of Plato's "Golden Soul" in surveying the wreckage wrought by the slavish scheming and egotism of the play's characters. Precisely the same point is true of Shakespeare's *Merchant of Venice*, in which the Platonic dialogue with the audience is heightened through the representation of human reason in the music and character of Portia and

the young lovers. Performance of this play in the U.S. has been blackballed by the ADL, using the charge of anti-Semitism. (Recently, the French Zionist organization LICRA sought prosecution of the producer of a TV version of *The Merchant* under a 1972 law against anti-Semitism and incitement to racial hatred. LICRA, the French equivalent of the Jewish Defense League, has carried out physical assaults on LaRouche supporters in Europe.)

*The Campaigner* presented a parallel case of the anti-Semitism smear last month in reporting on the operation against Heinrich Schenker and the German classical music tradition of Beethoven. The cronies of Roy Cohn and the ADL who control the New York theater market are determined that no moral alternative to the existentialist drivel and pornography offered both on- and off-Broadway be accessible to the public. The Humanist Academy assures us that they intend to do just that—and are planning a blockbuster production of *Hamlet* to bring the real Shakespeare back to American audiences this fall.

## *Power of Ideas*

To the Editor:

I wanted to let Campaigner readers know how the population is responding to the power of our ideas. The June issue, which contains Warren Hamerman's article on Lafayette's American tour and Helga Zepp LaRouche's Schiller piece, served as a major weapon in rallying whig forces here in Maryland. Days after the issue hit the streets, bulk sales of 50-150 copies were purchased by two chapters of the Sons of the American Revolution, the Society of Founders and Patriots (which traces itself back to the Society of Cincinnati), and the Friedrich List chapter of the Sons of the Colonial Wars.

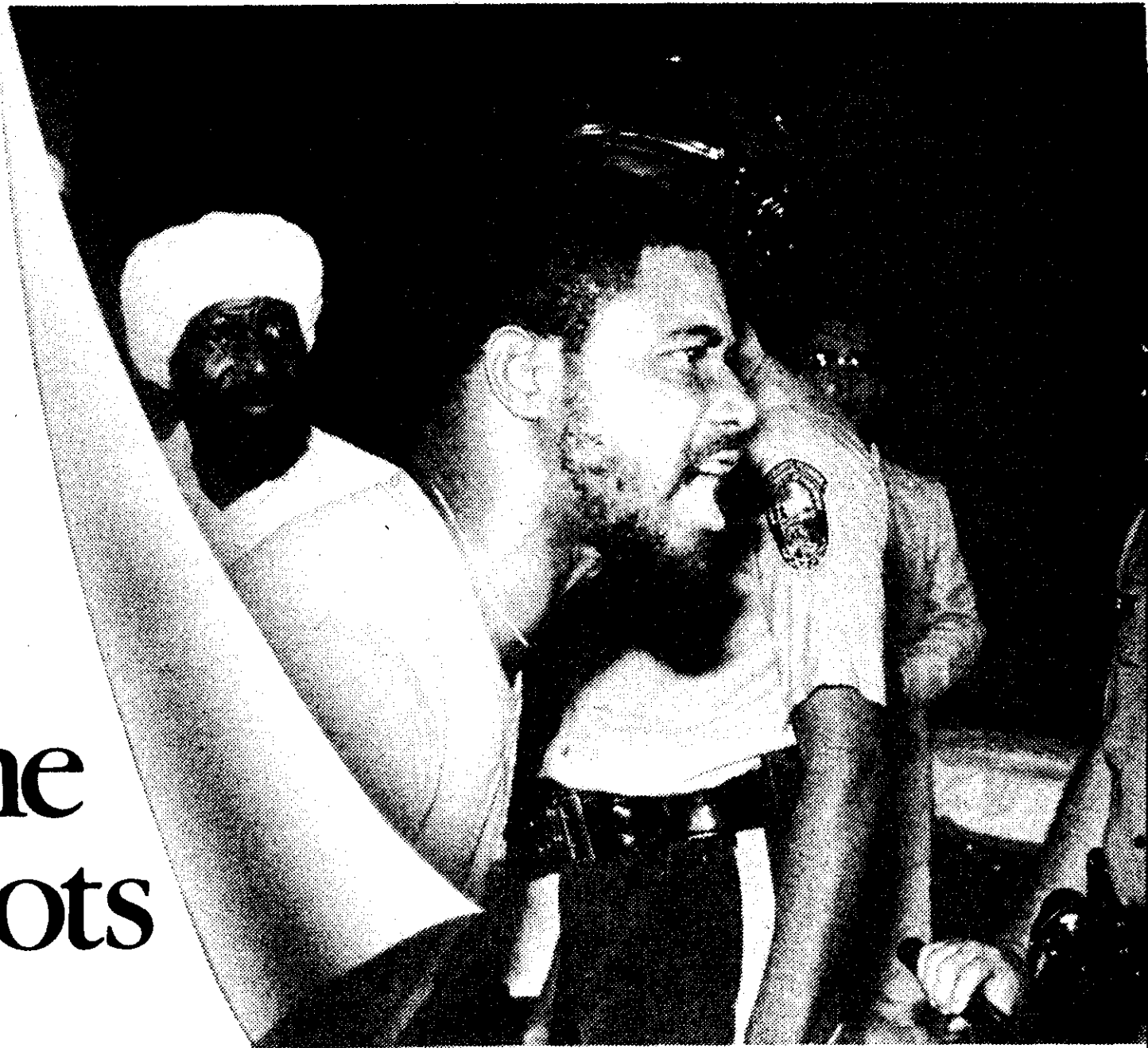
Leaders of these organizations saw the rallying of their members around the question of America's debt to our great European founding fathers as critical in attempting to offset President Carter's lunacy in destroying a two-hundred-year old transatlantic alliance. Conservative layers throughout the South, from Maryland down to the Florida Keys, were thoroughly provoked. After being hit by the Hamerman article, they could no longer delude themselves into believing that we could make it without our allies from abroad. And Zepp LaRouche's Schiller article reached the hearts of the most blockheaded cynics.

Americans have been grossly deprived of a knowledge of their roots, their true culture. In this brutalized state, our people cannot rally effectively to save the nation. However, articles like these truly serve to uplift the population; to take "little people" and transform them so they can meet the great historical challenge before us.

Debra Hanania Freeman  
Baltimore, Maryland  
*Continued on page 85*

# Behind the Miami Riots

by Felice Merritt



The race riot which exploded in mid-May in Miami, with tragic consequences, was not spontaneous, and, as Gross says, not an isolated incident. Gross's prediction of the violence demonstrated no extraordinary powers because the course of events which triggered the riots was carefully planned at top levels in the Justice Department and the Federal Emergency Management Agency (FEMA). Gross has been an adviser to those planners, helping them select the scenarios which will make possible the policies he so inelegantly describes. Americans can expect more riots, in targeted cities, this summer and fall.

The reason is that, incredibly, the Carter administration has adopted publicly the policy of "controlled disintegration" of the U.S. industrial economy advocated by the 1980s Project group. The 1980s Project was the futures planning project of the Council

on Foreign Relations and the Trilateral Commission which set the terms for the Carter presidency. All its work centers on the establishment of a zero growth economy, and the institutionalization of austerity.

For social control purposes, of course, shutting down American industry and halving the American standard of living also requires the "de-urbanization" of much of the working population. The term may have a familiar ring. It was the policy of Pol Pot in Cambodia that led to the extermination of two million or more Cambodians. It is the policy now being implemented in Iran by an alliance of fundamentalist religious fanatics and Maoist "revolutionaries." It is the policy which 1980s Project hopes will eliminate 2 billion of the world's current population. In the United States, to ease popular acceptance, it is also called "planned shrinkage." The alter-

native name does not change the policy however. Roger Starr of the *New York Times* editorial board suggested the planned shrinkage of the blighted, poverty-ridden South Bronx in New York City. This "shrinkage" he proposed to facilitate by turning off the city water mains and stopping all public transportation!

Obviously, policies like these will not be implemented by popular mandate. They must be foisted on the public through manipulation and carried out by force. One of the key enforcers is the year-old Federal Emergency Management Agency (FEMA). FEMA operates under enabling legislation which provides it with emergency powers overriding every other branch of local, state or federal government.

FEMA's scope and purpose were outlined in the 1978 Presidential Review Memorandum (PRM) 32, authored by Samuel





photo/UPI

Miami: May 1980

*"Miami is definitely not isolated . . . I predicted in my book Friendly Fascism . . . that the serious inflation and unemployment problems will be used by the powers that be to take a step in the long and desolate road toward the creation of a friendly fascist corporate state. What happened in Miami is the cheapest form of terror. It's a conflict among slobs. Let people fight among themselves. Then, the others can have austerity and the corporate state is protected."*

—Bertrand Gross, adviser to the U.S. Government  
May 20, 1980

Huntington, a member of the Trilateral Commission. He proposed that, behind a facade of hollowed out, democratic institutions, a "crisis management" agency with powers superceding the President and the Constitution be created to impose "limits to growth" and "limits to democracy"—precisely the policies of the 1980s Project, in which he participated. Huntington has explicitly stated that adopting the necessary austerity and zero growth policies will make the United States ungovernable as a democracy and that therefore, dictatorship must be imposed. At one point, Huntington proposed cancelling the presidential elections. When President Carter implemented PRM-32 on April 1, 1979, creating FEMA, the structure was born to realize Huntington's proposals. With such an apparatus in existence it is not surprising that "crises" were created or exacerbated to ensure its

powers would be exercised. From the New Mexico prison riots, to the Mt. St. Helens volcanic eruption, to Love Canal, to the New York City transit strike, FEMA officials have placed themselves in control of key public offices overseeing the handling of each crisis.

FEMA, which has virtually dictatorial policies under its presidential mandate, and takes control of any agency with which it works, is run by John Macy—a career kook fully committed to a post-industrial future. He sits on the boards of the various futurology think tanks which are now planning the new age of scarcity, austerity, de-industrialization and zero growth.

However, the Miami race riots were the first exercise in the "management" and orchestration of urban violence. The methods used there had all been tested in part and "perfected" in the 1960s and 1970s by the Law Enforce-

ment Assistance Administration (LEAA)—a division of the Justice Department; another Justice Department division—the Community Relations Service; and a variety of privately funded think tanks and foundations including the RAND Corporation and the Lemberg Center for the Study of Violence.

In August 1975, Lyndon H. LaRouche, Jr. analyzed in this magazine some of the methodologies used by these federal government agencies and their allies to foment race riots in Boston. In understanding the purposefulness and well-planned nature of the recent Miami riots, it is useful to look back at the extent to which the techniques had been apparent more than five years ago.

"To sum up months of detailed investigations, the intended race riot scenario which included the Rockefeller funded parade and rally [of pro-busing elements—

ed.] had the following principal immediate features. An SWP-NAACP promoted turnout of a predicted 50,000 pro-school busing demonstrators was intended to create the prerequisite setting for provocations to violence directly sparked in part by the FBI-directed countergang known as the Progressive Labor Party (PLP). The timing of the rally, to occur on the same weekend and in physical proximity to an anti-busing conference, created a potential situation in which swarms of pro-busing demonstrators leaving the rally site would encounter groups of anti-busing supporters. In the midst of such a setting, PLP and other FBI- and LEAA-controlled hooligan bands would set off terrorist "incidents with an obvious escalation-triggering potential." "What Happened to Integration?" *The Campaigner*, August 1975, Vol. 8, No. 8.

Such a situation, LaRouche pointed out, was calculated to ensure widespread violence, particularly in view of the crucial role

played by the media. This tactic in the New York teachers' strike of 1968 produced a lasting, polarized situation, potentially explosive at any point.

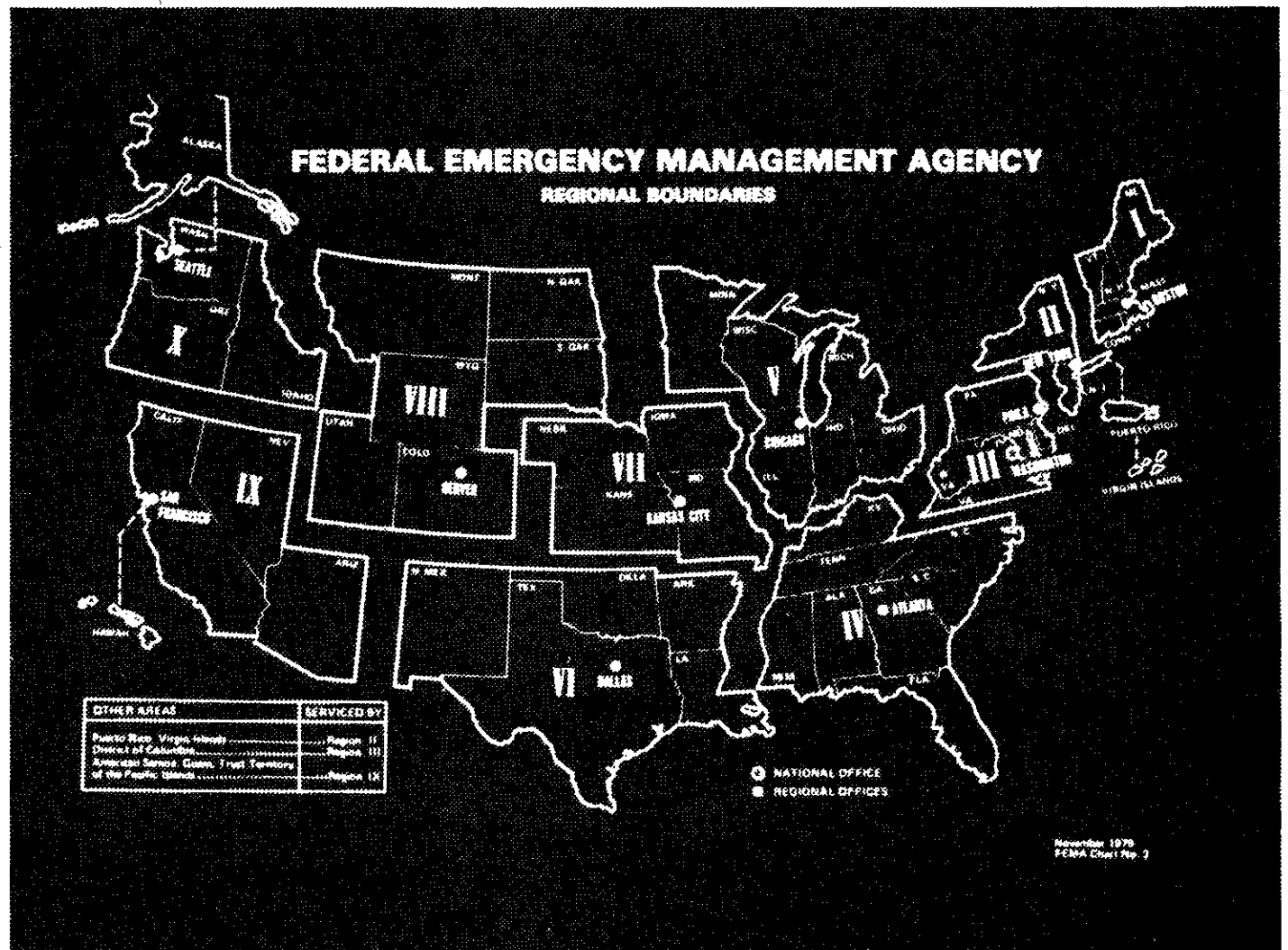
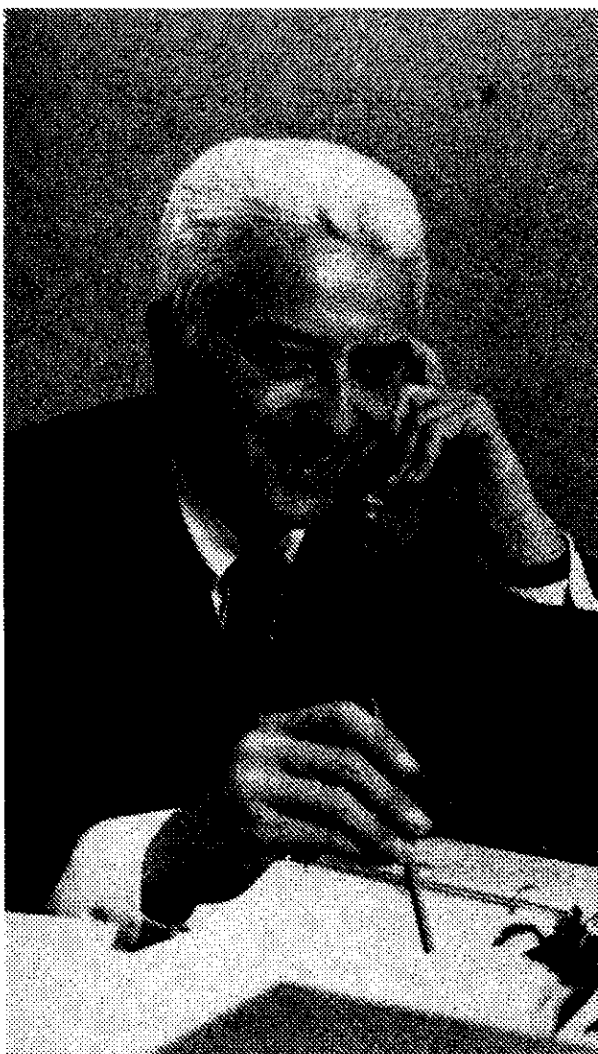
"[T]he psychological warfare tactics of the lying media effectively created among ghetto forces the mythical belief that they were being disloyal to their kind if they did not rally to manifest support for pro-'community control' attitudes. To accomplish this, the media employed a wide assortment of Goebbels-like stunts in the effort to convince black ghetto residents that the opponents of 'community control' were motivated by anti-black or anti-hispanic racialism. A small amount of impromptu or carefully staged violence, 'properly' published, helped to make that fraud effective."

This process of conditioning and manipulation of opinion conducive to racial conflict has been underway since the 1965 Stokely Carmichael experiment in "black power," but no overall coordinating agency has existed, until

FEMA, which could transform these pre-conditions into a completely unspontaneous, pre-planned riot. FEMA, with control over all services and levels of government in a "crisis," and with a tight grip on the media as well is neatly positioned to run a top-down operation. Its chief officers and operating philosophy are committed to a variety of programmed behavior modification and aversive conditioning of the population—psychological techniques which mesh perfectly with those of the architects of violent racial and religious confrontation and terrorism. Their efforts and FEMA's overriding authority killed 18 people in Miami, and virtually destroyed a large section of the city. It is the anatomy of that conspiracy which we will examine here.

### How the Riot Creation Apparatus Works

The conspiracy which set the Miami riot in motion operates at five levels:



FEMA: Fascist government in the wings. Map shows FEMA chart of government reorganization. Left, John Macy, FEMA director. Right, FEMA "war room."



1. *Policy-making:* the Trilateral Commission and the New York Council on Foreign Relations which determined to proceed with its "planned shrinkage" policies domestically. These are the same people who picked Jimmy Carter from obscurity in 1974 and ensured that he would become President to carry out these policies.

2. *Implementation:* the Carter administration's Department of Justice and the Federal Emergency Management Agency. These two agencies participated jointly throughout the entire process of heating up the situation in Miami as well as during the riots.

3. *Conditioning:* the news media and certain think tanks. These not only prepared the population as a whole for unrest, they targeted specific vulnerable sections of the population and manipulated them into an almost inescapable confrontation.

4. *Activation:* the Justice Department's bought-and-paid-for urban community organizers and

their related radical networks who defined the "issues" which led to the confrontation and activated their political supporters to kick it off.

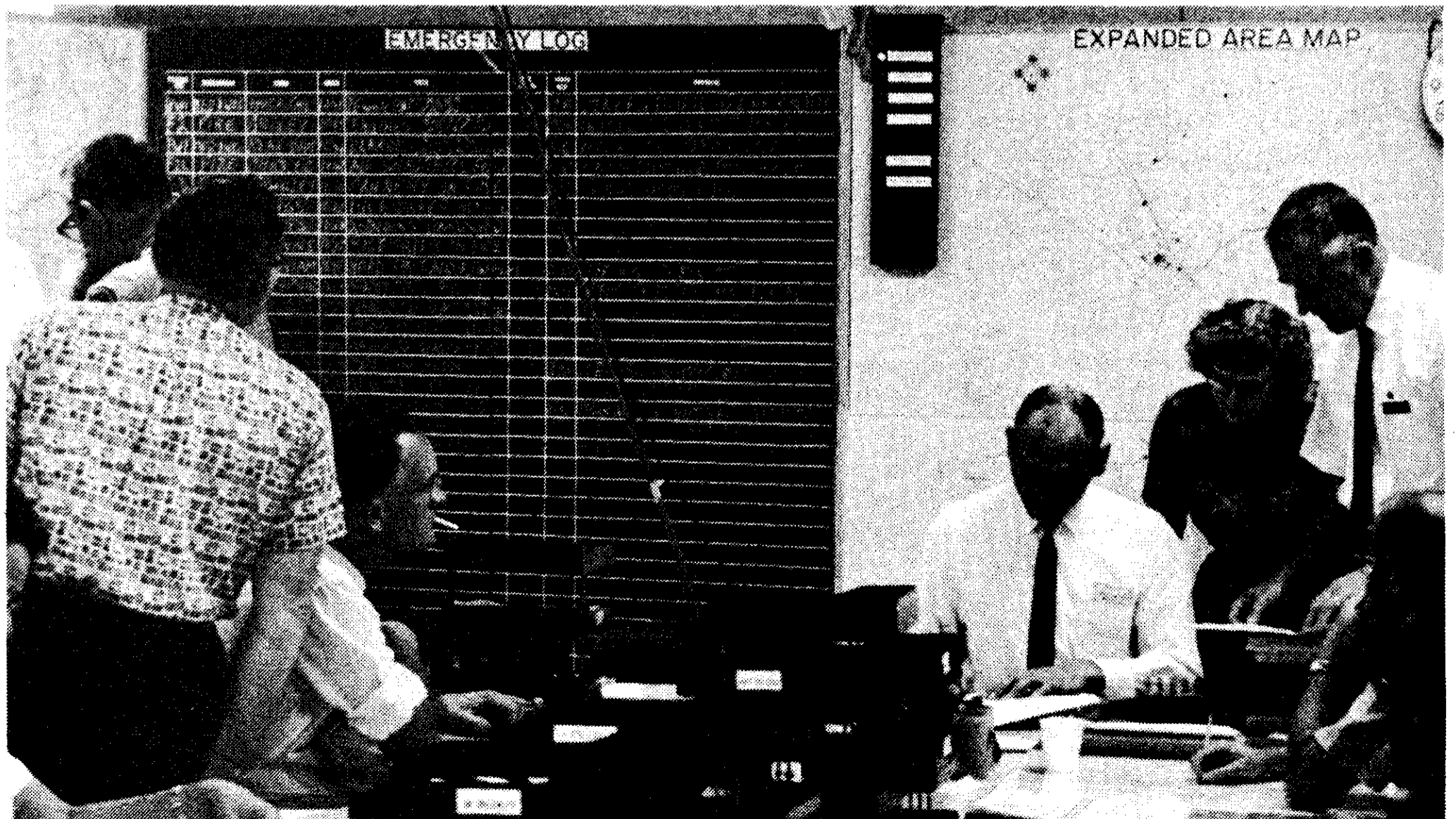
5. *Realization:* the "left" and "right" gangs of terrorists and provocateurs who established the precedent for violence and escalated each confrontation. In the Miami case, it appears that this level includes the deployment of professional killers to wreak mayhem.

All five elements share certain beliefs, despite their widely disparate class and condition. Each presumes avid commitment to the belief that the scarcity of resources renders impossible (in the case of the lower levels of the operation) or *undesirable* (in the case of the controllers at the top) the ending of the depressionary collapse of the U.S. economy. It is precisely this belief which the news media focused on during the months long barrage of propaganda "predicting" a constitutional crisis, and the social unravelling of the United

States during the 1980 presidential campaign. Any evidence supporting this thesis was published in gruesome detail—inter-racial murders, mutilation, demonstrations, confrontations. So-called academic specialists—really mouthpieces for the policy of planned shrinkage—claimed that "economic injustice" for minorities, compounded by police brutality and a resurgence of the Ku Klux Klan, insured social chaos would be unleashed.

In particular, America's urban black population, the section hardest hit by unemployment and cutbacks in social services as a result of the CFR's policy commitment to zero growth, has been targetted by the Justice Department's trained and funded "community organizers" to accept zero growth as inevitable. They have used the line that black "survival" depends upon fighting for a bigger piece of a shrinking pie to exacerbate racial tensions—which provide the basis for generating riots.

These elements all came to-

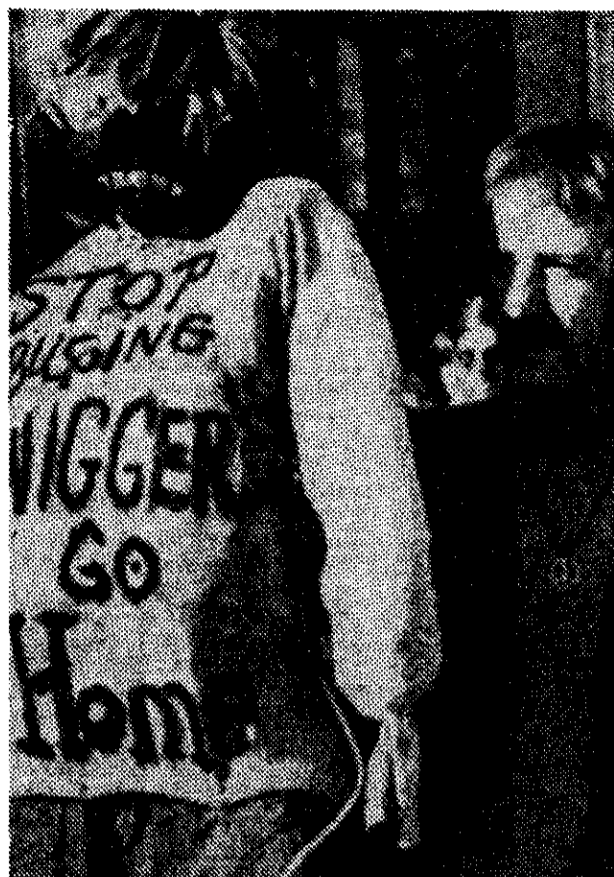


gether in the Miami riot. And they intersected an already in place "crisis management" situation involving FEMA control of the state government—the Cuban refugee boatlift. The black community in Miami had already become agitated with the arrival of boatloads of Cuban refugees—in their eyes, competitors for social services, housing and jobs. The media had excited even greater sensitivity with extensive coverage of provoked racial clashes in Wrightsville, Georgia and in Greensboro, North Carolina—both apparently involving Klan activities. A black Miami businessman was beaten to death by four white policemen, three of them of hispanic background. In a stunningly inept trial, televised in Miami, all four were acquitted of all charges. Both local and federal government officials had been warned that acquittals in the case would provoke rioting. Yet no preventive measures were taken, and the riot was set off.

### Setting The Fuse in Miami

But Miami did not occur simply because government authorities failed to act to prevent it. The preparations began almost twelve months earlier when a series of meetings in various areas of the country were convened to define the issues facing blacks—police brutality, the rising of the Ku Klux Klan, and economic injustice. At the same time, radical black organizations involved themselves in the same issues and—in a marked departure from twelve years of "black consciousness," merged or aligned themselves with left-wing white organizations run by terrorists or terrorist support networks.

The first meeting was held in Boston from June 28 to July 1, 1979 under the sponsorship of the National Black United Front. That organization serves as a con-



*Boston school busing crisis: test tube for social control experimentation in racial provocation and conflict "management." FEMA modeled its riot creation methods on the Boston conflict.*

duit for funds from foundations and think tanks subservient to the New York Council on Foreign Relations and Trilateral Commission policies. The conference, "Public Policy and Economic Democracy," had as its theme the idea that the American System of government inherently denies economic opportunities to blacks and other minorities, i.e., that it shares out limited resources unequally or unfairly.

Attending the conference were representatives of the "political" infrastructure, from policy-makers to community organizers—all people above any suspicion of encouraging or planning violence, and many of them skilled in creating situations which provoke violence.

The think tanks and foundations were represented by Marcus Raskin, co-founder and director of the Institute for Policy Studies in Washington, D.C. IPS served as the funding and control center for "new left" terrorist projects in the 1960s and 1970s. Also attend-

ing was Tom Hayden, a member of the IPS-supported "Chicago 8" group which organized the disruption of the 1968 Democratic convention. The third "direct action" specialist at the conference was Dr. Barry Commoner, a founder of the anti-nuclear movement and leader of a faction advocating the sabotage and destruction of nuclear power plants.

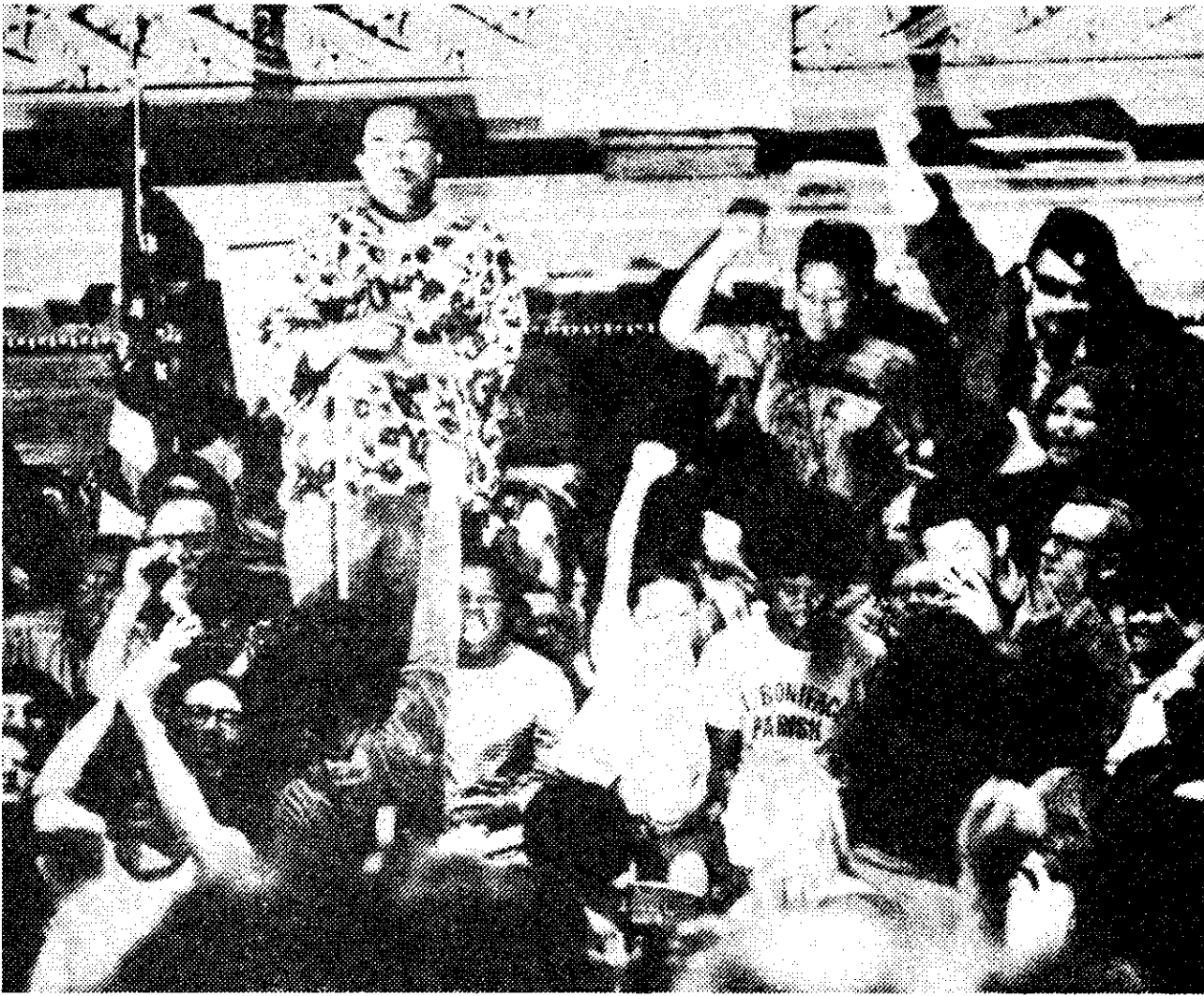
The conference was attended by a number of politicians involved either in the promotion of policies aimed at racial conflict or in direct action of that kind: Rep. Parren Mitchell (D-Md.), Rep. John Conyers (D-Mich.), Rep. Ron Dellums (D-Calif.), former Congressman Paul McClosky, and Massachusetts state representative Mel King.

Dr. Alvin Poussaint, the founder of the Harvard black studies department, and a member of the Tavistock Institute of Britain (best known for its work in terrorist brainwashing) was also at the conference.

Finally, certain selected black community organizers were invited, including Louis Farrakhan, the leader of a militant split-off from the Nation of Islam.

This array ensured that the issues, defined by the think tanks and foundations as a battle over scarce resources, would be filtered back into the black community at every level. As LaRouche described the process in his 1975 article quoted above, it would become practically impossible for any black leader to oppose the idea that police brutality, the Klan and economic injustice were *the* only issues for blacks. Later in the 1979 summer the Southern Regional Council, funded by the Ford Foundation and the Rockefeller Foundation, marshalled the background material to solidify this policy. It released a report entitled, "The State of the South:





*FEMA sponsors radical activists to foment violence and terror.*

The Status of Blacks in the South,” which detailed instances of social, economic and political inequality between blacks and the rest of the population, and insisted that blacks are “no better off” now than at any time in the past. This document became the bible for all the people named above and their political allies.

On November 2, 1979, the political situation established by the Boston conference and the Southern Regional Council report was transformed radically. Five members of the terrorist-connected Communist Workers Party were killed in a shoot-out in Greensboro, North Carolina with a special hit team sent in by the Ku Klux Klan. Despite the fact that four of the five victims were white, the national media stressed that the killings were a “racial” incident.

The circumstances which create riots have been well studied. After the Greensboro shootings and their sensational national media coverage, it was a scientific,

foregone conclusion that, without the intervention of federal government law enforcement agencies, riots would occur.

### **Profiling Target Populations**

During the 1960s and early 1970s, a series of studies on riots were conducted at a Brandeis University think tank, the Lemberg Center for the Study of Violence. Under the direction of the Tavistock Institute-trained psychiatrist Dr. John Spiegel, the Lemberg center developed a step-by-step scenario of how riot situations are heated up and how they are cooled off. The Lemberg Center even tested its conclusions on human subjects—orchestrating prison riots at Massachusetts’s Walpole State Prison, and creating its own terrorist grouping whose most famous member is Susan Saxe, who is now serving a life penitentiary term for bank robbery and murder. The Lemberg Center also trained provocateurs. Tom Hayden, leader of the Chicago 8 demonstrators at the 1968 Democratic

convention, was also the Lemberg Center’s “reporter” at the 1967 Newark riots. In fact, he worked closely with Newark’s Imamu Baraka in inciting the violence. Abbie Hoffman, founder of the Yippies, is also a Lemberg Center “graduate.” Obviously—although funded by the Ford Foundation, Rockefeller Foundation, National Institute of Mental Health, and the Department of Defense—the Lemberg Center was not dedicated to preventing violence and riots. Nonetheless, the knowledge it developed of the process—although used largely to create riots, *could* be equally effective in defusing them.

A cursory look at the situation, as it had developed nationally by the time of the Greensboro killings, would have led an informed observer to predict riots. Every element specified by the Lemberg Center was already present, at least in embryo:

1. There must exist a *severe conflict of values*, polarizing the issue of conflict. In a period of economic recession, blacks were being manipulated to demand a larger share of an already shrinking pie.

2. There must exist a *hostile belief system*. The Lemberg Center prescribes that both sides must develop hostility based on the values conflict, and that this must be widely circulated through rumors, and maintained in the minds of the aggrieved parties (through the media, rumors, etc.). The Southern Regional Council report and the Boston conference both attributed economic injustices toward blacks to white racism. Meanwhile, the Ku Klux Klan, long known to be heavily dominated by FBI informers and provocateurs, began organizing whites to “hold on” to their share of a decreasing number of jobs in southern industry.

3. There must be *inadequate communications* with respect to the hostile belief system. Here the media plays a role by not adequately representing the parties' views, keeping each from realizing the nature of the hostility. The sensational media coverage of the Greensboro incident achieved precisely this quality—terrorizing both blacks and whites in the South.

4. There must be a *failure of social control*. The police and other law enforcement officials either function too much or too little. This encourages transgression of the law. In Greensboro, police stood by awaiting the outcome of the shoot-out. This also was played up by the national media and played a significant role in convincing both blacks and whites that they would have to resort to violence to protect themselves.

5. There must be a *triggering episode*. The shoot-out was typical of such an incident. In Greensboro it did not spark a riot. However, it did lead directly to an escalation of tactics and methods on both sides that were a guarantee of future, major riots.

Both FEMA and the Community Relations Service of the Justice Department were involved in the Greensboro incident. They are both trained in the Lemberg Center's methods. Yet neither took *one* step to defuse the riot potential which had been created nationally.

Instead, the build-up of riot preconditions continued through these further conferences:

November 4, 1979—a conference sponsored in Jackson Mississippi by the Center for Constitutional Rights. The CCR normally provides the legal defense personnel, funds, and “above ground support” for terrorists. This conference was convened to launch a national campaign to combat

“growing racism” and economic injustice for blacks—again, based on the axiom that the U.S. economy is inevitably doomed to stagnation, and that blacks could only “get theirs” by “taking it.” It featured many well-connected, old-time civil rights activists like Julian Bond and Charles Evers—again spreading the Council on Foreign Relations-approved zero-growth policies through the black community.

December 11-13, 1979—a conference sponsored by the Justice Department Community Relations Service, the National Urban League, and the League of United Latin American Citizens. The subject was “the excessive use of force” by police agencies, and included formulating policies as to when police can or cannot use force. The meeting was attended by the National Lawyers Guild (the national umbrella organization for the Center for Constitutional Rights); the Southern Christian Leadership Conference, and the Anti-Defamation League (an organization which has been documented as controlling Ku Klux Klan provocateurs).

The effect of the meeting was to leave urban police in considerable doubt as to what kind of response they would be permitted to make in a riot situation (fulfilling the Lemberg Center's fourth condition for a riot—failure of social control).

December, 1979—a national conference to counter the Ku Klux Klan, held in Atlanta, Georgia, and sponsored by the National Lawyers Guild, the Center for Constitutional Rights, and the Interfaith Foundation for Community Organization (IFCO). IFCO, ostensibly a “religious” organization, in fact provides funding and support to international terrorist groups. The Atlanta meeting culminated the preparatory process

by including street level provocateurs and outright left terrorist organizations. Attending were the Communist Workers Party, and Revolutionary Communist Party, as well as the Black United Front and other black protest groups. The tone of the meeting was distinctly different: it was a call for action. Rev. Milton Reid of the New Calvary Baptist Church in Atlanta opened the meeting saying, “What is happening in Iran today is what ought to be happening in America today.” William Kunstler, defender of countless terrorists and star lawyer of the CCR, explained, “This is the basis of a new *not* non-violent civil rights movement . . . I feel that there must be, at some point, armed revolution in this country. I'm hoping for more insurrectionary activity on every front. I think maybe there will develop the sabotage of nuclear plants. . . . All of this, I think will be very good.”

January 1980—a small conference held in Chicago to arrange an alliance between various “direct action” groups. Attending were Stokely Carmichael's All African Revolutionary People's Party, Imamu Baraka (organizer of the 1967 Newark riots) and head of the Revolutionary Communist League in Newark; Reverend Herbert Daughtry and his New York Black United Front (involved in frequent violent clashes with orthodox Jews in Brooklyn); and others. Carmichael left the meeting calling for a nationwide armed revolutionary struggle to “liberate” blacks. His call was adopted by almost every street level “direct action” organizer.

### **Civiletti Running Cover for Terrorists**

With such a groundswell for violence, the Justice Department would have ample authority and



*FEMA's vision of the future: a racially polarized U.S.*

justification to intervene. It did not, because the Carter administration Justice Department has directed its efforts almost entirely towards *protecting* such forces as part of the overall "controlled disintegration" policy. Benjamin Civiletti, now Attorney General and formerly head of the Criminal Division and then deputy Attorney General, has secured the release of more than 20 convicted terrorists from prison through early parole and pardon. This included pardoning four Puerto Rican terrorists who insisted they would continue their terrorist activities (they had attempted to assassinate President Truman) if released. They were released, and initiated a rash of bombings across the country claimed by Puerto Rican terrorist organizations.

In May, Attorney General

Civiletti, speaking in Mexico, was quoted in the press calling for opening avenues of communication with terrorists internationally to prevent attacks on U.S. embassies abroad. "We must provide greater channels for the liberty of dissidents . . . only in this way will it be possible to achieve the end of violence to embassies." As an ostensive move toward "creating greater channels for liberty," Civiletti has personally instituted lawsuits against police departments throughout the United States for "brutality." In one media event, he sued the Philadelphia police department for brutality in a siege of a building occupied by avowed terrorists. During the siege one policeman was murdered. (The suit was promptly dismissed by the courts).

The Assistant Attorney Gen-

eral in charge of the Civil Rights Division, of which the Community Relations Service is a subsection, Drew Days, is of a like mind. In May 1979, Days was quoted in the Italian newspaper *La Repubblica* inveighing against the arrest of Toni Negri and other controllers of the terrorist Red Brigades who had been masquerading as academics "above suspicion." Days insisted that terrorism is not what the Italian government was claiming (a well-coordinated, top-down operation). The arrests of Negri and others as terrorist controllers, he felt, were "gross violations" of civil liberties. He further defended leaders of the Italian Socialist Party, Lombardi and Craxi, from "unwarranted personal attacks" which described their sympathy and support for Italian terrorists. Both are under



investigation by the Italian government for their role in Red Brigade terrorist activities.

Days's position makes it not very surprising that the Community Relations Service under his supervision, responsible for mediating conflict, hired the CCR's lawyer Lenox Hines as one of its top consultants. (Hines recently accompanied former Attorney General and CRS founder Ramsey Clark on his illegal trip to Iran.) Hines's credentials for his Justice Department consultancy stem from his role in running legal support operations for the cop-killing Black Liberation Army, and the Puerto Rican terrorist FALN.

The Justice Department's Community Relations Office has a long history of organizing provocations since its founding by Khomeini controller former Attorney General Ramsey Clark. In 1976, it was exposed as in the center of the planned violent disruption of the Bicentennial celebrations in Philadelphia. It had designated the American Indian Movement, well-known for its terrorist proclivities, as parade marshals for the radical July Fourth Coalition. On July 3, a group of AIM terrorists were arrested on their way to Philadelphia with a van loaded with firearms.

CRS's method is to maintain "liaison" with community groups through hired consultants who are "trusted" by those organizations. This is supposed to provide CRS access to community leaders in a tense situation. Since CRS consultants can be identified by their connections to violent or terrorist groups, they function to heat up a situation rather than to cool it off. However, they do so under the direct control of the Justice Department.

The final element in the riot preparations is the mysterious re-

birth of a number of old, discredited black provocateurs, identifying themselves as civil rights activists. Most of these so-called leaders were cast aside by the black community in the late 1960s, after their escapades had led to violence. Now they have received an influx of new funding—some from private foundations but much of it from the federal government under HEW, HUD and Justice Department programs.

### **Igniting the Riots:**

#### **The DoJ's Field Operatives.**

This undesirable grouping, which stands in sharp contrast to the traditional civil rights leadership of the Urban League, NAACP, and SCL, is distinguished by its commitment to violence. It includes:

Louis Farrakhan, the leader of a militant split-off from the Nation of Islam. Farrakhan has traveled extensively over the past year, making numerous appearances in the South. There are unconfirmed reports that he may have established a weapons training camp for his followers.

Imamu Baraka, already distinguished for his role in the 1967 Newark riots. Now as a leader of the Revolutionary Communist League, he has called for "armed revolutionary violence to overthrow the government," adding, "If it takes bloody armed struggle to defeat the Klan, so be it."

Alfred "Skip" Robertson, the head of the United League, based in Mississippi. Robertson returned from a meeting with Farrakhan calling for a "black national rifle association," apparently because, "the only thing whites understand is blood and violence."

Tyrone Brooks, who split away from the SCLC, claiming, "I can't see any other way [than armed struggle] to change the situation."

Ron Karenga, the leader of

US, an organization responsible in the 1960s for several murders of members of rival political groups. Karenga is now being funded by the Inter-religious Foundation for Community Organizations, which has also funded the United League, the terrorist American Indian Movement, and co-sponsored the conference to counter the Ku Klux Klan.

The new funding, the Justice Department's active encouragement of these groups, and the unanimity of their commitment to violence around the predefined issues makes the conclusion inescapable: the government and the foundations are fomenting race riots. Bertram Gross, the author of *Friendly Fascism* quoted at the beginning of this article, was predicting nothing—he was stating policy.

In this situation, the Miami riot, as it unfolded, was a certainty. One year ago, a black insurance salesman, Arthur McDuffie, was beaten to death by four Miami policemen. The Center for Constitutional Rights and the National Lawyers Guild broadcast the incident as a case of white racist police brutality. In fact, although no competent investigation was ever done, it may be possible that the incident was an outgrowth of the multi-million dollar drug trade in Miami. However, the national media trumpeted the highly suspicious story as a clear case of "racist police brutality," and every black and "radical" organization in the country began to view the trial as a test of their view that the United States is inherently racist.

The careful year-long organizing of community political networks, as described above, ensured that the Miami trial would become *the major* issue. Despite full knowledge of what was at stake, the Dade County State's Attorney

Janet Reno completely bungled the case, failing to win convictions despite the testimony of three witnessing police officers along with other overwhelming evidence proving murder. The national media concealed her ineptitude and hung the blame for the acquittals on the almost all-white jury—again confirming the view of the black community that widespread white racism deprived McDuffie of justice and let his killers go free.

This clearly was not the case. One juror told reporters after the trial that Reno “blew it,” explaining that he and others believed that murder had been committed but that the prosecution had not proved it.

At the time of the trial, FEMA was already in control of most government functions in Florida because of the Cuban refugee boatlift. However, it took *no* steps to defuse what it knew to be clear riot potential. The trial itself was televised, and two Miami black radio stations monitored its final hours. When the jury returned with its not guilty verdict, the two radio stations urged people into the streets to attend a protest rally at the Justice Building in Miami. They gathered an angry crowd of more than 5,000 primed by months of media propaganda and community organizing. Several windows in the building were shot out and the crowd charged the doors, and broke into the building.

At this point, had either FEMA or CRS employed its knowledge of the Lemberg Center's studies, the situation almost certainly could have been cooled out. The riot was moving from the first to the second stage as defined by the Lemberg Center. That is, after a precipitating incident drew a crowd, a confrontation had occurred in which the crowd's rage had been articulated

and focused. This is the critical stage of the riot, at which point law enforcement can either begin negotiations with leaders or provoke a confrontation. FEMA chose to provoke a confrontation. It prevailed upon Florida Governor Graham to mobilize National Guard troops to back up police. It was this overreaction which, probably more than anything else, ensured the riot would rapidly escalate and turn into a siege.

The rioters dispersed and regrouped in Liberty City, a black ghetto section in northwest Miami. Looting broke out and the police disappeared. It also appears, from the nature of the murders and maimings that took place in inter-racial confrontations, that the year-long buildup for “armed struggle” had produced special “hit squads” which deployed to carry out particularly horrible violence. This is further indicated by the large number of black against white fights leading to murder, *not one* of which involved policemen. It is unheard of in a normal riot situation because whites avoid ghetto areas at such times. More than half the deaths in the Miami riot resulted from such confrontations.

In the aftermath of the Miami riot, Representative John Conyers (D-Mich.), chairman of the House Subcommittee on Crime, visited Miami with Attorney General Benjamin Civiletti for a “special investigation.” Predictably, Conyers's finding was: “It is not unemployment or any of those things that start riots. It is the police.” Conyers's subcommittee has used its hearings on alleged “police brutality” as a battering ram against traditionalist police departments. Conyer's war on police is designed to undermine the capability of local police to prevent, control, and contain riots, to provide an opening for the Federal

Emergency Management Agency and the riot-sponsoring Civiletti Justice Department to step in.

Conyers's coordination with the Justice Department is conducted through the anti-crime subcommittee's chief counsel and investigator, Hayden Gregory. Gregory, who was the NATO special liaison to the Criminal Justice Ministry in Heidelberg, West Germany, at precisely the time when the terrorist Baader-Meinhof gang was created out of the Heidelberg Mental Patients Collective, has affirmed that the subcommittee works in full coordination with the Justice Department's riot-creation arm, the Community Relations Service.

The riot accomplished a good deal of “planned shrinkage” for Miami. It destroyed more than \$100 million of property—more than twice the damage caused by the Watts riot in the 1960s. It also destroyed the “myth” of the Sunbelt that the new, industrialized South has escaped the problems of the urban North. In fact, the resistance of the Sunbelt to the Carter administration campaign for austerity and deindustrialization, for “conservation” and zero growth, has made it a special target for FEMA-style activities.

### **FEMA's Next Targets**

FEMA has already moved in on New Mexico, and parts of Texas as a result of natural disasters. It is still in place in Florida after the Miami riots. The next target is Houston, where the Justice Department has been carefully nurturing, along with the same allies who created the Miami riots, a confrontation between Chicanos and the police. As Gross admitted, his policies can only be put in place through social chaos. FEMA and the Justice Department are working together to ensure that this occurs.

# How Jesus and His Followers Saved Civilization

by Robert Carmen Dreyfuss

*In the beginning was the Logos, and the Logos was with God, and the Logos was God.*

*The same was in the beginning with God.*

*All things were made by him, and without him was made nothing that was made.*

*In him was life, and the life was the light of men.*

*And the light shown in the darkness, and the darkness comprehended it not.*

*There was a man, one sent from God, whose name was John.*

*The same came for a witness, to bear witness to the light, that all men through him might believe.*

*He was not that light, but was sent to bear witness to that light.*

*That was the true light, which lighteth every man who cometh into the world.*

*He was made in the world, and the world was made by him, and the world knew him not.*

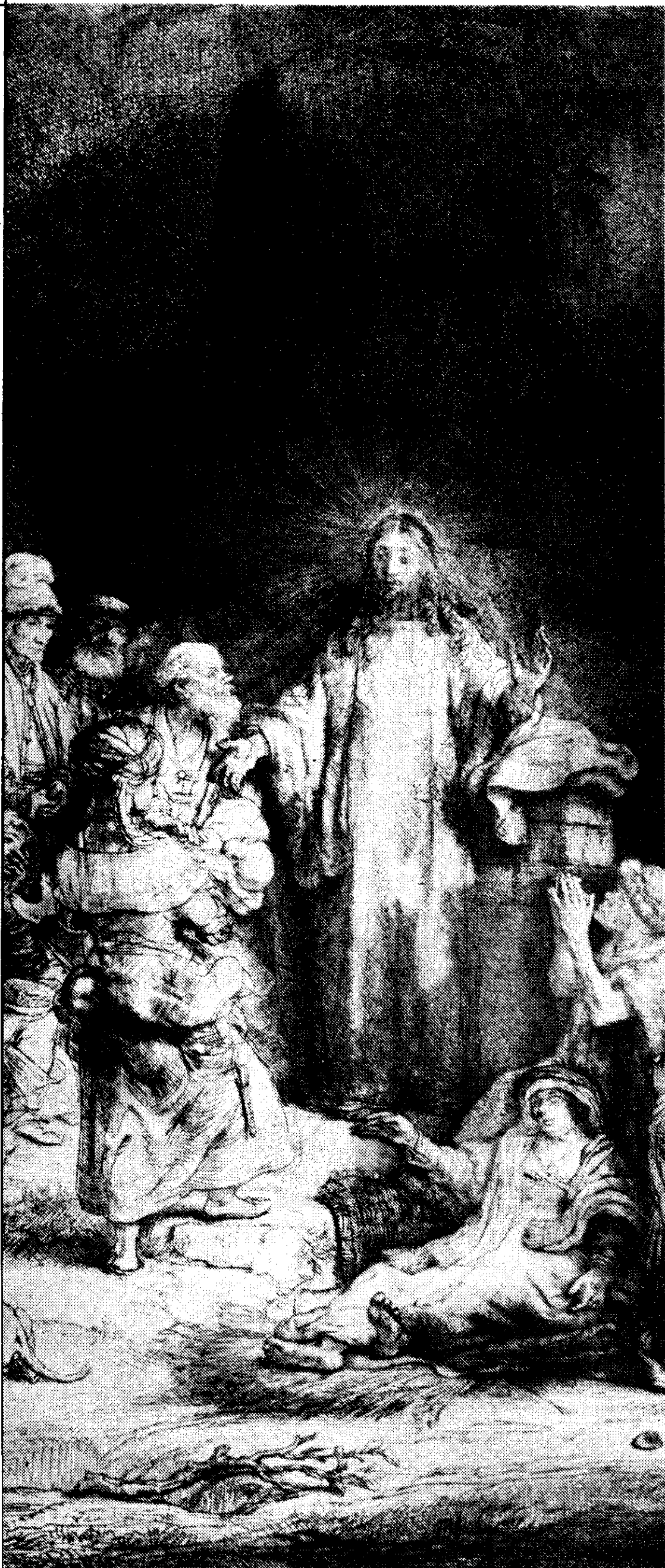
*He came unto his own, and his own received him not.*

*But as many as received him, to them he gave the power to become sons of God, even to them that believe on his name . . .*

*And the Logos was made flesh and dwelt among us.*







## Introduction

For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

(St. Paul, Epistle to the Ephesians 6:12)

The epic battle, lasting three centuries, that resulted in the defeat of the Roman empire by the fledgling Judeo-Christian movement was a struggle for the survival of the human race itself. The establishment of the Christian tradition, victorious at the famous Council of Nicaea<sup>1</sup> in 325 A.D., was the result of a well-organized and self-conscious conspiracy. The architects of the Christian movement, led at the start by Philo Judaeus of Alexandria and Jesus of Nazareth, viewed themselves as the founders of a new world order. Amid the collapse and degradation of Roman immorality, the power of the Christian idea slowly won a widespread following among philosophers, the nobility, merchants and traders, skilled craftsmen, and the elite of the Mediterranean world.

Christianity emerged at a time when the entire known world was perched at the brink of utter barbarism. The masses of the empire were caught up in the spell of ancient eastern cults and mystery religions, whose evil priests and priestesses exercised virtual control over the day-to-day life of the emperor and the peasant alike. The alliance between the emperor, the cults, and the Roman army had created a cannibalistic monster whose insatiable demand for loot by conquest and taxation had plunged the world into a cycle of plague and famine.

The spirit of rational, scientific inquiry had vanished, and with it the impetus for developing new technology. Plato's Academy at Athens had become an empty shell of its former self. Were it not for the establishment of the Christian movement, the complete disintegration of the social fabric and the loss of the precious, irreplaceable heritage of philosophy and

*Illustrations by Rembrandt*

science painstakingly accumulated over the previous one thousand years would have been inevitable. For all practical purposes, the human race would have ceased to exist, and what scattered fragments of humanity did manage to survive would have had to begin all over again the Promethan task of rediscovering epistemology.

Acting openly when possible, in alliance with princes, Roman senators, and sometimes even with the emperor himself,<sup>2</sup> at other times acting with clandestine stealth and communicating by secret rite, parable, and allegory, the Christian conspirators transformed the heritage of Platonic philosophy and science into the founding principles of a universal humanist empire.

The explicit goal of the early Christian party was the establishment of what Philo Judaeus, Jesus of Nazareth, St. Paul, and St. John called the "Kingdom of God." That concept, also described as the "Kingdom of Heaven," is not, as is usually suggested, an *otherworldly* one. The Christian movement was very emphatically political, and its enemies were very much in this world indeed. The enemy of the Christians was the unholy alliance uniting the reactionary Roman nobility and Persian oligarchy, the Aristotelians in the Peripatetic school of pseudo-philosophy, the degenerate Stoic and Epicurean cults, and especially the evil priesthood of the Oriental cults controlling the hundreds of local associations dedicated to rites of animal worship, castration, and death.

Against this satanic coalition—personified today, in direct line of succession, by the Black Guelph monarchists and the heirs of liberal British empiricism—the Christians sought to establish the primacy of Platonic epistemology in order to *transsubstantiate* the groveling mass of sheeplike peasants into republican citizens of the Kingdom of God. In bringing reason to the masses, the Church confirmed itself to be a direct threat to the Isis priesthood and the empire.

The Roman oligarchs did not deceive themselves into thinking that Christianity would lull their subjects with promises of a paradise in never-never land. For such was not the case: the political blueprint of Philo Judaeus, the sermons of Jesus, the revolutionary writings of St. Paul, and the explosive response that the Gospel elicited among the inhabitants of the Roman empire made it evident that the Kingdom of God was, indeed, at hand.

The Grand Design of Christianity, to perfect the state by bringing it and its citizens into harmony with the Platonic ideal of reason and natural law, was based on a system of philosophical concepts that, in sum, represented a "secret knowledge." It was this secret knowledge—compiled most efficiently in the *Timaeus* of Plato—which the cults and mystery reli-

gions tried most strenuously to liquidate when it first emerged in the Judeo-Christian revolution. Such secrets, thought the priests of Isis and the Stoics, had been dead for hundreds of years, only to reappear suddenly and with incredible fury in the writings of Philo and in the New Testament! Embodied in the so-called Christian "mysteries"—the Incarnation of Christ, the Trinity, the Redemption—was, for "those that hear," the content of this secret knowledge. "I will open my mouth in parables," said Christ, as recorded by the Gospel According to St. Matthew:

"I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35)

Of course, the *form* used by the Apostolic Church Fathers and their successors to convey this knowledge was myth. The elite of the early Christian church were undoubtedly aware that the superficial details of the story of Jesus of Nazareth and the literal meaning of key Church doctrines were merely part of a technology for communicating deeper truths. Perhaps the founders of the Christian movement had no recourse but to propound their ideas in allegorical format. The material-cultural level of existing Roman social organization was abysmally low, and the population of the Mediterranean world hardly fit to receive undiluted science into their daily lives. Furthermore, the conditions prevailing at the time of the Roman empire were, to say the least, not conducive to overt political-philosophical organization. And the principles of human psychology had not yet been sufficiently elaborated to permit a more direct pedagogical approach aimed at leading dulled and backward human minds through a complex process of self-understanding.

**BUT THE IMMORTAL ACHIEVEMENT** of the early Church was that, for the first time, masses of citizens were able to grasp the Platonic method, as promulgated by a permanent and lasting institution, and to guide their daily lives by its ethical and spiritual principles.

The *content* of the Christian religion and its "mysteries" was most centrally located in the doctrine of the *logos*. For Philo, the *logos* was the "principle of creative reason," that is, the principle by which the Creator-God brought order to chaos and thereby generated the seed-principles of the creation and development of the universe.

Philo knew that the vast majority of the citizens of Rome were victims of a barbarian cult ideology. Addressing himself therefore, first of all, to the urban Hellenized Jewish community which was capable of

responding to his message, Philo asserted that the universe is governed by an inherent creative principle, or *logos*. Philo called the *logos* "the idea of ideas," that is, the concept that allows the mind to generate other, lower-order concepts—or, Plato's "hypothesis of the higher hypothesis."

Gradually, Philo created a faction of enlightened Jews who seized upon the *logos* principle.

In Philo's epistemological system, the *logos* was an intermediary which served as a bridge between God the Creator, on one hand, and the differentiated ideas existing within the realm of Creation, on the other. In fact, in several treatises Philo called the *logos* "the Son of God." It represented the instrument through which the Creator God perpetually elaborated or perfected His Creation. It was Reason.

The bold genius of Christianity was the representation of Jesus of Nazareth as the *logos* incarnate, personifying what in Philo's writing had been a rather abstract philosophical construct and thus making it immediately accessible to a large population of quite uneducated people. Consciously making use of the fact that Philo's work had won acclaim among the inner elite of Jewish intellectuals, Jesus represented himself as the *Logos*, the Son of God. Always subordinated to "the Father," Jesus nevertheless called himself the instrument through which God brought about Creation. Or, as St. John writes, the *Logos* "was in the beginning with God," and "all things were made by him, and without him was made nothing that was made."

By urging that men and women follow Jesus and so "become sons of God," the early Christians communicated to the Jew and pagan alike that each contained within himself the power to bring forth their own "divinity," and live a life governed by Reason. Thus, for the Christians Jesus embodied a *concrete universal*: self-conscious, self-expanding Reason.

On a simpler level, the utter, uncompromising morality of Jesus of Nazareth, even more striking amid the moral squalor of ancient Rome, caused Jesus to become a model for ethical behavior. Quite literally, he was the living conscience of an entire empire.

The fact that Jesus of Nazareth established the movement that came to be called Christianity points up a significant idea concerning the relationship between Jesus and Philo. Whereas Philo was content to present his enormously powerful ideas objectively in the form of essays and coded writing, Jesus was compelled to organize a mass movement on the basis of those ideas. Nothing underlines this idea more than the fact that it was Jesus, and not Philo, who was crucified by the authorities. Although Philo fought courageously against the cult enemy that ruled Rome,

toward the end of his life even in direct cooperation with the followers of Jesus of Nazareth, nevertheless a particular quality of human love and vibrancy is missing from his work—the same quality that is so warmly and powerfully present in the work of the first Christians.

On the question of law, for instance. The Jews of Judea and the urban centers of the Mediterranean diaspora for centuries had lived under the painfully strict and rather cumbersome rules and regulations of ancient Jewish tradition, compounded by the complex system of unofficial legalisms forever argued over by the Pharisees and Sadducees of the Temple. Philo, in a master stroke, abolished the old system by putting forth a new system of the "law of Moses," in which Philo's Moses was diabolically identified with Plato and the humanist scientists of the Alexander the Great era. Philo's new Mosaic law managed to replace the Ten Commandments (symbolizing the "Thou shalt not . . ." mentality) with a prescriptive, positive law.

By introducing the *logos* in this context, Philo laid the basis for the modern concept of a republican constitution embodying the coherence of *natural law*, as defined by the Neoplatonists, and constitutional law. Jesus of Nazareth, by forcing the issue—using such means as, for instance, breaking up the immoral activities in the Jerusalem Temple—then completed what Philo only began, explicitly, rather than merely implicitly, replacing the Ten Commandments and the law of Moses with "the New Dispensation," the law of love.

The idea of the Kingdom of God, in which the social-political order is determined according to Reason, provided in subsequent centuries the model for the *City of God* of St. Augustine, written in the early fifth century, and for the *umma* ("community") established in the seventh century by the Prophet Mohammed's Constitution of Medina. The humanist Carolingian and Abbasid empires emerged, respectively, in Europe and the Middle East on the foundation of these principles. Christian and Muslim humanists of succeeding centuries derived their inspiration from the common heritage of Near Eastern Neoplatonism, especially as represented in the traditions of the Judaism of Rabbi Philo, Apostolic Christianity, and Islam. The overarching Islamic Ismaili tradition that took root at the caliphal court in Baghdad and later spread into Egypt, North Africa, and southern Europe carried the principle of the *logos* further.

It is in this sense that the early Christians laid the basis for Neoplatonic humanism and political republicanism in every succeeding generation.

The Neoplatonic content of the Judeo-Christian



movement was thus a deliberate attempt to interpret the relationship between the Universe and the mind of an individual man or woman in such a way that the essential, special role and responsibility of that mind (or soul) in contributing to Universal Progress (or Perfection) is most easily assimilated.

According to Plato, Philo, and the Christians the *logos* was the principle by which a rational and coherent order was established in the universe. The role of man in that universe—in the “doing of God’s work”—by perfecting creation is identified with virtue. Virtue, for Philo and the Christians, was assisting man to achieve mastery of creation through the development of a spirit of scientific inquiry. Achieving such mastery over the universe is a deliberate act, and, in this context, *sin* is defined as willful deviation from that commandment.

Thus, the precious and unique contribution of an individual soul to God’s universal design, which can only be mediated by concrete actions in the real world, becomes an ideal that generates enormous moral pressure to live according to a set of ethical principles of humanism, i.e., conscience. Through this method, the beastlike, amoral denizens of the Mediterranean world were transformed into human beings.

The life of Jesus of Nazareth, as transmitted by the four Gospels of Matthew, Mark, Luke and John, is therefore the direct representation, in symbolic form, of the very essence of Neoplatonic humanism. As Jesus prayed to his Father, speaking of the population of sheeplike men and women, “I in them, and Thou in me, that they may be made perfect in one.” Just as Jesus of Nazareth—Jesus Christ—was *consubstantial* with God, being both human and divine, so man could strive (and succeed!) to become divine, mankind itself thus *consubstantial* with the God of Reason.

By his death on the cross, Jesus subordinated his ephemeral existence to the higher principle, the “will of the Father.” For the millions of citizens of the empire who would soon shake off the cultist evil for adherence to the Christian faith, the death of Jesus was a cathartic occurrence. The accumulated sins and transgressions of a hundred generations, so evident in the pervasive evil of the Roman world, could be

thought of as having combined to cause the death of the innocent, godlike Jesus of Nazareth. In the Christian view, the death of Jesus effectively *atoned* for those evils. The early Christian organizers brought home the message to the population at large: that Jesus of Nazareth had died for their sins, and that they were now free, if they chose, to start a new life unencumbered by the baggage of what had come before.

The story of Jesus Christ is undoubtedly the best known and loved story in all human history. It has inspired works of art and architecture that have each sought to capture the essence of the Christ story and to universalize it for mankind. The poetry of Dante,

the works of Rembrandt and Leonardo da Vinci, Handel’s *Messiah*, the Gothic cathedrals were all the product of a deeply religious humanism, created by individual geniuses who understood the secrets of the Christian idea.

In the following, we present the true story of Jesus of Nazareth and his Apostles for the first time. It is a story so packed with powerful emotion that it should make the modern reader cry out. In fact, the real history of the Christian revolution is far, far more wonderful than the story that most Christians know from a simple reading of the New Testament. The men and women, philosophers and politicians, who built the church, who taught its stu-

dents, who battled the cults and suffered and died in the Roman Coliseum wrote history with their blood. Without them, there is little question that we would not be here today.

In that spirit, we write the true history of the Christian church.

The enemy of the Neoplatonic movement founded by Philo, Jesus, St. Peter, St. Paul, and St. John was truly an unspeakable evil. The blood-curdling monstrosity of the power that ruled Rome in the first century has never been equalled in the two thousand years that have since passed. While virtually every organized force for evil throughout the past two millennia derives its origin and model directly from the cults of Rome, there has been no case during these long centuries when power resided so absolutely in the hands of Satan as it did under the Roman Empire.



*Adoration of the Shepherds*

The enemy of the Christians was indeed an ancient one. For lack of a better name it should be called the Cult.

For an almost unbroken span lasting 300 years from the accession of Emperor Julius Caesar after the fall of the Roman republic, every single Roman emperor was a participant in the death-cult rituals of the Roman mystery religions. To a greater or lesser extent, each of these emperors was a puppet of the cult priesthoods that were the real source of power in ancient Rome. Of course, the Roman republic was itself thoroughly corrupted by the Cult, and its leading oligarchical families became the sponsors of various cults and mystery religions. But it was during the period of the empire that the Cult established itself in full flower in Rome and among the Roman nobility. From there, it permeated every aspect of daily life under the emperors.

To this day, some leading families of the aristocracy in Italy trace their origin correctly back to the time of the emperors and the cults, and, in alliance with the last remnants of the Black Guelph feudal nobility, endeavor to keep alive the tradition of the Cult.

Some emperors, like Vespasian and Titus of the House of Flavius, the chief aristocratic sponsor of the Egyptian cult of Isis-Osiris-Horus in Rome, were oligarchical patrons of the cult priesthoods in their own right. Others, like the psychotic Gaius Caligula or Nero, were merely insane pawns manipulated by the priests of the Cult.

The Cult itself took many disguises, yet it was always the same. In a grand, hideous federation, a network of cults spanned the Roman Empire. What unified the cults was the slavlike worship of its degraded mass of adherents for a central goddess mother-figure. In almost every case, the ritual of the cult involved some variant of self-castration or castration of a symbolic, living bull. Every manner of inhuman, sadomasochistic rite and sexual perversion was associated with the ceremony of the Roman cults. The goddess herself had innumerable names: In Egypt, she was called Isis; in Cyprus, she was Aphrodite; in Eleusis, Demeter; in Pessinus, Cybele; in Ephesus, Artemis or Diana; in Syria, Atargatis; in

Crete, Rhea; in Sparta, Orthia. Inevitably, her mate—in the associated myth—was an impotent, “hen-pecked” god far less powerful than the goddess.

The goddess herself always personified capricious, arbitrary judgment and injustice. No order or reason prevailed in the world of the cult goddess. Man was forced to submit to the whims of an insane goddess, whose evil vengeance could only be forestalled by submission and propitiation by sacrifice.

Words cannot describe the horror of the world of the Romans under the influence of the Cult. It must be understood that unlike the present, when only a tiny fraction of the American population is involved

in cults like the People’s Temple of Reverend Jim Jones and slightly larger fraction ensnared by the so-called fundamentalist cults, and even a substantial minority captured by the drug-and-counterculture cult of the disco movement, at the time of the Roman Empire the majority of the population either belonged as an active participant or as a passive adherent to the federation of cults. Rome was governed by a pervasive mass psychosis.

Imagine Jim Jones as President of the United States, and Reverend Sun Myung Moon’s zombies having taken over St. Patrick’s Cathedral and Temple Emanuel in New York, and you have ancient Rome.

In Rome, the so-called state cult of emperor worship sat atop the cult federation. Beneath that formal institution ranged the entire gamut of Dionysian cults of animal worship, bestiality, and obscure Persian and Oriental mystery-religions that had entered Rome and its empire by way of Egypt and the eastern Mediterranean. Bloody rites of animal sacrifice and even human sacrifice prevailed throughout the empire, and occult shrines and oracles dotted the cities of the Roman world. The state cult, which was administered by the *Pontifex maximus* and the class of priests, was allied to the official pantheon of Rome, including Jupiter, Juno, Minerva, Mars, Saturn, Venus, Ceres, Apollo, Mercury, Diana, and Castor and Pollux. Then last came the specialized cults: Isis, Magna Mater, Mithra, and so forth.

The system was highly organized. Throughout the empire, trade and commerce were placed gener-



*The Flight into Egypt*

ally in the hands of the priests and their allies who controlled the thousands of temples. Each temple would also serve as a bank, controlling the credit and trade mechanism for a specific area. Then, the regional cults, administered by the oligarchy and the priesthood, would be handed the franchise to collect taxes by the Roman military and the provincial governor.

The Roman system of tax-farming came to represent for empires to come the very model of an efficient looting machine. With the exception of minor improvements in architectural science and improvements in fields of military technology, the centuries-long contribution of Rome to posterity was virtually nil. In the provinces, only an efficient system of roads and bridges—necessary for purposes of military transport—can be singled out as representing even the slightest form of “internal improvements.” Otherwise, only lavish temples to the emperor and the pantheon of gods stood as the fruits of Roman labors.

In science, the Roman period of history cannot be said to have contributed any significant breakthroughs in any field. In art, Rome contented itself with mere imitations of the magnificent art of Greece, often with banal or pornographic overtones.

The history of the emergence of Rome into prominence accounts for the type of rule that marked the period of the empire. From the beginning, the Greek influence in the western Mediterranean—especially the cultural impact of the Platonic Academy—found itself concentrated in Sicily and southern Italy, at a time when Rome was merely a provincial village in the central Italian peninsula. With the collapse and fragmentation of Alexander the Great’s empire after his assassination<sup>3</sup> and the subsequent decline of Greek political power and influence, a tenuous axis emerged between Rome and the North African city of Carthage, an axis that, under other circumstances, might have produced a new power center committed to progress and development. For Carthage represented a tangential product of the great Phoenician scientific culture that was a remnant of the civilization of the “Atlantis period.”

But the consolidation of power in Egypt by the dynasty of the Ptolemies, who established a separate state there after Alexander’s death, allowed the cults of Egypt and the Orient to flourish and expand their worldwide influence. The intellectual naiveté and large manpower resources of the area around Rome made that unfortunate city the early target of the Egyptian cult, which sought a means to infiltrate Rome and thus undermine from within the emergent Rome-Carthage axis.

At least one hypothesis<sup>4</sup> is that the Egyptian cult

of Isis and its priesthood provoked the disastrous series of the so-called Punic Wars between Rome and Carthage as a ploy to divide those two powers and encourage the growth of Rome as a proto-imperial power in the western Mediterranean as a counterbalance against Carthaginian influence. Hannibal, the great general of Carthage, sought to establish a form of geopolitical alliance against what was now becoming a Roman-Egyptian axis, and he proposed to form a pact with the Syrian General Antiochus III toward the end of the Third Century B.C. in an effort to break the power of Egypt and its cult allies in Asia Minor.

It was during this period that the Egyptian cults and the pseudo-scientific notions of the Aristotelians and Stoics gained hegemony in Rome, and the final defeat of Carthage and Hannibal’s flight to Syria marked the permanent rise to power of Rome. But Rome, now, was a puppet state of the Egyptian ideological warriors of the cult of Isis.

Also during this period, the cult’s priests of Egypt began to sink their claws into the Jewish elite. Syria, under Antiochus III and Antiochus IV Epiphanes, battled constantly with Egypt—and often the bone of contention and battleground for this rivalry was Palestine. For this reason, the Egyptians sought an alliance with the Jews of Judea and the east, and they sought to encourage anti-Syrian uprisings by the Jews. The translation of the Jewish Bible from Hebrew into Greek—the famous “Septuagint”—occurred during this period of conflict as a Ptolemaic effort to win a following of Jew-turned-Isis-worshippers.

Thus, gradually, the Roman aristocracy was taken over first by the Greek cults and then, increasingly with the beginning of the second century, by the Isis cults of Egypt and the Orient. These cults made it more and more difficult for remaining pockets of scientific inquiry and reason to continue their frail existence, and, by the time of Philo and the early Christians the flickering lights had virtually all been stamped out. Not actually disappearing, they were driven underground or were forced to adopt a seemingly innocuous or eccentric pose in order to survive.

From the beginning, the various cults arranged themselves into secret societies and brotherhoods, and it was through these societies that the inner workings of Roman politics were determined. To be powerful in Rome meant that one must become a member of one of the ruling brotherhoods, or perhaps several, which would be accompanied by an initiation into the rites and mysteries of one of the cults.

Some of these societies, such as the well-known Arval Brotherhood, lasted many centuries. The Arval Brotherhood, which reportedly began at the found-



ing of Rome itself, lasted hundreds of years into the empire period until one of the Christian emperors abolished it as a pagan throwback. Virtually every Roman emperor from Augustus through the third century A.D. was a member of the Arval Brotherhood.

SUCH SOCIETIES SERVED, later, as the basis for the foundation of the various freemasonries and the chivalric orders such as the Knights of St. John of Jerusalem at Malta and the British Order of the Garter.

To oversee the entire federation of cults and mystery religions, there was the Roman "Committee of Fifteen," which exercised enormous power throughout the empire by virtue of its mandate to "license"—and thus give official sanction to—new cults and mystery religions as they would emerge in Rome. The Committee of Fifteen had charge of the Sibylline Books, a collection of mysterious utterances and pseudo-prophetic gobbledygook associated with the cult of Apollo. Though ancient, under the reign of Augustus the Sibylline Books were reorganized and placed in the temple of Apollo on the Palatine by the emperor himself. They remained there for over five hundred years as the ultimate source of Roman cult worship until they were destroyed in the Christian era by the General Stilicho on orders from Emperor Theodosius the Great. The Committee of Fifteen would act as consultant to the Roman Senate, and it would inform the senators of the directives and forecasts of the Sibylline oracles. Of course, whoever controlled the interpretation of the oracle's declarations wielded great power in Rome.

Incidentally, it was the Committee of Fifteen that ruled, in the middle of the first century, that the new Christian religion was an "illegal cult"—which led to the murderous attempts to suppress it!

It was through the Sibylline Books and the Temple of Apollo at Delphi that the networks of the Cult snaked their way into Rome. For instance, during the second Punic War, about 205 B.C., the Sibylline oracles produced a prophecy suggesting that if the Senate brought to Rome a priestly delegation of the cult of the Magna Mater (the Great Mother, Cybele), then Rome would be victorious in its war. The Senate agreed, sending an embassy to Pergamum in Pessinus to bring the cult into the capital of the republic.<sup>5</sup> Thus, in 191 B.C. a temple of the Great Mother was erected. Within a short time, however, the superstitious senators were horrified by reports that initiates into the cult throughout the city were ritually castrating themselves as part of the ceremonial entry into the rite! Frantically, the Senate sought to suppress the cult, with some success, before the pop-

ulation was literally emasculated. However, some supporting brotherhoods and secret societies were allowed to flourish, and their paramilitary branches became well-entrenched. By about 100 B.C., the first Roman eunuch was consecrated as a priest of the Great Mother cult. Finally, about 50 A.D., under Emperor Claudius, all restrictions were removed on the cult and the evil Committee of Fifteen gave its stamp of approval to the cult by officially taking part in the procession of eunuchs, transvestites, homosexuals, and sadistic priestesses who headed the cult.

Later, as we shall see, it was the cult of the Magna Mater which was transformed almost entirely into the heretical pseudo-Christian cult of gnosticism!

In the first century before Christ, the entry of the Cult into Rome gained momentum. The flagship cult of the period was the infamous cult of Isis-Osiris-Horus of Egypt. Although its origins in the Persian and Babylonian East are today shrouded in mystery, at the time of the Roman empire the cult of Isis was based in Philae, along the Nile River in Upper Egypt. From its headquarters there, the priests of the cult extended their tentacles far and wide. First, a branch of the chief temple was established in the port city of Alexandria, from which sailors and merchants would be recruited into the cult and priests would be trained to establish still more branch temples.

By the time of Julius Caesar, the Isis cult was active in Athens, Delphi, the Greek Islands, throughout Asia Minor and North Africa, in Sardinia, Spain, Pompeii, Rome, Switzerland, and Germany! So strong was the cult by 50 B.C. in Rome that when Aemilius Paulus sought to tear down a temple of Isis in the capital city he was unable to find any workers who would defy the threats of assassination from the terrorist and paramilitary arm of the Isis priesthood. Later, Emperor Gaius Caligula (37-41 A.D.) oversaw the construction of the first officially sanctioned Isis temple, and the cult persisted for centuries afterward in Rome.

Still another prominent cult was that of Mithra. The Mithra cult was an elite cult whose adherents, it appears, were drawn especially from the ranks of the Roman army and its officer corps, and from officials of the Roman treasury! From this and other evidence, it is clear that the cult of Mithra is almost the paradigm of the *political-intelligence cult*, fashioned by the priests to gain power and influence within the oligarchy and the government; in particular, Mithra's influence in the army was explicitly subversive to the Roman state. And by the first century A.D. it was the army and especially the Praetorian Guard that wielded all effective power in Rome.

Mithra was a Sun God, commonly represented in the Greek and Roman world as the god Apollo, but

also maintaining an identity of his own for select circles. The Mithra cult's origins were in India, and it entered Rome from Persia and the east generally, bringing with it the dualistic worldview of the Zoroastrian cult of Darkness and Light (whose god, Ahura, was the commander of Mithra). The god Mithra achieved supremacy in the heavens by his ritual defeat and slaughter of the bull-figure who was the creation of Mithra's rival Ahura.

Bound up in each cult, whether Isis, Magna Mater, Mithra, and so forth, were unspeakably brutal rites and ceremonies. Almost universally, the slaughter of a bull was central to the ceremony, usually as a

in its blood and bathe in it. Above, accompanied by drug-induced frenzy and wild, rhythmic music, the followers of Cybele and her new initiates would dance and chant. As the cultists circled faster and faster around the bloody carcass, to the sound of barbaric chants, the priest, drenched in blood, would emerge for the initiation ceremony. Each initiate would then seize upon the climactic moment to castrate himself as an act of devotion to the Great Mother. Usually, two stones were used for the self-castration ritual.

As horrifying as such inhuman acts are to us, for the Roman oligarchy they were simply what was needed to keep the masses drugged and content. The cults of Rome served the ruling elite as a mechanism of thought-control. From the dawn of recorded history in the Near East, citizens of the tribal states were maintained in a perpetual state of animal-like backwardness by means of the cults, at the behest of a class of priests. Among themselves, the priests retained not only the existing body of actual scientific knowledge and engineering technology, used chiefly for the manufacture of miracles and staging of cult rites, but also the secrets of the mythology that was peddled so freely among the less fortunate.

The Roman application of this policy was never stated more explicitly than by Polybius, the stoic historian of the Roman Republic, in his *Histories*: "I will venture the assertion that what the rest of mankind derides is the foundation of Roman greatness, namely, superstition. This element has been introduced into every aspect of their public and private life, with every artifice to awe the imagination, in a degree that could not be improved upon. Many possibly will be at a loss to understand this: my view is that it is done to impress the masses.

If it were possible to have a state in which all citizens were philosophers, perhaps we might dispense with this sort of thing. But the masses in every state are unstable, full of lawless desires, or irrational anger, and violent passions. *All that can be done, then, is to hold them in check by fears of the unseen and other shams of the same sort.* It was not for nothing but with deliberate design that the men of old introduced to the masses



*Christ Disputing with the Rabbis*

tribute to and sign of obedience to the dominant goddess-figure, the Great Mother.

For instance, the followers of the Great Mother cult, who were themselves drawn first of all from the ranks of the Roman slave class and from Oriental immigrants in Rome, involved themselves in a never-ending orgy of bloodletting. The rite of the Great Mother was a fertility cult ritual based on the myth associated with the story of the Great Mother, Cybele. The shepherd Attis, devoted lover of the sadistic Cybele, died (in the myth) by self-emasculation. In the cult's ritual, called the *taurobolium*, performed at literally hundreds of temples across the Mediterranean world, a living bull would be placed on the cult's altar, and beneath it would be a pit covered by a grill. The high priest, before the rite began, would enter the pit below the bull, and when the bull was first castrated and then slaughtered he would cover himself

notions about the gods and views on the afterlife.”<sup>6</sup>  
[emphasis added]

Polybius' shocking admission of both his contempt for his fellow human beings and of his belief that only a federation of cults and superstitions can "hold them in check" brings us to the next level of our present investigation into the organized degeneracy that was Rome. For high above the bestial cults and murder rites that gradually seized the very soul of the state, there was the elite of Stoics and Aristotelians that controlled the very cults themselves, encouraged their proliferation, and engaged in a never-ending battle with the Neoplatonic movement that Philo and the Christians revived.

For instance, in 51 B.C., another leading stoic, Cicero, put forward an elaboration of the cult theory of Polybius. Cicero proclaimed that all of Roman life, public and private, must be governed by a network of cults and mystery religions. Cicero insisted especially that the priesthood must be kept in the hands of the aristocracy and that the common man must always be made to seek advice and guidance from the priests. Uttered Cicero, "The people's constant need of the advice and authority of the aristocracy holds the state together."<sup>7</sup>

In fact, it can be documented that the various cults and mystery religions were generally the direct creation of the Roman (and, before them, the Egyptian and Babylonian) alliance of feudal landowners and the priesthood, in opposition to the emerging class of sea-going merchants and industrial forces—what might be termed the "early capitalists." Whereas the cults were not powerful as such within the topmost strata of the elite, who regarded them with some contempt, as is demonstrated by Polybius, the intelligentsia of the Roman world had been captivated by another "cult," namely, the cult of Aristotelianism.

The cult of Aristotle took many forms.<sup>8</sup> But what unified it during the Roman period was its commitment to the principle that sense-perception was the unique source of both data and scientific and philosophical knowledge. For the followers of Aristotle, this cardinal principle of the empiricist epistemology meant that the grasping, selfish, infantile world outlook associated with reliance on sense alone must always be the ruling temper of mankind. Their belief was that man cannot rise above the need for immediate gratification of his sensual desires. For that reason, the Aristotelians of the Roman period—namely, the Stoics and Epicureans, as well as the so-called Peripatetics—fostered the growth of the cults in order to drive out of the heads of the masses any foolish notion that humanity is capable of perfection through its creative reason.

## Philo's Logos And the Kingdom Of God

Philo Judaeus ("the Jew") of Alexandria was a game-master in the tradition of Plato and one of the greatest thinkers of all time.<sup>9</sup> His influence on subsequent history cannot be overestimated. In a very real sense, Philo was the founder of the Neoplatonist movement itself and the architect of the humanist, ecumenical religious principle that became the basis for Christianity, Judaism, and Islam.

Almost singlehandedly, against the great tide of Roman reaction and degradation, Philo constructed a system of Platonic epistemology, wielding it with a ruthlessness to change the course of human events. His voluminous work reverberated into every corner of intellectual life in the Mediterranean—starved, since the death of Plato and the disintegration of the great Academy, for advancement of the science of mind—and he resuscitated the heritage of Plato.

Throughout his life, Philo was motivated by a single concern: to destroy the power of the evil cults and their priesthoods. On this, Philo was uncompromising. Whether among the Gentiles, whose frenzied mobs followed the oligarchy in performing the black rituals of death and self-castration, or among the Jews themselves, cultist and magical practices were the target of his unerring polemic. The weapon that Philo used in his battle against the cults was his concept of the *logos*, the principle of creative reason.

The task of Philo was to *create* an elite.<sup>10</sup> He had few allies: at the time of Philo's writing, early in the first Christian century, the Mediterranean world was profoundly paralyzed in its intellectual life. What brazenly called itself civilization had been seized by utter degeneration. Moral decay was everywhere apparent: in the sports arena, the slaughter of human beings and wild animals alike was an everyday occurrence; the insatiable demands of the Circus Maximus caused the extinction of the elephant in North Africa and the hippopotamus in Sudan. On the stage, grotesques of the most unspeakable variety prevailed; in



art, pornography and pompous and banal monument-building.

In the realm of philosophy, Aristotle—the bitterest enemy of Philo—was king. Since the revival of the anti-scientific cult of Aristotle by Sulla and the Roman oligarchy one hundred years before, the dissipation of the Platonic tradition by Plato's unworthy successors was complete. In the period after the master's death in the mid-fourth century before Christ, the heirs of Plato's Academy had failed to reproduce themselves, and instead the perverse Stoic and Epicurean outlooks came to dominate the Roman mind. In addition, for generations the cults and mystery religions of Isis and Osiris, of Magna Mater, of Mithra, of Apollo had gradually insinuated themselves into the Roman polity, in open alliance with the Peripatetic movement of Aristotle and the Stoics.

It was into this bleak and barren landscape that Philo determined to introduce his *logos*. At first restricted to a narrow circle of collaborators in Alexandria, then spreading into the Jewish populations around the urban Mediterranean world, the *logos* of Philo finally established itself as the watchword for a state-building movement of elite Neoplatonists: the Christians.

In this section we will examine the process by which Philo generated a virtual renaissance among the Jews of the Roman world, forging a humanist faction among the Jews opposed to the Jerusalem Temple establishment. Then we look at the epistemological basis of Philo's movement, to which we owe our very existence.

With the accession of Gaius Caligula to the throne of Rome in 37 A.D., the always precarious position of the Hellenized Jews of Egypt was pushed to the extreme. The insane and sadistic Caligula, backed by an unholy alliance of the Roman military and oligarchy and incited by the priests of Isis, threw down the gauntlet to the Jews of Egypt and Palestine. The emperor demanded that the Jews prove their allegiance to the empire by erecting his hideous statue in each of their synagogues. When this calculated challenge was refused, the mobs were turned loose. The Jewish quarters of Alexandria were burned and plundered and homes ransacked by the rampaging crowd. Tens of thousands of Alexandrian Jews were herded from their homes, and their property was confiscated. Hundreds or even thousands of Jews were murdered. At the height of crisis, the Jews of Alexandria chose a delegation to travel to Rome for the unpleasant task of attempting to reason with the madman Caligula. Named to lead the delegation was Philo, who recorded the mission in his *Embassy to Gaius*.

Pogroms against the Jews occurred periodically

before this. Raging mobs of animal worshippers and chanting cultists were the battering ram of the priesthood class that wielded effective power in the empire. On this occasion, the Emperor Caligula, who fancied himself a god, presumed to have himself represented as Apollo, in whose likeness statues were carved of the emperor.

Thus, at the peak of his career, Philo traveled to Rome at the head of the embassy. He led the delegation in a humiliating quest for an audience with the demented king. For months, from his own description, Philo would trail the emperor from palace to palace, from appointment to appointment. Time after time, the emperor's party would simply ignore the Jews from Alexandria. Powerless and at the emperor's mercy, fearing that Caligula might order the wholesale execution of the Jews of Egypt, the delegation led by Philo spent a frustrating season in Rome waiting for some sign that Caligula would permit Philo to speak. Finally, with a wave of his hand, the emperor acceded to Philo's arguments—the Jews “seem to be people unfortunate rather than wicked for not believing that I have been endowed with the nature of deity,” grumbled Gaius—and the Jews won a shaky but viable toleration. In Alexandria, the mob was reined in.

Because of such experiences, Philo developed a powerful and deep-seated hatred for the perpetrators of the backwardness and bestiality that plagued Egypt and the empire. Philo was well aware of the fact that it was Egypt in which the cult of Isis was based, and from which it spread its deadly venom throughout the empire. And he was brutal in his denunciation of the cults and mystery religions. With barbed wit, Philo declared that the Emperor Caligula, despite his pompous declaration of his own divine nature, had found no little trouble in winning any substantial following among his subjects for the idea that he was a god—except, Philo said, among the Egyptians, who were susceptible to it “by reason of their belief in animal worship.”

In a scathing commentary on the cult practices of the Romans and their Egyptian priesthood, Philo wrote:

And the belittling of divine things is obvious to those who have keen perception. For they hold sacred a myriad of painted and sculptured forms; they erect temples for them and provide altars with images and statues . . . Such people the sacred Scripture aptly compares to children begotten of a harlot. For just as such children are registered as having for their fathers all the men who the mother has had as lovers, since no one knows the man who is their actual father, so the

people who live in cities do not know the true existing God, and deify an innumerable host of things falsely so called.<sup>11</sup>

Philo's reference here to the "harlot" is a direct slap at the Isis mother-figure, the "Whore of Babylon" of St. John's Revelation, who was widely held as the model for the houses of prostitution maintained as temples and religious shrines!

Denouncing the "occult myths and mysteries" as "imposture and buffooneries . . . mummeries and mystic fables," Philo lashed out at the gross degeneracy of Roman Egypt. He accused the state of sponsoring perversion and homosexuality, citing the ranks of extravagantly dressed male prostitutes "strutting about, heading the processions at the feasts."

Two thousand years later, it is easy to overlook the fact that in speaking out and writing against such horrors, Philo was almost a lone voice. Such monstrous degradation was officially backed and encouraged by the political-religious apparatus. The environment in which Philo grew politically was hardly one designed to facilitate the birth of a humanist movement. Perhaps the only organized force in the entire Mediterranean world that could be rallied to such a perspective as Philo's were the Jews. It was to them that Philo directed his polemic, and it was out of the Jews that Philo built his elite.

Between 25 and 15 B.C., Philo Judaeus was born into a family of Jewish merchants in Alexandria, perhaps the wealthiest family in all of Egypt.<sup>12</sup> That was a rough-and-tumble city and a center of trade and commerce, out of which flowed the immense grain production of Egypt to fill the belly of Rome. Though founded by Alexander the Great, the city had become a cult capital under the influence of the evil Ptolemaic dynasty which had seized Egypt immediately after the death of Alexander. Relying on magic and superstition, the Ptolemies built in Egypt a stronghold of mystery religions and animal worship.

Philo's upper class family were hardly humanists. Alexander Lysimachus, a brother of Philo, was known as the guardian of the mother of Emperor Tiberius (14-37 A.D.). He is also reported to have

made a substantial loan to Agrippa I, the grandson of Herod the Great, who in 38 A.D. was designated as client-king of Judea. His family was deeply involved in tax collecting for the empire, and some of them—for reasons of political expediency—renounced their Judaism. Josephus, the Roman Jewish historian, records that Philo's nephew Tiberius Alexander, who had been named procurator in Palestine in 46 A.D., used Roman troops to kill an estimated 50,000 Jews during a rebellion.<sup>13</sup>

While little is known to us about Philo's life and education, it is known that he was thoroughly educated in Plato and the Greek classics, including Homer and the poets, and as a result was almost completely Hellenized. Not only did his education go far beyond the traditional Jewish curriculum to encompass the entire spectrum of Hellenic culture and philosophy, but his own writing indicates a superb command of Greek; according to most sources, Philo could not read Hebrew at all! His knowledge of the ancient Jewish law, including the Bible, was solely through the Septuagint Greek translation of the Old Testament. He is said to have read and reread all of Plato's dialogues, almost to the point where he knew them by heart.

At this time, Philo's immediate friends and colleagues were drawn from among the ranks of the Jewish diaspora,

Jews who had fled Judea in the preceding centuries because of political convulsions there and had been absorbed into the daily life of the Roman world's urban centers. Starting about 260 B.C., the Alexandrian Jewish community began to develop under conditions of relative political and social freedom. In Rome, the Jewish colony dated from 138 B.C., and eighty years later the stoic Cicero commented: "You know how numerous they are, and what commanding influence they exert; sometimes turbulently in the public assemblies. To offend the Jews is a matter of the gravest import."<sup>14</sup> In Egypt, the power of the Jewish community can be understood by the fact that, according to Philo's own testimony, the population of the Jews in Egypt numbered over *one million*, out of a total population of seven million.

To be sure, the Jewish population of the diaspora before the arrival of Philo could hardly be said to



*Beheading of John the Baptist*

have represented a humanist movement. For the most part, the Jewish colonies were beholden to the Temple establishment in Jerusalem, who were, with a few exceptions, collaborators of one or another faction of the cult that ruled Rome. Both Julius Caesar and Augustus favored the Jews, and a virtual partnership was established. In effect, the Sadducees and the Pharisees, stoic cults that ruled the Temple, were given a cut, mafia-style, of the tax revenues of the Judean kingdom. In addition, by controlling the calendar of the Jewish year and setting the various feast days, the Sadducees and Pharisees collected a tithe of tribute from the Jewish colonies around the Mediterranean.

Nevertheless, with proliferation of the fanatic eastern cults of Isis, Apollo, Mithra, and so forth during the first century before Christ, the monotheistic Jews did retain a basic morality that made them unique. As the Jews of the Roman world gradually involved themselves in the daily life of the empire, becoming "Hellenized," they became more and more distant from the establishment of the Jerusalem Temple. For centuries, the Temple cult had been a virtual puppet of, first, the Babylonian priesthood, and then the Isis cult apparatus of Egypt and Rome. The Stoic Sadducees and Pharisees were losing their grip over the Jewish community. With each passing year, the diaspora Jews ignored their Hebrew and their orientation toward Jerusalem, and they adopted the ways of the Greek world. In this manner, they paved the way for the emergency of *synagogue Judaism*, which developed in Philo's time and accelerated, of course, after the 70 A.D. destruction of the Temple. Synagogue Judaism continued until the nineteenth century, when the Scottish Rite of Freemasonry and British intelligence created the cult of Zionism, which sought to revive the old Temple heritage and its cult.<sup>15</sup>

Despite the collaboration between elements of the Jewish leadership and the Roman state, the Jews never actually achieved full equality. The Romans desperately needed the skills and wealth of the Jews, and often used them as administrators, merchants, traders, bankers, and so forth. But—as evidenced by the deployment of the mobs from time to time against the Jews of Alexandria—the Jews were constantly aware of their status as second-class citizens. In Egypt, because of their numbers, the Jews as a population represented a virtual state-within-a-state, never trusted by Rome and the Egyptian government. At bottom, the Jew had won only an uneasy toleration from Rome, and the Romans were constantly aware that the Jews of Egypt could emerge as an alternate center of power.

The power of the Jews in Egypt is directly linked with Egypt's role as the granary of the empire. As a

body, the one million Egyptian Jews were a force to be reckoned with, even by Rome. But, on the other hand, the vast majority of Jews in Egypt were slaves of the same cults that ruled the empire. Recent archeological discoveries have turned up relics of Jewish houses of worship in which cult symbols and statues took their place side-by-side with the Old Testament prophets, and chants and other rites of the cult of Isis would be incorporated into Jewish prayers and hymns.<sup>16</sup>

To placate the real power of the Jews, therefore, even an insane Emperor Caligula would, under pressure, make a concession or two to the Jews such as occurred during Philo's visit to Rome. But for Philo a merely powerful Jewish community was useless, for his purposes, unless it developed into an educated, humanist elite.

It is for this reason that the synagogue became a revolutionary institution as the first phase of the Christian transformation. Under Philo's careful guidance, those centers would become miniature academies for the transmission of science. According to the Jewish tradition, the *rabbi* was not a priest, in the sense of a cult leader set apart from his followers. Instead he was a *teacher*, whose leadership derived from his acceptance by the people as a wise man who could impart knowledge.

It was therefore to the Jews that Philo first sent his message of the "kingdom of God." The emergence of synagogue Judaism greatly accelerated the process of the creation of Philo's humanist elite. From outposts of the Jerusalem cult, paying obeisance to the cultish Temple Establishment, synagogues from Antioch and Asia Minor to Rome itself were transformed into lively centers of intellectual ferment in which Philo—and then the Apostles of Jesus Christ, led by St. Paul—would engage the congregation in Platonic dialogue: *Logos*.

This transformation could be called the "Jewish Enlightenment." The Hellenized Jews of the Mediterranean were the raw material out of which Neoplatonic Christianity would emerge, under Philo's leadership. It is this tendency that through the centuries has represented true Judaism. This is the ecumenical Judaism—not the narrow, almost tribal, conception of the Jew who has internalized the ghetto mentality. The Jewish followers of Philo down through the years worked in close collaboration with humanist factions in both the Christian and Muslim elite, and have consistently opposed the growth of a "Zionist" tendency.

The method by which Philo forged a humanist elite of philosopher-kings was as follows.

The principle to which Philo dedicated his life was to establish on earth the Rule of Reason. The



prevailing bestiality would have to be replaced with a new state, whose constitution would reflect the fact that *logos*, the principle of creative reason, was the organizing force behind the natural law that ruled the *cosmos*. Such a state—for Philo, one modeled on Plato's *Republic*—would be established according to what Philo called the *Mosaic constitution*.

IN PLAIN TERMS, Philo was plotting a revolution for a new world moral order. His first task was the creation of a leadership—generals who could instruct the soldiers and prepare them to battle for men's mind.

Taking somber note of the fate of Socrates, and realizing full well the evil nature of the Roman oligarchy and the Isis priesthood, Philo did not delude himself with visions of a direct assault. His movement would have to be created in stealth, and its soldiers trained in a secret language that could not betray them to the enemy. At the time of Philo, even to write an essay containing the real content of Platonism would probably mark the author for a horrible death, perhaps to be torn apart by wild beasts in the circuses.

On this subject, Philo was blunt indeed:

So then are those people not out of their wits, completely mad, who are rash enough to display inopportune frankness, and dare at times to speak and act in defiance of kings and tyrants? . . . So they are branded and beaten and mutilated, and suffer before they die every savage and pitiless torture, and then are led away to execution and killed. These are the rewards of untimely frankness.<sup>17</sup>

Instead, Philo created a secret language, whose key to unlock its meaning was an *allegorical interpretation* of the Old Testament.

A great deal of Philo's writing is allegory. For the initiate, his work constituted a "secret knowledge." There is little doubt that Philo knew that the books of the Old Testament represented a political hoax perpetrated by the Persian manufacturers of religious myth in ancient times. However, realizing that the widespread knowledge of the Old Testament could be utilized in allegorical form, Philo undertook to provide an exegetical commentary on the Pentateuch and the prophets, and in the process, completely transformed their contents. The sayings of the Jewish scripture, the myriad laws and proscriptions, the legends of the Pentateuch and the prophets were used as a device for the presentation of Platonic epistemology. Philo's written interpretation of the meaning

of key Biblical passages, then, bore little relationship to the original intended meaning of the passage, but was a direct humanist exegesis which communicated a completely new idea.

For example, we cite here the opening passage of the *Allegorical Interpretation of Genesis II, III*:

"And the heaven and the earth and all their world were completed" (Gen. 2:1). He had already told of the creation of mind and sense-perception; he now sets forth fully the consummation of both. . . . Using symbolic language he calls the mind heaven, since heaven is the abode of natures discerned only by mind, but sense-perception he calls earth, because sense-perception possesses a composition more earthly and body-like. *Cosmos*, in the case of mind, means all incorporeal things, things discerned by mind alone: in the case of sense-perception it denotes things in bodily form and generally whatever sense perceives.

The Neoplatonic content of Philo's interpretation of that passage of *Genesis* is quite obvious. In the course of the present paper we will come across many other such examples of allegorical interpretation. But the most significant example is the case of Moses.

Because Moses was known throughout the Jewish world as a lawgiver, Philo chose him as the figure to bear the message of the new law. Prefiguring the New Testament, Philo let Moses represent Plato for the initiate, and let the *Mosaic constitution* and the Mosaic law represent the republican content of Plato's *Republic* and *Laws*!

For Philo's followers, this new "Moses" was at once father, teacher, and lawgiver. Philo showed that the Mosaic law and natural law, or the Law of Reason, were identical, and he implicitly demanded that the hideous Roman state be brought into agreement with natural law. For instance, consider the following passage:

While among other lawgivers some have nakedly and without embellishment drawn up a code of the things held to be right among the people, and others, dressing up their ideas in much irrelevant and cumbersome matter, have befogged the masses and hidden the truth under their fictions. Moses, disdaining either course, the one as devoid of the philosopher's painstaking effort to explore his subject thoroughly, the other as full of falsehood and imposture, introduced his laws with an admirable and most impressive exordium. He refrained, on the other hand, from stating abruptly what should be practiced or avoided, and on the other hand, in the face of the necessity of

preparing the minds of those who were to live under the laws for their reception, he refrained from inventing myths himself or acquiescing in those composed by others. . . . the world is in harmony with the Law, and the Law with the world, and that man who observes the Law is constituted thereby a loyal citizen of the world, regulating his doings by the purpose and will of Nature.<sup>18</sup>

The establishment of the figure of Moses-Plato by Philo opened the door to a revolutionary concept of political organization. At a stroke, the very definition of what it meant to be a "Jew" had changed. A new and universal conception of Judaism that superseded the old, tribal-racial notion had been born.

For Philo, to be a Jew meant to subscribe to the Mosaic (i.e., Platonic) law.

Until Philo, Jewishness was defined in rather primitive tribal and racial terms. To be a Jew was to originate from the tribe or tribes that, as far back as the Persian-Babylonian era, worshipped the Jewish temple god Yahweh and obeyed the myriad laws and precepts of the Old Testament prophets. There were few instances of non-Jews converting to Judaism, which remained a closed family.

Philo changed all that. He began by elaborating a *universal* content for "Judaism." To Philo, unlike to the Sadducees and Pharisees who controlled the Jerusalem temple, it was not enough to be a Jew to guarantee holiness and "salvation." Apostates (Jews who abandon their religion) were denounced by Philo with the same venom as Jews who pretended outward piety but were hypocrites. Proselytes, who convert to Judaism, were eagerly welcomed by Philo provided they accept the law, because "they have thought fit to make the passage to piety." Philo even suggested that there exists a class of Gentiles who, having abandoned polytheism, subscribe to the law of nature even without formally becoming Jews. Their circumcision, said Philo, foreshadowing St. Paul, was spiritual, cutting off the pleasures of the senses and the passions.

Suddenly, Judaism had been universalized. The task of the Jewish humanists was now clear: Philo was challenging them to assume responsibility for organizing the rest of the human race to the Neoplatonic perspective laid out in Philo's work. Intrinsicly, he was challenging the perversion of Judaism into an "ancient cult" restricted to the "land" of Palestine and the "Tribes of Israel" maintained by the evil high priests—chosen by Rome—to suit the conditions of Roman rule.

To this day, Philo is bitterly denounced by both Zionist and British historians who attempt to dismiss



*Christ Preaching*

him as a "kook" and a mystic; most of them deny that Philo, in fact, can even be considered Jewish! The favorite portrayal of Philo by Oxford or Cambridge classical scholars is that of a lonely, eclectic rabbi who had virtually abandoned Judaism—perhaps even become Christian—who had fled from politics and the civic life into abstruse speculative philosophy and erudite commentary on the scriptures.

Nothing could be further from the truth.

Although he often stated his longing for the joys of the contemplative life, Philo emphatically was political. He wrote:

Truth would properly blame those who without examination abandon the transactions and business activity of civic life.<sup>19</sup>

And later:



You have ridiculed civic life (*politeia*), perhaps because you have not realized how serviceable it is. You should first exercise and train yourself in the private and public affairs of life, and become yourselves politicians. . . .<sup>20</sup>

In the purest sense, the followers of Philo—like the followers of Jesus Christ—had formed a *political* party. With them, Philo had created an entirely new concept of nationality. For the first time, the idea of a “nation” was based on the adherence of its citizens to a system of ideas. No longer was nationality based on territory or race or tribe, but on a brotherhood of common belief. The Idea of Humanism, as presented by the pre-Socratic Ionian philosophers, systematized by Plato, and elaborated by Philo, forged the common bond for the citizens of the “Kingdom of God.” As that notion took root in ever broader circles in the

Mediterranean elite, and in the population at large, a new “nation”—universal in scope—would be born within the decaying society of the Roman empire. The seed-crystal for an everlasting empire, founded on Rome’s ruins, was in place.

The first partisans of Philo’s movement were known as the “allegoricists,” as opposed to the “literalists” that Philo was so fond of ridiculing. Decisively, Philo had split the Jewish community around his idea. It is probable that the widely-traveled Philo had been to Jerusalem several times, and developed collaborators there. The centrist idea of Jewish unity had been demolished, and the cultist Jews were now opposed by a faction demanding a humanist revolution. Philo contemptuously called the Pharisees, Sadducees, and their ilk “citizens of a petty state”—referring to their fanatical attachment to Jerusalem—while he described his faction as “those on the roll of citizens of a greater country, namely, this whole world.”

The term that Philo used to describe “this whole world” was *megalopolis*, the “one great city.” For Philo, the entire universe was like a single city, governed by reason and natural law—the *logos*. Individual states and kingdoms necessarily were merely a subordinate feature of this natural law, and their authority is thus derived nowhere but from God. This was the Mosaic state whose establishment was the task of Philo’s partisans, who must act to bring civilization into harmony with natural law. Philo drew upon the prevalent Messianic tradition of the Jews to suggest that “salvation” would occur when a great teacher-leader would emerge to found the Kingdom of God. But Philo was explicit about his belief that such a leader would also be prepared to wage political warfare as well as epistemological debate, and that the Mosaic state, the just and true Republic, could be founded on earth as the symbol of human progress.

This was Philo’s conception of the Kingdom of God. It embodied the Platonic axiom of *Perfection*.

At the time, the notion of perfection did not exist as an active concept. The Roman elite was in the grip of the pseudo-intellectual Stoic tradition, whose dulling assumptions about a static and unchanging universe were the hallmark of Roman political thought. Philo’s revolutionary view of political history is best highlighted in comparison with that of the famous stoic historian Polybius, writing in the second century before Christ. According to Polybius, history—especially political history—operates in cycles. The rise and fall of great empires, evident throughout history, was to Polybius just a sign that whatever man could raise up would be eventually destroyed and turned to ruins. Small states could become great; great states could pass through evolutionary changes from mon-



archy to aristocracy to democracy; but they are all fated to disintegrate, inexorably. In turn, the great empire would be replaced by another and another, with each suffering in turn the same unhappy fate. In the words of Polybius:

This is the cycle of political revolutions, the course appointed by nature, in which constitutions change, disappear, and finally return to the point from which they started.

This was the Stoic theory of cycles. Stoics believed in the existence of a Great Year. The Great Year was the length of a "cycle," during which history was fated to repeat itself. At the end of the Great Year, the whole course of history would simply be repeated, like a television rerun, again and again. The Stoics industriously even managed to calculate the exact length of the Great Year, namely, thirty thousand seasons. They derived this figure from the supposed cycle of the known planets: it was thought to be the length of time required for the planets, given any initial configuration, to return exactly to that configuration again, given their differing periods of revolution. To this period, Polybius would say, corresponded the "cycle of political revolutions."

For Polybius, the decline and fall of Rome is inevitably written. It should be remembered that Polybius was writing at the very height of Rome's glory following its victory in the last of the Punic Wars when Carthage was utterly crushed; yet Polybius predicts Rome's collapse.

IN A BRILLIANT STROKE, Philo demolished such gibberish. For Philo, the world's evolution had *direction*, a divine plan; the *logos*, or creative reason, was the primary determinant of historical evolution and the rise and fall of cities. Blind fate has no role. Writes Philo,

For circlewise moves the divine *logos*, which the majority of men call Fortune. Presently in its ceaseless flux it makes distribution city by city, nation by nation, country by country. What all had, all have. Only from time to time is the ownership changed by its agency, *to the end that the whole of our world should be as a single state, enjoying that best of all constitutions, democracy.*<sup>21</sup> [emphasis added]

Thus, for Philo, what the "majority of men" call fate or fortune does not account for the concept of progress, in which the universe, governed by the *logos*, moves toward Perfection. Provided men are taught

to live according to the Mosaic law, then the end result will be a Messianic age, which Philo called "an everlasting dominion, which shall never pass away." This will be the *Kingdom of God*.

The importance of Philo's assertion may require some explanation. To posit the existence of the Idea of Progress is not quite self-evident. Today, our belief in the existence of progress, which—except for some virulent neo-Malthusians—is universal among the citizens of the American republic, is grounded in the proven validity of the application of Mind to the development of technology to improve the social level of human reproduction. With several thousand years of recorded history to view in retrospect, only a fool could ignore the real and tangible evidence of immense progress measured, in more precise terms, in the form of per capita energy throughput. Since that job of creation is demonstrably accomplished, the task of philosophy—to determine and explain the principle by which it was accomplished—is made appreciably easier. We know that progress exists; we have only to identify *how* and not *if* such progress comes about. In Philo's day, he and his cothinkers may have had an intuitive grasp of the Idea of Progress, but to the uninitiated there was precious little evidence of Progress. The *velocity* of upward change, the speed at which the human species passed through ever higher levels of social organization, was far, far slower than today, and its perception consequently far more difficult. This underlines even more strikingly the importance of the victory of the epistemology of Philo Judaeus.

Finally, once and for all, the stoic cycle of fate was broken.

One of the most exciting ideas in Philo's work—and one in which his concept of Progress is explained most graphically—is his explicit description of the Platonic three levels of consciousness. Remember Philo's chief concern: how to raise up from their bestial states the pathetic, cultist masses to the level of republican citizens. Nowhere in the Roman population at the time did citizens even approach the required skills and mental-creative capabilities to be philosopher-kings.

In this regard, Philo put forward his concept of the *spiritual journey*. Using allegorically the story of the flight of the Jews from Egypt across the Sinai desert to the "promised land," Philo explains the metaphor: Egypt, in the story, says Philo, represents the land of *sense-perception*. In many of Philo's writings, Egypt was used to represent the land of corruption and evil, since it was the home of the headquarters of the cult of Isis and its sister cults. By leaving Egypt, the Jews—following Moses, that is, Plato—were taken through the desert, which represented

self-denial and a disassociation of the self with sensual and material pleasures. The promised land, in this case, is the Land of Reason.

Philo distinguished three stages along this holy and spiritual journey. The first archetype of man he designates the *earth-born*, "hunters after the pleasure of the body," who represent the vast majority of the population of the empire in their animal-like states. The second archetype Philo calls the *heaven-born*, "who are men of art and scientific learning who are devoted to knowledge, for the heavenly portion of us is our mind"; these men and women have partially assimilated the dialectic of reason. Finally, the third archetype named by Philo is the *God-born*, "who have risen wholly above the sphere of sense-perception and have been translated into the world of the intelligible, and dwell there, registered as freemen of the commonwealth of ideas." With poetic mastery, Philo at last describes the state of Reason, the state of human perfection to which all mankind must aspire.

In his allegorical writings, Philo gave names to the three archetypes. According to his scheme, Abraham (of the Bible) is the name of the earth-born man, full of unchecked passion and obedient only to the "commandments" and his fear of heavenly retribution; Jacob is the second, who is committed to natural philosophy; and finally there is Isaac, whose name stands for contemplation, reason, and love.

What Philo understood is the difficulty of each man to persist along the road to spiritual perfection, under the temptation to return to "Egypt," to the land of sensual gratification. With a reference to Plato's *Laws*, where Plato discusses the "internal war" that rages within the soul of each and every individual, Philo calls this task "the most difficult and oppressive of all wars." It was to assist each man in winning that war that Philo dedicated his life.

As a model, directly taken up by the Christians, Philo suggested that men take as their ideal "becoming like unto God." This idea, directly echoing Plato (who used exactly that phrase in *Theaetetus*), was counterposed to the prevailing, stoic notion of "following nature." The two ideas were worlds apart. In the former, man committed himself to *become a creator*,

a shaper of destiny, a "freeman of the commonwealth of ideas." In the latter, men subordinated himself to the Fates.

We will shortly see how the ideas of Philo Judaeus spread into the Mediterranean community of Jews and, interlocked with the movement of the followers of Jesus Christ, set about establishing God's Kingdom.

But first we should look more closely at the Platonic *logos* of Philo.

In a discussion of the history of Neoplatonic religion, Philo's concept of *logos* emerges as the cornerstone of the entire movement. In this section,



*The Tribute Money*

we will describe in summary form the relevant aspects of that concept; further on, we will see how the story of the birth, death, and resurrection of Jesus Christ encapsulated the epistemological rigor of Philo's *logos* and gave rise to the Christian movement.

By stressing the concept of the *logos*—which he also called the "Son of God"<sup>23</sup>—Philo laid the groundwork for the powerful Christian idea of the Trinity. In that sense, Philo represents a concrete advance over the initiating work of Plato in the *Timaeus*.

Philo's *logos* was the "principle of creative reason," and this concept is the very heart of Philo's epistemology. Continually in his work, Philo stresses the notion of *creation*. Creation, in Philo's view, was a never-ending process; the cosmos was, under God's direction and under the action of the divine *Logos*, constantly undergoing an endless process of creation

and recreation. It was this idea—derived largely from the *Timaeus*, and not from the eclectic variety of sources to which overstuffed Oxford and Cambridge scholars attribute Philo's work—that united all of Philo's work. In the key volumes devoted to creation in Philo, he sought to link the *Timaeus* with the Old Testament Genesis, the standard Jewish account of the world's beginning, in an attempt to harmonize the two. Philo's pen gave new life, as we shall shortly see, to the account of Moses; for Philo implanted the concept of the *logos* as the driving force behind God's creation of the world.

From the start, Philo's epistemology was designed



*Christ Driving the Moneychangers from the Temple*

to solve a problem of pedagogy that was first addressed in the *Timaeus*, four centuries earlier. In that work, Plato posed the following problem: in his discussion of the Creator God of Reason, Plato states rather bluntly that this concept is "very difficult to find, and, once it is discovered, impossible to explain to everybody."<sup>23</sup> Philo rejected the idea that concepts of such sublime majesty must remain the possession of only a small elite; instead, he sought a method to communicate them to everyone. With that decision, in fact, humanist religion was born.

Of course the ability of the population to grasp the concept of reason was and is a learned skill, and the difficulties are formidable. But the cult priesthoods and the oligarchy did not allow the normal pedagogical difficulties to stand alone. Ever since the time of Plato and even before, the cults strenuously sought to suppress and deliberately obscure the concept of

creativity and reason. The priesthoods acted ruthlessly to destroy even the perception among the masses that reason and creativity exist, and where that failed, they sought to mystify the process and make it magical—and fearful.

The leading agent used to accomplish the goal of the priesthood was Aristotle.

The god of Aristotle—engineered as a construct in direct opposition to the Creator God of Plato's *Timaeus*—was the parent god of the various cults and mystery religions that swallowed Rome in the period leading up to the first century. Relying on sense perception rather than reason as the primary generative force behind knowledge, the pseudo-philosopher Aristotle's view was that new knowledge could never be created, but, instead, man could only discover, categorize, and classify that which existed; for Aristotle, memory—the ability to hold in one's head all the mass of data collected—was the equivalent of intelligence! Aristotle's god reflected this notion. Just as knowledge could not be created, or synthesized by the mind, so the universe is not the creation of God. For Aristotle, God is merely the "First Cause," the objective ("outside") force that, eons ago, set the universe into motion and then stepped back, having nothing more to do with the evolution of the cosmos.<sup>24</sup>

In the Aristotelian view, God is forever distanced from the universe and from mankind. Aristotle's god, the "unmoved mover," is self-contemplation. With the quintessence of remoteness, Aristotle's god exists in eternity as a Mind engaged in contemplating itself: thought "thinking itself." But this thought is a closed circle. Aristotle has removed any hint of real creative energy.

Aristotle's god is self-absorbed, and does not ponder the fate of anyone or anything outside itself. For the god of Aristotle, communion with a human soul is unthinkable, impossible. In fact, Aristotle does not provide any clue concerning the relationship between God the Absolute Being and the finite world. It is hardly an inspiring concept. In the apt words of James Drummond, in his *Philo Judaicus*, Aristotle's god is a "lonely and self-centered consciousness toward which the world and man may



wearily strive, but from which they may receive neither help nor sympathy.”<sup>25</sup>

Aristotle's God was impotent.

For Aristotle, what was important was not God, but the world. What existed, and not *how it came into existence*, was all that mattered.

Philo, like Plato, did not agree. In his central work, *On the Creation of the World According to Moses*, Philo launches a direct and bitter attack on Aristotle and his followers, the Peripatetics:

There are some people who, having the world in admiration rather than the Maker of the world, pronounce it to be without beginning and everlasting, while with impious falsehood postulate in God a vast inactivity; whereas we ought on the contrary to be astonished at His powers as Maker and Father, and not to assign to the world a disproportionate majesty. Moses, both because he had attained the very summit of philosophy and because he had been instructed divinely in the greater and more essential part of Nature's lore, could not fail to recognize that the universe must consist of two parts, one part active Cause and the other passive object; and that the active Cause is the perfectly pure and unsullied Mind of the universe . . . while the passive part is in itself incapable of life and motion, but, when set into motion and shaped and quickened by Mind, changes into this most perfect masterpiece, namely, this world.<sup>26</sup>

With remarkable poetic beauty, Philo here ridicules those who, like Aristotle, attribute a “vast inactivity” to God, and who admire “the world” rather than “the Maker of the world.” But the polemical point, which is elaborated in the rest of the piece, is his emphasis on God's role as Creator.

In a passage that follows immediately, Philo goes on to describe that, unless one asserts the existence of divine Providence in guiding the daily evolution—that is, unless one assumes the real and tangible existence of Progress and the process of perfection—then there exists no justification for any system of ethics:

Those who assert that this world is uncreated unconsciously eliminate that which of all incentives to piety is the most beneficial and the most indispensable, namely providence. For it stands to reason that what has been brought into existence should be cared for by its Father and Maker. . . . Between that which has never been brought into being and one who is not its Maker no such tie is formed. It is a worthless and baleful doctrine,

setting up anarchy in the well-ordered realm of the world, leaving it without protector, arbitrator, or judge.<sup>27</sup>

As we shall shortly see, this polemic of Philo's was directed toward the task of destroying the prevailing belief of the cult of Stoicism and its godfather, Aristotle.

Philo believed passionately that the concept of progress could not be left abstract. In the decay of the Roman world, as Philo observed the descent into Hell that was occurring around him, he determined that for his followers—among the elite that Philo's work created—the founding and construction of cities and new urban complexes would be the watchword for the humanist movement. Like Plato and Alexander before him, the concept of creation applied most specifically to projects of city-building. In one of his most moving passages, in the *Creation*, Philo compares the creation of the Universe by God to the analogous design and construction of a “magnificent” city by a “trained architect.”

In its epistemological content, the passage replicates the thrust of the *Timaeus*, in which Plato develops the concept of the perfect, intellectual *model* (“pattern”) or *Idea* which serves the creator in then bringing forth the sensual, ephemeral work of creation. Writes Philo:

[The architect] first sketches in his own mind well-nigh all the parts of the city that is to be wrought out: temples, gymnasia, town-halls, market places, harbors, docks, streets, walls to be built, dwelling-houses as well as public buildings to be set up. Thus, after having received in his own soul, as it were in wax, the figures of these objects severally, he carries about the image of a city which is the creation of his mind.

Then by his innate power of memory, he recalls the images of the various parts of the city, and imprints their types yet more distinctly in it: and like a good craftsman he begins to build the city of stones and timber, keeping his eye upon the pattern and making the visible and tangible objects correspond in each case to the incorporeal ideas.

Just such must be our thoughts about God. We must suppose that, when he was minded to found the one great city, He conceived beforehand the models of its parts, and that out of these he constituted and brought to completion a world discernible only by the mind, and then, with that for a pattern, the world which our senses perceive.

As therefore the city, when previously shad-

owed out in the mind of the man of architectural skill, had no external place but was stamped solely in the mind of the workman, so in the same manner can the world which existed in ideas have had no other local position except the *logos* (Divine Reason) which made them.<sup>28</sup>

The process of Divine Reason in Philo's writing was explicitly portrayed—again, as in the *Timaeus* (29E)—as a *negentropic* one. The process of creation was the process of imposing a man-made harmony on disorder:

For of itself (the world) was without order, without quality, without soul; it was full of inconsistency, ill-adjustment, disharmony: but it was capable of turning and undergoing a complete change to the best, the very contrary of all these, to order, quality, life, correspondence, identity, likeness, perfect adjustment, to harmony, to all that is characteristic of the more excellent model.<sup>29</sup>

To understand the central epistemological concepts of Philo Judaeus, we now examine more systematically the nature of the *logos*.

The *logos* doctrine of Philo rigorously elaborated the idea that, within one generation, became firmly established as the Christian Trinity. Just as, in the Christian framework, Jesus Christ was the mediator between God and Man (Creation), so Philo's *logos* served as the principle that explained the relationship between the Creator and Creation.

In the dialogue *Parmenides* and elsewhere, Plato four centuries earlier has teasingly set forth a paradoxical problem. How, asked Plato, could a single, undifferentiated One give rise to a multi-faceted Many without compromising the essential unity of the One? In other words, how can a universal Idea, existing of itself, also have a relationship to the individual predicates that "comprise" the universal?

Much the same question was put forward, in a somewhat different form, in the *Timaeus*, where Plato asks about the nature of the relationship of the Creator God to being and becoming, to mind, to time and space, to necessity, and so forth.

It is to solve this problem that Philo set forth his *logos*, which he also called the "Idea of Ideas." It is explicitly analogous to Plato's well-known "hypothesis of the higher hypothesis."

In Philo, the concept of the *logos* as the Idea of Ideas is most sharply stated in the following passages on the Creation. Philo begins by quoting from the Old Testament's Genesis:

On which day God created the heaven and the earth, and every green herb of the field, before it appeared on the earth, and all the grass before it sprang up. (Genesis 2:4-5.)

Then Philo's exegesis explains his Neoplatonic interpretation of that passage:

By his own supremely manifest and far-shining Reason (*logos*), by one command God makes both things: the idea of mind, which, speaking symbolically, Moses calls "heaven," and the idea of sense-perception, which he figuratively calls "earth". . . . What he means is something of this sort. As before the particular and individual mind there subsists a certain original as an archetype and pattern of it, and again before the particular sense-perception, a certain original of sense-perception related to the particular as a seal making an impression is to the form which it makes; just so, before the individual objects of intellectual perception came into being, there was existing as a genus the "intellectually-perceptible" itself, by participation in which the name has been given to the members of the genus; and before the individual objects of sense-perception came into existence, there was existing as a genus the "sensibly-perceptible" itself, by sharing in whose being all other objects of sense have become such. . . . Before, then, the particular "intellectually-perceptible" came into being, the Creator produces the solely abstract "intellectually-perceptible" as a generic existence.<sup>30</sup> [emphasis added]

Now, let us examine the hierarchy of creation that Philo sets up here. First, above, all, there is God the Creator. Then, immediately beneath God is the first of God's creations, the abstract principle of mind, what Philo calls the generic "intellectually-perceptible itself." This is the *Idea of Ideas*, the *logos* or divine Reason, out of which is derived the various concepts of the world of intellectual perception.

In effect, Philo has created a structure in which the *logos* bears a generic relationship to the so-called "intelligible world." The intelligible world contains the totality of ideas, the "commonwealth of imperishable and incorporeal ideas." It is the parent of the visible world:

Having resolved to create this visible world of ours, He (God) first fashioned the intelligible world, in order that in fashioning the physical world He might be able to use an immaterial and godlike model, producing from this elder model a younger imitation which would contain within

itself as many sensible classes of being as there were intelligible ones in the original.<sup>31</sup>

Now the intelligible world, consisting as it does of ideas, must then be the product of a mind—the Mind of God, “The world consisting of the ideas could have no other place than the *Logos* of God which ordered them” writes Philo, clearly letting Mind and *Logos* be synonymous.

Then what is the act of creation?

In Philo, by the act of creation the Mind-*Logos* of God generates the intelligible world, and thereby the ideas take on a real existence of their own. A basic transformation has taken place: what initially was merely a *potential* world has become an *existent* one. The Idea of Ideas within the Mind of God has been actualized, giving birth to the intelligible world. An analogy can be drawn with the process by which an idea within the human mind, when it is actualized, is *spoken*—that is, it becomes a Word. So, the Idea of Ideas has become a Word, the *Logos*. We should immediately recognize here the passage from the famous Prologue to the Gospel of St. John: “And the Word (*Logos*) became flesh and dwelt among us.”

The *Logos*, the principle of creative reason, is the generative principle behind the world of ideas. In turn, the *Logos* gives rise to the *logoi spermatikoi* (“the seeds of the *logos*”), which Philo describes as the seminal reason-principles by which the ideas of the intelligible world are realized. The Trinity that Philo thus suggests is as follows: God; the *logos*; and the *logoi spermatikoi* or the ideas. Philo’s God is utterly transcendent and, in that sense, is the “most generic” of all; God is “unnameable,” “unutterable,” and absolutely without any predicates. Those “initiated into the true mysteries of the Existent,” wrote Philo, with a “generously gifted nature and education,” are those who “do not attribute to God any properties of a Created Being.”

Wrote Philo, “The most generic is God, and next to him is the *logos* of God, but all other things have an existence only in word. . . . The *Logos* of God is above the world, and is eldest and most generic of created things.” And, concludes Philo, in the passage

quoted above, there also exists the “particular ‘intellectually-perceptible’” as a simple “generic” idea. These are the *logoi spermatikoi*.

In a passage of the *Allegories*, Philo comes close to naming the Trinity of the Christians (God, Son, and Spirit). He first cites the passage in *Genesis* where God shapes Adam from a lump of clay and then “breathes into his face the breath of life.” Says Philo, “Now that which breathes in is God, that which receives what is breathed in is the Mind, and that which is breathed in is the Spirit. What then is collected from these three things? A union of the three takes place.”<sup>32</sup>

From another direction, Philo approaches the same problem by asserting that God exists in a Trinity with his two chief powers, the creative power and the regal power, the latter that which administers the world and the former that which creates it. By calling the creative power “God,” he allows the Supreme Being to remain unnamed, calling him only He That Is (*ho ōn*).

“On either side of him are the most senior powers, the nearest to him, the creative and the regal. The title of the former is ‘God,’ (*theos*), since it made and ordered the universe; the title of the latter is ‘Lord’ (*kyrios*) since it is the fundamental right of the maker to rule and control what he has brought into being.”<sup>33</sup>

Then Philo describes how the Three—He That Is, God, Lord—appear as sometimes Three, sometimes One, depending on the state of the beholder. “So the central Being, attended by each of his powers, presents to the Mind which has vision the appearance sometimes of One, sometimes of Three; of One, when that Mind is highly purified and, passing not merely beyond the multiplicity of other numbers, but even beyond the Dyad which is next to the Monad, presses on to the ideal form which is free from mixture and complexity, and being self-contained needs nothing more; of Three, when, as yet uninitiated into the highest Mysteries, is still a votary only of the minor rites and unable to apprehend the Existent alone by itself and part from all else, but only through its actions, as either ‘creative’ or ‘ruling.’ This, as they say, is a ‘second-best voyage.’”<sup>34</sup>

Now, we must consider here in preliminary form



Christ with the Samaritan Woman



the conceptual foreshadowing in Philo of the Christian Trinity. For the movement of political Neoplatonists that was founded by Philo established its power of the "myth" of Jesus Christ, the Son of God, the "Logos made Flesh." In his essay *On Husbandry*, Philo writes:

For the land and water and air and fire, and all plants and animals which are in these, whether mortal or divine, yes and the sky, and the circuits of the sun and moon, and the revolutions and rhythmic movements of the other heavenly bodies, are like some flock under the hand of God its King and Shepherd. This hallowed flock He leads in accordance with right and law, *setting over it His true Logos and Firstborn.*<sup>35</sup> [emphasis added]

In describing the Logos as the "Son of God," Philo gave birth to the Christian Idea. For the pagan, cult-worshipping masses of the Roman Empire, to the God-fearing but ill-informed Jewish urban dwellers, the notion of Jesus Christ as the embodiment of the universal *logos* and Son of God inspired the movement that prevented the destruction of the world.

We have already noted that the process of creation or generation in Philo is analogous to the process by which an Idea is realized—or made potent—in the production of the spoken Word (*logos*) of God. No longer does the Idea of Ideas reside only within God's mind. This process of real generation is also analogous to the human relationship between Father and Son. Christianity made creation the subject of the Father-Son idea.

According to the Christian doctrine of the Trinity, the Son is the product of the Father; and the relation between them is one of *love*. That love, itself, becomes a creative-generative force that produces what is called the Holy Spirit, which is the representation of the Idea. Whereas the term "God" is often taken to mean the *first* person of the Trinity, in fact the real Christian God is the sum of the three, embodied in the potent and productive relationship between Father, Son, and Holy Spirit.

For Philo and the early Christians, the Trinity was a living concept. Stripped of its more mythological content, the Trinity is in fact no more than a highly effective and extraordinarily accurate heuristic representation of the inner workings of the human mind. It is the means by which the Platonic "hypothesis of the higher hypothesis" is communicated to the intellectually starved masses of the Empire.

In the Trinity, "God" is used to represent the Mind itself. Inside that mind, the Father represents the thinking, creative *knower*, the "I" of the Mind. In one

sense, when one uses the term "I" to refer to oneself, it is this knower that is referred to. Now, when the mind thinks about itself, using itself to study the workings of the creative Mind, then the *knower* becomes at the same time the *known*; that is, the "Thou" of the Mind is the mirror against which the "I" tests its thought processes, its hypothesis-forming processes, in order to achieve Reason and scientific certainty.

Then, in the dialogue between the I and the Thou—between the "Father and the Son"—*knowledge* is generated. In this sense, the *real* "I" with which each of us identifies when we refer to our selves is the unity of the three: the *knower*, the *known*, and *knowledge*.

That is the meaning of the Christian Trinity-God. The epistemological clarity and revolutionary ideas of Rabbi Philo Judaeus, grasped and forged into weapons of battle by Jesus Christ and the early Christian church Fathers, proved their validity by the only true test: they engaged and defeated the best-organized force for evil in the history of mankind, namely, the Roman Empire. In what follows, that story will be told. It is a true story. It is a story so filled with beauty and emotion that few human beings will be able to read it without tears of joy and sadness.

BEFORE WE BEGIN our story, however, a word must be said about the historical Jesus Christ.

Aside from the indisputably authentic New Testament Gospels, virtually no written record of the life of Jesus Christ exists. No amount of modern scholarship and archeology has been able to establish any more information about Jesus of Nazareth than what has been known to the world for centuries. Establishing a direct connection, then, between the work of Philo Judaeus and that of Jesus Christ and the Apostles must necessarily be based on scanty evidence—and recognition of the nearly identical content of the ideas. At present, it is impossible to answer the question: Did Jesus know Philo?

In recent decades, evidence has emerged that at least allows us to point in the direction of the answer. For the earthshaking discovery in 1947 of the famous Dead Sea Scrolls has shed light on the existence and nature of a little-known Jewish sect in ancient Palestine called the Essenes.

Although much of the evidence in these precious documents has been released to the public, over 30 years after their discovery some of the Dead Sea Scrolls are still hidden from public view, and there is no guarantee that what has been released has not been

altered or forged. The existence and study of the Dead Sea Scrolls was considered a matter of national security by the State of Israel, whose intelligence service—especially General Yigal Yadin, the well-known archeologist who unearthed the Masada fortress as a symbol of Jewish suicide—has had charge of the scrolls since their discovery.

Together with selected scholars from Oxford and Cambridge and the elite of the British oligarchy's Jerusalem aficionados, the Israelis have managed to keep a tight lid on the contents of these priceless documents. For instance, Professor Nachman Avigad of Hebrew University in Jerusalem is notorious for withholding precious finds from public scrutiny. The materials from Cave 4 of the Dead Sea Scroll archive have been totally suppressed for more than 25 years.

Do the Dead Sea Scrolls shed light on the historical Jesus Christ? Do they, or other documents, provide insights into the background of the movement that came to be called Christianity? We do not know for sure.

What evidence we now possess of the Essenes comes entirely from Philo, from the Roman Jewish historian Josephus, and from the Dead Sea Scrolls that have been made available. From the evidence, there is strong reason to conclude that John the Baptist was a member of the Essenes. John the Baptist is, according to the Gospels, the forerunner of Jesus of Nazareth, who announced the coming of the Messiah to the Jews of Palestine and who baptized Jesus in the waters of the River Jordan.

From Philo's own testimony, he was aware of and looked favorably upon the Essenes. Philo reports that the Essenes are among the only bastions of virtue and philosophy in the East:

Moreover Palestine and Syria too are not barren of exemplary wisdom and virtue, which countries no slight portion of that most populous nation, the Jews, inhabits. There is a portion of that people called Essenes, in a number something more than four thousand in my opinion, who derive their name from piety, though not according to any known form of the Grecian dialect, because they are above all men devoted to the service of God, not sacrificing living animals but studying rather to preserve their own minds in a state of holiness and purity.<sup>36</sup>

Philo concludes the treatise by noting that not even the "barbarous frenzy" of Rome was "ever able to bring any accusation against the multitude of those called the Essenes," and he adds that the Essenes are the very model of a "perfect and very happy life."

Elsewhere Philo writes that "our lawgiver Moses formed countless disciples into a fellowship called Essenes."

According to evidence from the Dead Sea Scrolls, the Essenes began as a sect approximately 125 years before Christ and existed continuously until the Jewish Wars of 68 A.D. The scrolls themselves come from an ancient library belonging to a patristic brotherhood of Essenes at the desert village of Qumran. According to the scrolls, the brotherhood considered itself to be the one true representative of Judaism, accusing the dominant sects (including the Temple Sadducees) of faithlessness to the Covenant of Israel. The Qumran Brotherhood described itself as the "remnant" of real Judaism that survived the immorality into which the Jewish tradition had fallen.

THE QUMRAN BROTHERHOOD of Essenes believed that a savior or messiah was soon to come who would end evil in the world and bring about a Golden Age "in which the earth will be filled with the knowledge of the Lord like the waters of the sea." They considered themselves an "elect" whose task was to guard that tradition until the messiah arrived. The messiah, according to the scrolls, would take the form of the "Teacher of Righteousness" who would destroy the "false expositors" who had, until then, perverted the Jewish heritage.

Could Philo have seen in the Essenes a vehicle for transmitting his Neoplatonic message to the Jews of the Mediterranean? Did the Essenes, or a part of them, become the bearer of Philo's vision? Were they a secret society dedicated to spreading those ideas? The answers to these questions must remain speculative.

What is known is that the Essenes were violently opposed to the infiltration of cult practices into the Jewish faith. This was occurring on a widespread basis throughout the urban centers of Hellenistic Judaism at the time. History records instances of Jewish leaders giving thanks to the gods Dionysus and Pan. There was a Jew who served as a guard at the temple of Serapis in Egypt, and another who made a seal upon which was inscribed the image of Heracles. In local synagogues, symbols and statues of the evil mystery-religions gradually crept into use as objects of worship as Jews accommodated themselves to local custom. And in Jerusalem itself, the stoic sects of the Sadducees and Pharisees were thoroughly corrupted.

The manuscripts of the Qumran Brotherhood of Essenes reveal a deep commitment on their part to the destruction of the belief in magic, superstition, and Old Testament law on the part of the Temple establishment. For instance, from the *Coming Doom*, dis-

covered at Qumran, there is this polemic against the Temple Jews:

They pay no heed to the hidden meanings of things but divert themselves with all kinds of iniquitous arcane lore . . . All who cling to rarefied arcane lore will cease to exist. The world will be filled with knowledge, and ignorance will cease to exist.<sup>37</sup>

The scrolls repeatedly refer to concepts which became the watchwords of the Christian New Testament. Terms such as "the Kingdom of God," the "elect," and so forth are found repeatedly in the Qumran Brotherhood's works.

Of course, the quality of thought that is found in Philo and in the early Christian writings is much more sophisticated than that contained in the Qumran documents. The message of Jesus as transmitted by the Gospels is far advanced in comparison with the more ritualistic and mystic Essenes. But Philo's praise of the Essenes as virtuous amid an otherwise barren landscape can only indicate that Philo saw the Essenes as an ally in his political fight to defeat the cults and the Roman Empire.

Therefore, it can be hypothesized that John the Baptist, perhaps as an Essene or as a leader of a tendency within or related to the Essenes, was acting as a vehicle for Philo's humanist Jewish message. John the Baptist was born six months earlier than his cousin Jesus of Nazareth. Both were members of a family very likely to have had access to some vein of Platonic tradition.

Around the year 28 John began his public ministry, and built a mass following, baptizing with water those who sought forgiveness for their sins. John the Baptist's reputation was as an austere man who often went into the desert and who dressed in simple camel-skin and ate locust-beans and wild honey. Arrested and beheaded by Herod, John's death came very soon after he baptised Jesus. John recognized his role as messenger of the movement that Jesus would begin, and he put it this way: "He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice; therefore, this joy of mine is now full. He must increase, and I must decrease." Jesus' appraisal of John the Baptist made it clear that, as great as John was, he was but the greatest of the prophets of the *old* order, which must now be replaced with the *new* order that Christ founded. Said Jesus, "I tell you, among those born of women none is greater than John; yet he who is least in the Kingdom of God is greater than he." (John 3:29-30)

# The Christian Revolution

## LOGOS MADE FLESH: THE BIRTH OF CHRISTIANITY

The story of Jesus of Nazareth as recounted in the four Gospels is without doubt the best known and most widely read literature in the history of the human race. We do not intend to retell that story here. The books of the New Testament should be read first-hand by everyone, for the Gospels, Acts of the Apostles, the Epistles, and The Revelation of St. John are true poetry. In what follows, however, we will present an essential, highlighted analysis of the *political* and *epistemological* battle that was launched by that remarkable individual, Jesus Christ.

Perhaps more than any other single individual period of history, the story of the birth of Christianity proves that great nations and empires are won and lost not by force of arms, but by ideas. Of lowly birth and with the aid of no official allies in high places or legions of cavalry, Jesus nevertheless called together a force of teachers and intellectuals led by a dozen Apostles, ordinary men, who, in the years following the crucifixion, organized a movement of thousands and then millions that was victorious against incalculable odds.

This alone marks Jesus of Nazareth as possibly the most powerful and gripping personality in world history. His achievement is perhaps unparalleled. But his accomplishments return constantly to the uncomplicated idea that, in a world of terrifying barbarism, the unassailable morality of Jesus, his commitment to truth, made him a model to be emulated and replicated by his followers. And, as described so passionately in the Gospels, Jesus challenged his disciples not to succumb to their baser sides, but to struggle to maintain their morality amid the hell that surrounded them.



Certainly, Jesus entered Jewish society with some credentials. Through his father Joseph, Jesus was descended from the House of David, the founder of the Jewish kingdom centuries earlier. Indeed, the opening passage of the Gospel of Matthew contains a list of 42 generations, beginning with Abraham, Isaac, and Jacob, and passing through David and Solomon, down to Joseph and then Jesus of Nazareth. Whatever the truth of that assertion, it did signify that Jesus of Nazareth would be viewed as inheritor of the noble tradition of kingship.

Tradition reports that Mary's was an influential rabbinical family. It is known that she personally played an active role in church councils after Jesus' death, advising her son James, who led the Church at Jerusalem, and the other Apostles. It is likely that through her family, the young Jesus was exposed to Platonism, although whether through Philo directly or another tradition cannot now be established. Certainly, the young Jesus' household was exposed to a relatively high level of culture, as the story of the child Jesus' wisdom in discussion with the Jerusalem rabbis demonstrates. Although the relatively out-of-the-way Galilee was no great cultural center, Nazareth's location on the Damascus road would bring its residents into contact with people from all over the Roman empire.

The importance of Mary's family is underscored by the fact that her sister, Elizabeth, was the mother of John the Baptist, who was therefore the cousin of Jesus. John's self-appointed role, endorsed by Jesus himself, was "to prepare the way" for the "Saviour"—suggesting coordination through Neoplatonic networks of which the family may well have been a part.

While direct connections to Philo are not known, it is significant that when the authorities sought to capture the infant Jesus and squelch the legend of the birth of a king, Joseph and Mary fled into Egypt with the newborn Jesus, where they remained for several years. At the time, Philo himself was perhaps in his mid-twenties in Egypt, and he was to out-live Jesus by another fifteen years.

The task that faced Jesus of Nazareth was among the most formidable ever faced by a humanist leader. Amid a population only barely holding onto its sanity, Jesus had somehow to communicate the idea that men are not beasts of burden, but were possessed of innate reason. Each man, Jesus declared, carried within him that essential spark of the divine, of the soul, that no tyrant or cult priestess can ever extinguish. To rekindle that spark from the dying embers was necessary if the human race were to survive. As St. Paul expressed it some years later:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth within you? If any man defile the temple of God, him God shall destroy, for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17)

Jesus' Apostles were drawn from among ordinary men: fisherman, tax collectors, merchants, and so forth. According to the Gospels Jesus carefully selected his Apostles personally. Through his teaching and by personal example, Jesus hammered them into shape to lead a movement which would meet widespread resistance both from the debased peoples of the Empire and the cults. His advice to the twelve, as recorded, was brutally frank:

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in the synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. . . . And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against the parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. (Matt. 10:16-22)

Jesus left no illusions about the ruthlessness with which his followers and selected leadership would have to act:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance with 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. (Matt. 10:34-36)

Constantly aware that his enemies might succeed in murdering him, Jesus continually challenged the twelve to recognize that when he was dead they would be responsible for carrying on his work. When the Apostles realized that Jesus intended to fulfill the predicted mission of the Jewish Messiah and he would be Jesus "the Christ," Jesus quietly warned his disciples that such a mission would mean his almost certain death. He established firmly the line of succession,

telling his chief apostle, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." But he warned his apostles that they should "tell no man that he was the Christ." (Matt. 16:20)

According to the Gospel of St. Mark, the first man publicly to recognize that Jesus was the Messiah was an old blind man called Bar-Timaeus, whose name—clearly a code for the Christian inner elite—meant "son of Timaeus." Bar-Timaeus asked Jesus "that I might receive my sight," and Jesus gave him the power to see. (Mark 10:46-52)

In asserting that he was the Messiah, Jesus took a carefully calculated risk. In fact, he never once called himself Messiah, leaving it to others—such as the Roman authorities and the Jewish Pharisees and Sadducees of the official Temple establishment—to do so. But he did not deny it when they did. As such, he immediately picked up a following among the volatile Jewish populace of Palestine. Among his inner elite, the true political nature of the organizing process was known. "Why speakest thou unto them in parables?" asked his disciples, and he answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:10-11)

Jesus was appealing to two distinct audiences. By allowing himself to become known as the prophesied Messiah, he won easy support from the broader masses of Palestinian Jews who sought a leader to redeem them from the horrors of their daily life. But Jesus also appealed directly to the elite circles of Jewish intellectual followers of Philo Judaeus of Alexandria. This latter group had already understood and internalized the *logos* doctrine of Philo. Already committed members of Philo's universalist faction of Jews, they were ready to apply the concept of God-Logos-Spirit to uplift the consciousness of mankind from the bestial to the divine. To them Jesus spoke without parables, proposing to represent himself as the concrete, living manifestation of the *Logos* incarnate, the Word made Flesh. Jesus would himself symbolize the Word (*Logos*) of God as mediator between the the Divine and mankind.

Thus, repeatedly Jesus emphasized that he is the *Son of God*, and that it is the Father who is the source of all power and universal law. But he would add, "I and the Father are One." In the Gospel of St. John, Jesus is quoted replicating the *logos* doctrine of Philo almost explicitly:

"I have glorified thee on earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be as one, as we are. . . . Sanctify them through thy truth; thy *logos* is truth. That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us . . . I in them, and thou in me, that they may be made perfect in one." (John 17:4-5; 11; 17; 21; 23)

That passage echoes, of course, the famous Prologue in Chapter One of John, in which John declares that Jesus had given man "the power to become Sons of God" because "the *Logos* was made flesh and dwelt among us."

Such passages must not be misinterpreted as somehow mystical and otherworldly. The leading members of the movement begun by Philo and Jesus of Nazareth understood such passages in concrete, down-to-earth terms.

By subordinating himself totally to "God the Father," Jesus was asserting that the world as a whole is governed, ordered by a supreme principle which operates through, but is not identical with, Reason (*Logos*). The existence of this principle demands of each individual man a moral responsibility to contribute his life's work to the elaboration of that design for universal development. To the early Christians, as for Philo, such development was a never-ending process of Perfection. This is "God's work."

Jesus Christ dedicated his entire life to the effort to communicate that single principle. His torture and murder symbolized his commitment to give up his life in order to serve the higher purpose to which he dedicated his existence. The portrait of Jesus in the Gospels is most moving when it reveals the inner struggle within Jesus to maintain his unwavering



*The Agony in the Garden*

commitment to that ideal against weakness, temptation, and ultimately violence and death.

Perhaps the most famous passage in this regard is recorded by the Gospel of St. Matthew. In it, the story is told of Jesus going "into the wilderness to be tempted by the devil." After fasting, three times Satan appears to offer Jesus first bread and finally "all the kingdoms of the world, and the glory of them." Says Satan—now representing both the evil cults and, more symbolically, the grasping, infantile pleasures of the senses—"All these things will I give thee, if thou wilt fall down and worship me." And an enraged Jesus replies, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:1-11)

EVEN MORE DRAMATIC is the scene in the Garden of Gethsemane. Taking with him his chief disciples, Peter, James, and John, Jesus visits the Gethsemane garden just outside Jerusalem. By now, Jesus knows that his death sentence has been written, and that it is only a matter of days before he is arrested and sent to certain death. Seeking support and companionship from the three Apostles, Jesus goes to Gethsemane to pray for strength and to search his own soul about whether he can somehow avoid his fate without compromising his principles and everything his life has stood for. As the Gospel of Mark records the story:

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." (Mark 14:35-36)

Returning a little ways to where the three Apostles were waiting, Jesus finds them asleep. Three times Jesus prays, and each time, when he returns, the Apostles have again fallen asleep. Finally, summoning up his strength Jesus exclaims quietly, "Rise up, let us go; lo, he that betrayeth me is at hand." Immediately, Judas Iscariot, one of the Twelve Apostles, leads the soldiers and the Temple Jews to Jesus. Jesus is arrested and taken to his trial.

Such passages underline for the reader of the Gospel that Jesus of Nazareth, though having already reached the state of reason and thus become the Son of God, was himself still tormented by fears, doubts, and temptations—and that his greatness derived from his simple courage and morality to reject the voices

inside his head urging him to capitulate. The Gospels contrast Jesus' behavior to a similar struggle within Peter, the chief apostle and leader of the movement that would succeed Jesus upon his death.

Though forewarned that he would succumb to pressure to deny his links to Jesus' movement, immediately after the arrest of Jesus the apostle Peter is frightened by the frenzy of the cult followers of the Pharisees and the growing witch-hunt atmosphere. Three times confronted by people who accuse Peter of being a follower of Jesus, saying, "Surely thou art one of them," Peter explodes:

But he began to curse and swear, saying, "I know not this man of whom ye speak."

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, "Before the cock crow thrice, thou shalt deny me thrice." And when he thought thereon, he went out and wept bitterly. (Mark 14:66-72)

The unwavering morality of Jesus of Nazareth was the powerful force that, in a few short years, would build the Christian movement. The grand design of Jesus and his followers must, however, be understood. Jesus could not afford to become involved in the constant turmoil and rebellious political environment of Jewish Palestine at that time. Obviously, for almost all Jews, continued rule by Rome was intolerable. Like Philo Judaeus, Jesus of Nazareth rejected out of hand the idea of a nationalist revolt. Amid the bestiality of ancient Rome, humanists could only seek to establish a movement and a tradition that would ensure the creation of a leadership force necessary for the political transformation of *the very Empire itself!* To "liberate" Palestine from Rome—or worse, to die in a futile effort—would accomplish nothing at all. But to rebuild the Platonic heritage as the dominant political-philosophical current would guarantee the future of the human race.

Tensions were already high in Palestine during the life of Jesus. The simmering resentments and hatreds by the Jews against Rome often exploded in rebellions and terrorism—and, most of the time, such terrorism was secretly organized and controlled by the Egyptian and Babylonian cults and by the Roman secret intelligence service. Increasingly, vigilante groups in the style of the Jewish Defense League launched acts of violence and clamored for a suicidal war against Rome. The Jewish nationalists—the first "Zionists"—demanded a king to lead them into battle against Rome.

Repeatedly, Jesus refused to be that king. Like



Philo, Jesus was concerned with universal salvation, not the salvation of only the small Jewish tribes. For this reason, the ultra-nationalists became the bitterest enemies of the early Christians, and sought to work even with the hated Romans to prevent the Christian idea from winning over the bulk of the Jews. During the first decades of the Christian era, as we shall shortly see, the ultra-nationalist Jews were the most violent enemies of the Jewish followers of Jesus Christ, denouncing them to the Roman powers and demanding persecutions! It is also well known that it was the Pharisees and Sadducees who demanded that Jesus Christ be put to death, even when the Roman official Pontius Pilate suggested that Jesus was innocent and should be set free. When the Sadducees clamored for his crucifixion, Pilate obliged rather than give the fanatical Zealots an excuse to stir up the unruly mobs in another uprising. In fact, at one point in Jesus' trial a holiday occurred on which it was the custom to release a prisoner in an amnesty. Pilate offered the mob the choice of freeing either Jesus of Nazareth or Barabbas, a thug and leader of an insurrection against Rome, and the mob—egged on by Caiaphas, the high priest—shouted, "Give us Barabbas!"

Of course, this is not to say that the object of Jesus of Nazareth's work was not political. It is absolutely clear that Jesus, Philo, and the early Christians were seeking political power. But their strategy was much broader than a simple, isolated revolt. As it developed, the Christian movement aimed to achieve enough political momentum to capture the empire itself, not merely to seize temporary control in an outpost or province. From this perspective, the Christians were a resistance movement, slowly and quietly gaining strength in numbers and improving the quality of their fighters—waiting for the golden opportunity.

In perspective, the political movement initiated by Philo was based in Alexandria, Egypt, reaching out from the empire's most important urban center to the scattered Jewish diaspora. Then, with the coming of Jesus and the Apostles, the Jewish humanist movement transferred its base of operations to the heart of the Jewish community, Jerusalem, out of which its message would be all the more readily communicated to the Roman population—though still with an emphasis addressed to Jews: Finally, with St. Peter and St. Paul, the new movement again shifted its headquarters, this time to the capital itself: Rome.

With each move, the relative strength of the Christian movement grew and it became increasingly less reliant on a purely Jewish constituency. But by the same token the Jewish community itself was fast becoming a bastion of the new Christian faith, and as

such Judaism itself began to pose a real and present danger to the Roman cults. The uneasy balance and toleration for the Jews by Rome, in the years after the death of Jesus, was undone, and the emperors began to view the Jews as enemies of the state.

By 49 A.D., the hegemony of the Judeo-Christians in the Jewish community caused Emperor Claudius to order the expulsion of the Jews from Rome.<sup>38</sup> In 44 A.D., Philo addressed the Roman Senate itself to denounce the dead Emperor Caligula for his bestial crimes.<sup>39</sup> Peter, then also in Rome, together with Philo exercised an enormous influence over the Jews there. The expulsion of the Jews must have been the result of the Emperor's belief that the Christians were now too strong to allow the Jews—no longer dependent on the Roman agents who controlled the cult of Pharisaism—to remain in the capital.

Immediately afterwards, the Pharisees and Sadducees found themselves under attack in Palestine itself. The rumbles of the Jewish Wars could be heard.

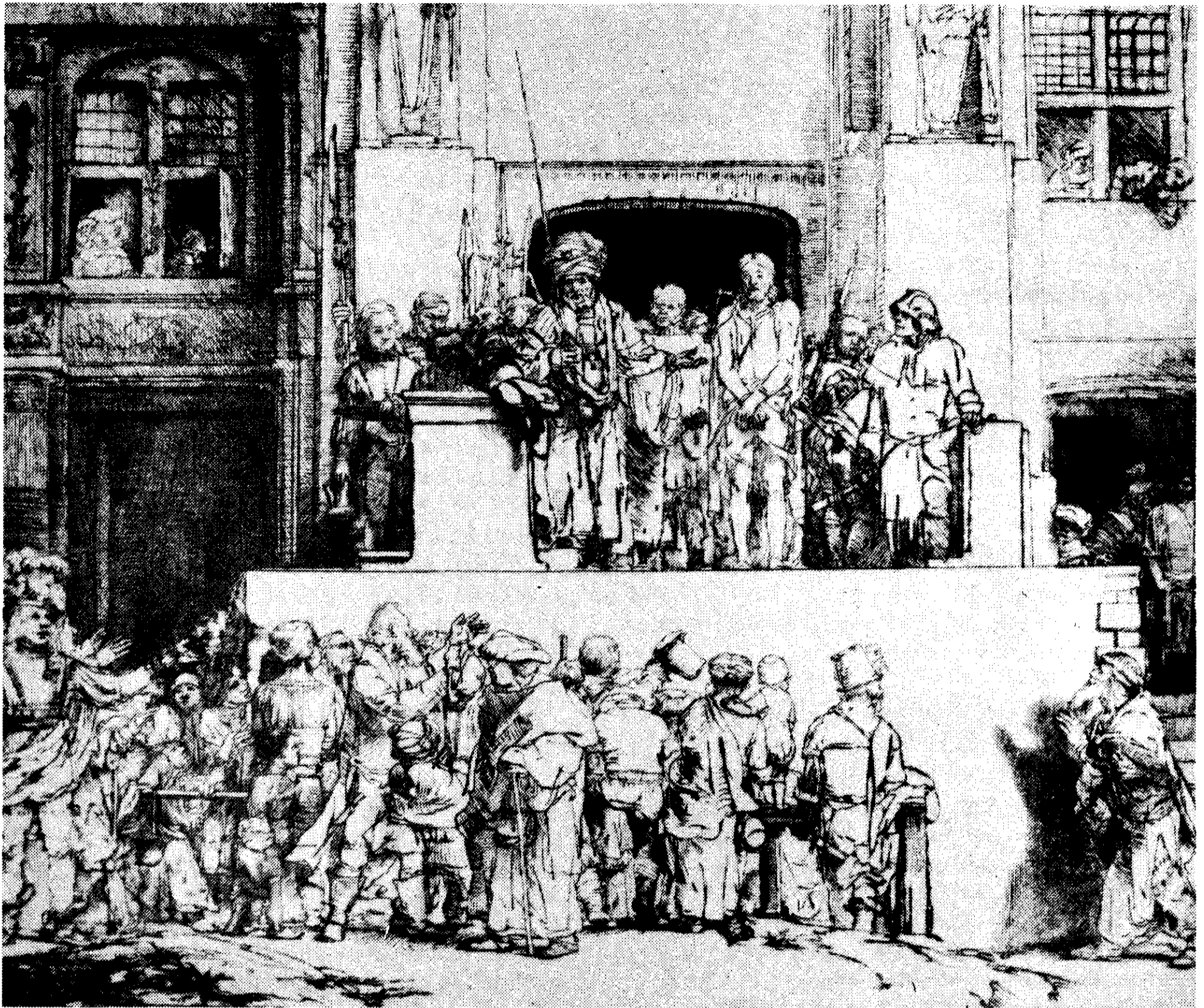
Following an incident that resulted in clashes between the Roman army and the Jews, a civil war broke out in Palestine. It is important to stress here that the fighting that began the war was between two Jewish factions: the Sadducees who urged that a submissive peace be made with Rome; and the "Zealots," the war party, who quickly seized control of the Temple. The palace of the High Priest was then seized by the Zealots, and the High Priest was assassinated. The traditional temple sacrifices to the Roman order were halted, and the Zealots raised up a militia against the imminent Roman invasion. The Rebellion had begun.

This was less than 40 years after the death of Jesus of Nazareth, and perhaps 20 years after that of Philo Judaeus.

The revolt quickly degenerated into aimless killing and anarchical civil war. Isolated in this atmosphere of panic and insanity, the Christians quietly slipped out of Jerusalem to a village east of the Jordan.

Josephus, the Roman intelligence agent who was active at this time among the Zealot bands, was among the chief provocateurs of the crisis. Undoubtedly, Josephus and his allies were seeking to provide Rome with the pretext it needed to destroy Jerusalem and the Jews. He described the beginning of the Rebellion in the following terms:

Now a quarrel arose between the High Priests and the leaders of the people of Jerusalem. Each of them made for himself a band of the boldest revolutionaries, of which he was the leader. . . . This was done with license as though in a city without a government. The violence of the factions conquered all justice.<sup>40</sup>



*Christ Presented to the People by Pilate*

The Christian historian Eusebius then describes the emergence of political terrorism:

A certain kind of bandit arose in Jerusalem who murdered daily those whom they met, even in the midst of the city. In particular, at the feasts they used to mingle with the crowd and, concealing short daggers in their clothes, used to stab distinguished people with them; then, when they had fallen, the murderers themselves shared in the indignation. . . . Jonathan the High Priest was the first to be slain by them, but after him many were murdered daily, and the fear was worse than the disasters, for as if in war every man was hourly expecting death.<sup>41</sup>

The murders were caused by a death cult of assassins called the *Sicarii*, named after the daggers

they used. With no political leadership, the cult unleashed a new weapon: Jewish death cults began to form in the country and gained momentum in the backward sections of the Palestinian Jewish community. According to Eusebius, there is little doubt that the cult originated in Egypt among the Isis worshippers that Philo, during his lifetime, fought so bitterly:

The Egyptian false prophet afflicted the Jews with a worse scourge than this, for this man appeared in the country as a sorcerer and secured for himself the faith due to a prophet. He assembled about 30,000 who had been deceived and led them around from the wilderness to the mount of Olivet, where he was in a position to force an entry into Jerusalem and overpower the Roman garrison.<sup>42</sup>

This early rebellion was quickly crushed by the Roman army. But revolt was underway, and it spread rapidly.

Under the command of Vespasian and Titus, the generals of the Flavian family—the leading sponsors of the Isis cult in Rome—the beginning of what is called The Jewish Wars occurred. During these gruesome conflicts, in which hundreds of thousands died, the Romans reestablished their political preeminence in Palestine by force of arms, and, in the meantime, crushed the political power of the Jews. The warnings of both Jesus and Philo only a few decades earlier had proved accurate indeed: Rome could not be defeated by a nationalist rebellion. In fact, as Josephus and Eusebius report, it was the same Egyptian cults that controlled Rome that provided the extremist leaders for the Zealot revolt!

IN HIS GOSPEL, John describes the conspiracy of the Pharisees and Sadducees who feared that the impact of Jesus on the population would cause Rome to launch war against them:

Then gathered the chief priests and the Pharisees a council and said, What do we? for this man doeth many miracles. If we let him alone, all men will believe in him, and the Romans shall come and take away both our place and our nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider it expedient for us that one man should die for the people, that the whole nation perish not." (John 11:48-50)

Later, after denouncing Jesus to the Romans, the Pharisees are addressed by Pilate who asks sarcastically, "Shall I crucify your king?" To this, the priests answer meekly and with immense cynicism, "We have no king but Caesar."

On one occasion, the Pharisees sought to entrap Jesus by forcing him to come out against paying taxes to Rome; if Jesus answered that Jews must pay taxes, the Pharisees calculated, he would alienate the Jews, and if he said no, he would be liable to criminal charges by Rome. "Is it lawful to give tribute unto Caesar or no?" asked the Pharisees. "Why tempt me, ye hypocrites?" replied Jesus. "Show me the tribute money."

And they brought unto him a penny.  
And he saith unto them, "Whose is this image and superscription?"  
They said unto him, "Caesar's." Then he saith unto them, "Render therefore unto Caesar

the things which are Caesar's; and unto God the things that are God's." (Matt. 22: 11-21)

The term which came to represent everything that Jesus sought to establish encompassing the needed basic transformation of the inner man and a resurgence of moral principles—what St. Paul called the adherence to the "law written unto heart and conscience"—was the *Kingdom of God*. There is absolutely no doubt that the term is drawn directly from the philosophical work of Philo Judaeus.

For both Jesus and Philo, the "citizens" of the Kingdom of God would dwell clandestinely as a state within a state—"rendering to God the things which are God's"—as long as they lived according to the principles of the Christian movement. The triumph of the Kingdom of God over Roman evil would not come by force of arms or revolution, but it would be a revolution of the *logos*, or Reason. Jesus' opposition to a nationalistic movement to resurrect the Jewish Kingdom—the Davidic throne—is explicitly recorded (although his large following did not always understand):

When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. (John 6:15)

"My Kingdom is not of this world," said Jesus.

Jesus also made clear to the ignorant and scared Pharisees that the Kingdom of God that he sought to establish is not to be taken in the literal sense:

And when he was demanded by the Pharisees when the Kingdom of God should come, he answered them and said, "The Kingdom of God cometh not with observation: But neither shall they say, 'Lo, here!' or 'Lo, there!' for behold, the Kingdom of God is within you." (Luke 17:20-21)

The concept of the Kingdom of God as a growing body of heavenly citizens—Christians—was never directly addressed by Jesus in the Gospels, but in a number of parables the concept is suggested quite clearly. On one occasion Jesus compared the Kingdom of God to the astonishing growth of a tiny mustard seed and to the quiet effect of leavening in bread:

Then, said he, "Unto what is the Kingdom of God? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took and



cast into his garden, and it grew and waxed a great tree. . . ." And again he said, "Whereunto shall I liken the Kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." And he went through the cities and villages, teaching and journeying toward Jerusalem. (Luke 13:18-22)

During the organizing process of the three years that Jesus taught in his public ministry, it is interesting and important to note the success that he had in dividing the Pharisees. On more than one occasion, Jesus provoked open splits in the ranks of the Jewish community leaders, indicating that a faction had begun to form in support of the Philonic perspective even among the Pharisees.

A word ought to be said here about the distinction between the Sadducees and Pharisees of the establishment in the Jewish community, for that distinction was crucial to the strategy of Jesus and his circle. The Sadducees comprised a priestly caste and a politico-religious party. Many Sadducees filled high positions in the apparatus of the state and controlled all the key religious posts. To the population of Palestine, the Sadducees were seen correctly as the advocates of compromise and subservience to the Roman empire, and they looked down upon the passive resistance of the Pharisees. In return for their docile politics, the Sadducees were handed the franchise from Rome and they ruled as a cult elite, retaining their power over the Temple. That privilege gave them enormous access to wealth, including contributions from Jews throughout the empire, and control over the Temple currency. Jesus' "cleansing of the Temple," then, represented a frontal challenge to the power of the Sadducees.

Thus, the Sadducees were conservative aristocrats who traded in religion. Philosophically, the Sadducees were confirmed Stoics and Aristotelians, and they were barely religious; in fact, the Sadducees did not even believe in an afterlife! Wealthy, corrupt, and sensual—especially the High Priest Caiaphas—it was the Sadducees who were directly responsible for condemning Jesus of Nazareth to death.

By contrast, the Pharisees (which means "separated ones") represented the opposite pole of the establishment Jews. The Pharisees represented the elite of the Jewish middle class, and they were far more representative of the popular will than the distant Sadducees. Perhaps 6000 in number, the party of the Pharisees had descended from the ancient Jewish tradition of guardians of the law, and many of them were scholars. By the time of Jesus, however, the Pharisees had become nothing more than a pious, self-righteous clique of petty thinkers.

The Pharisees, by and large, were not priests, but were drawn from the ranks of shopkeepers, businessmen, and teachers. They did not openly challenge the rule of Rome, but they chafed under the taxation and Roman brutality; they strongly opposed the extremism of the Zealots, however. The Pharisees formed a closed circle, whose regulations maintained a cherished standard of exclusiveness. They considered it their responsibility to follow to the letter the complex proscriptions of Old Testament law, with its ritual washings and prayers, blessings and sacrifices, food laws and Sabbath regulations.

PART OF JESUS' APPEAL was therefore aimed especially at the Pharisees, often successfully, and many Pharisees played leading roles in the early church. Among those cited in the New Testament are Nicodemus, who may have been a follower of Philo Judaeus and who openly supported Jesus against the persecution; Gamaliel, who defended the Apostles in front of the Sadducees' Sanhedrin, or council; Joseph of Arimathea, who took the body of Jesus for burial; and, of course, Paul.

Once, after the Pharisees had sent some officers to arrest Jesus on an occasion earlier than his actual arrest, it is reported:

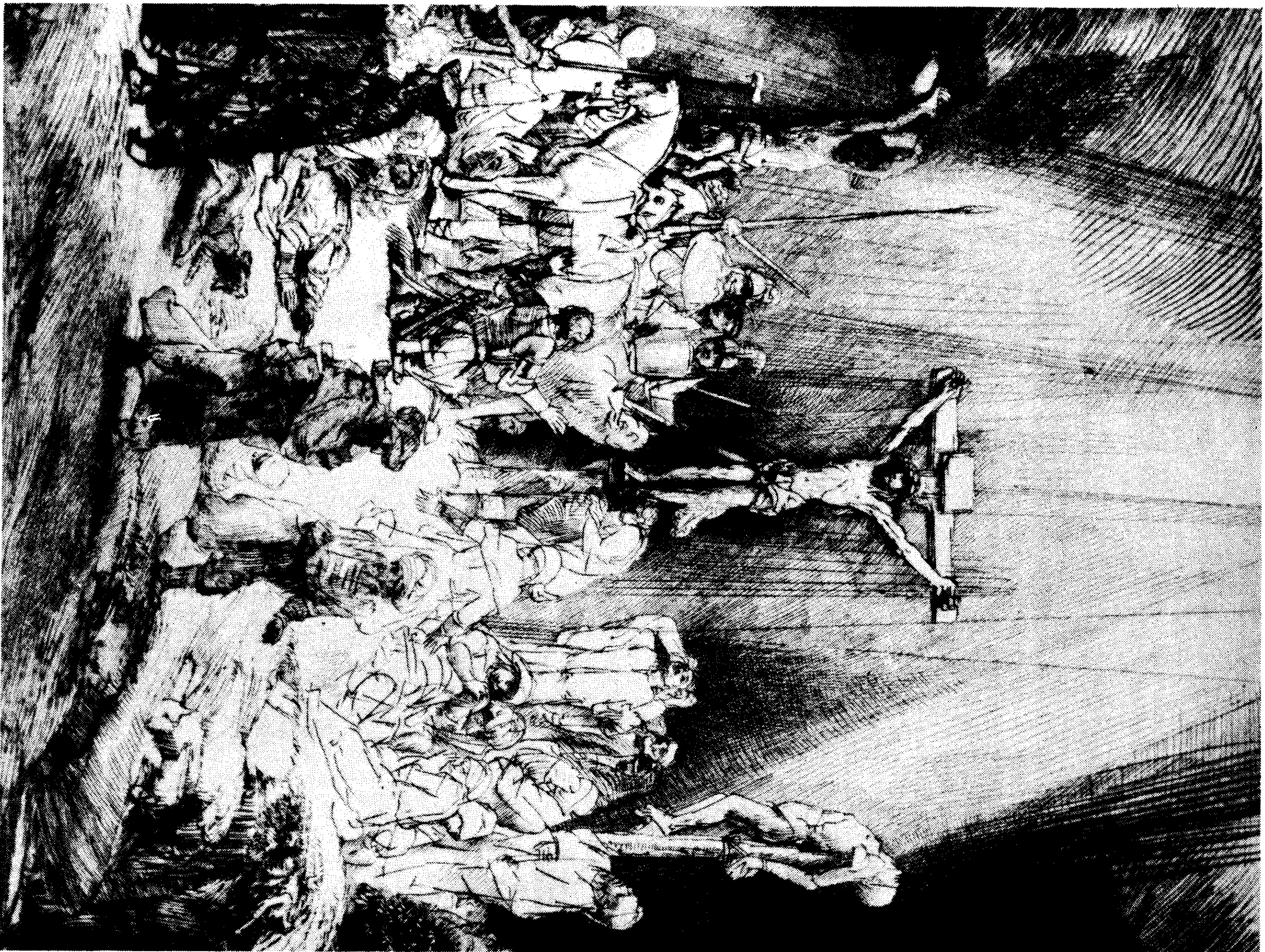
So there was a division among the people because of him. And some would have taken him [i.e., arrested him]; but no one laid hands on him. Then came the officers, and the chief priests and Pharisees said unto them, "Why have ye not brought him?" The officers answered, "Never man spoke like this man." Then answered them the Pharisees, "Are ye also deceived?" (John 7:43-47)

John then records the divisions among the Pharisees themselves:

Therefore said some of the Pharisees: "This man is not of God, because he keepeth not the Sabbath." Others said, "How can a man who is a sinner do miracles?" And there was a division among them. (John 9:16)

The division in the ranks of the Pharisees was a created and exploited part of the process of building the Christian movement. Many of the Pharisees eventually joined the Christians, including St. Paul himself, originally trained as a Pharisee and a leading persecutor of the Christians until his conversion on the road to Damascus.

The issue on which Jesus split the Pharisees and



*The Crucifixion*



built the Christian movement was a basic issue that was central to the message of Jesus Christ. That was the issue of Law.

Jesus sought to revolutionize the law by which the Jews of Palestine, and then the world, lived. If the Jews until that time had lived according to a complex set of rules and regulations handed down from time immemorial and recorded in the Old Testament books of law, and codified and interpreted by Talmudic scholars in the most byzantine fashion, Jesus gave to the Jews a new and much simpler Law that was of a higher order.

Just as Philo used Abraham as a symbol of the faithful Jew whose life was carefully regulated by explicit instructions—such as the Ten Commandments—whereas Isaac and Jacob represented successively higher stages of human consciousness, so Jesus sought to make the Jews understand that the rule of Reason must come to supersede the enormously complex and often silly rules of the Old Testament law.

This change was stated most explicitly when Jesus was asked which of the commandments (of the Old Testament) was the most important.

Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment.

"And the second is like unto it. Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and all the prophets." (Matt. 22:37-40)

With this statement, Jesus substituted the law of love for the law of retribution that dominated the whole of the Old Testament. (This was also the content of the incident in which Jesus is challenged concerning the Old Testament's doctrine of "an eye for an eye and a tooth for a tooth," and Jesus replies with the famous admonition to "turn the other cheek.") No longer, said Jesus, must man's sensual passions and desires be forcefully held in check by deadly fear of God's retribution; instead, man must act from a positive self-conception, motivated by love and not by fear, to spread the Gospels to his fellow man.

At the same time, Jesus challenged the petty laws of the sabbath and other bothersome day-to-day rules that were the object of so much attention by the legal beagles of the Temple establishment. Laughing at the prohibition against working on the sabbath, Jesus asked a gathering, "Which of you, having an ox fallen into a ditch on the sabbath, would refuse to help it out?" (Matt. 12:11) On another occasion, Jesus ridiculed the foolish superstitions of the Pharisees by

saying, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27)

Such statements enraged the Aristotelian cults of Sadducees and Pharisees, and it is undoubtedly one of the chief factors that led to his assassination. Other manifestations of such action include the well-known instance in which Jesus enters the holy temple to expel the gamblers, money changers, and other evil characters—symbolic of the sweeping cleansing of the religion of Judaism that Jesus and Philo intended to bring about.

At the end, Jesus spoke compassionately to each and every one of his Apostles and disciples, urgently trying to make his followers capable of carrying on the sacred idea that Jesus of Nazareth lived and died for. He said:

These things I have spoken to you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you. (John 14:26)

St. Matthew records, in the closing words of his Gospel, the moving commandment of Jesus, now crucified, resurrected and ascended into heaven:

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

Teaching them to observe all the things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen. (Matt. 28:19-20).

## TOWARD THE UNIVERSAL KINGDOM OF GOD

The crucifixion and death of Jesus of Nazareth put the responsibility for the fledgling new movement onto the shoulders of the twelve Apostles. The times were turbulent. The Zealots and other Jewish nationalists were attempting to stir up the population, and the Roman authorities and local administration were on the lookout for any troublesome opposition, political or religious. To be known as a follower of Jesus, much less one of the inner circle of the Apostles, could be dangerous.

In the immediate aftermath of the crucifixion of Jesus, Peter assumed leadership of the movement. In



the opening chapter of Acts of the Apostles, recounting the earliest days of the Christian church, the Apostles and about 120 followers, including family and friends of Jesus, are huddled together in an upper floor chamber in a Jerusalem apartment. Undoubtedly they are afraid that their own lives are in jeopardy. And Peter, standing up, begins to address the gathering to lay out the tasks that are before them—the first task being to select another apostle to replace the traitor Judas Iscariot, who betrayed Jesus to the enemy. Matthias is elected; and committees are established to organize the work.

The Acts then records the symbolic story of the Pentecost. Gathered together, the Apostles are suddenly filled with courage and immense knowledge when the Holy Spirit, descending upon each of them in the form of “tongues of fire,” reinvigorates them with the memory of Jesus Christ. A miracle occurs: the Apostles go out to begin preaching, and their words are understood by people from many parts of the world, each in his own language:

Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt and in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (Acts 2:9-11)

As Jesus had instructed, the entire population of the known world has begun to receive the message of the divine *logos*. Acts records that the 120 souls of the church soon totaled 3000. (Acts 2:41)

The power and influence of the Christian movement began to spread almost at once, in the days and weeks following the crucifixion. Eusebius reports that Pontius Pilate “communicated to the Emperor Tiberius the story of the resurrection from the dead of our Savior Jesus as already famous among all throughout all Palestine,” and “how he was already believed by many to be a God.”<sup>43</sup> Tiberius, who did not want to be troubled with reports of yet another “messiah” in Palestine, referred Pilate’s report to the Roman Senate, which concluded after some discussion that Jesus could not be a god because only a vote and decree by the Senate could confer divine status! Tiberius decided not to launch any calculated persecution of the new sect.

But in Palestine, the Christians had completed their organization and began to consolidate the mass following that already knew of Jesus’ fame. Now, the

Temple priests and Sadducees and Pharisees resolved to prevent the expansion of the movement. “But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this [Jesus’] name,” said the high priest, according to Acts 4:17. At once, all the Apostles were seized and thrown into prison.

FOLLOWING THEIR RELEASE, Stephen, administrator for the Christians of the common fund, is arrested once more. Previous to his arrest, Acts records that “the word of God increased; and the number of disciples multiplied greatly in Jerusalem; and a great company of the priests were obedient to the faith.” (Acts 6:7) Confronted by the high priest, who was undoubtedly worried that even some of his priests were being won over to the new religion, Stephen delivers a sharp polemical attack on the hypocrisy of the high priest and his followers (Acts 7). But his captors will not hear him out, and Stephen is stoned to death: the first Christian martyr. One of the murderers is a young Syrian Jew named Saul. Soon, Saul, renamed Paul, would himself become the leading organizer of the new movement.

The martyrdom of Stephen marked the occasion of the first major, organized persecution of the Christian movement. According to Acts, the entire membership of the church was scattered throughout the region, from Judea and Samaria to Phoenicia, Antioch, and Cyprus. During this period, the first recorded attempt to penetrate the church *from within* takes place. In Samaria, where the apostle Philip is preaching, the evil gnostic Simon Magus (“the Magician”) tries to infiltrate the church.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one. (Acts 8:9)

But within a short time it was apparent that Simon Magus was not, in fact, a Christian. Clumsy as an infiltrator, Simon is caught by Peter trying to offer money in order to receive church powers, and he is expelled from the movement. Eusebius, writing 250 years later, says that such efforts are repeated “by those who continue this most unclear heresy to the present day, for following the method of their progenitor they attach themselves to the Church like a pestilential and scurfy disease.”<sup>44</sup>

As we shall see, there is little doubt that the attempted entry of Simon Magus into the Christian party was a calculated effort by the evil priests of the

pagan cults to bore inside the movement and take it over from within.

The emergence of the Simon Magus incident just happened to coincide with the death of Emperor Tiberius and the accession of the insane Emperor Gaius Caligula (37-41 A.D.). Over the intervening centuries, Caligula has come to symbolize the monstrous, evil tyrant. Literally a psychotic, he was known equally for his fondness for mass executions as for his degenerate orgies. The Roman historian Suetonius says of Caligula that he often made public appearances in a cloak covered with embroideries and encrusted with precious stones, a long-sleeved tunic and bracelets; or in silk (which men were forbidden by law to wear) or even in a woman's robe; and came shod with slippers, or in military boots, sometimes with women's shoes. Occasionally he affected a golden beard and carried Jupiter's thunderbolts, Neptune's trident, or Mercury's serpent-twined staff. He even dressed up as Venus. . . .<sup>45</sup>

"He had not the slightest regard for chastity, either his own or others', and was accused of homosexual relations, both active and passive, with Marcus Lepidus, also with Mnestor the Actor, and various foreign hostages; moreover, a young man of consular family, V. Catullus, revealed publicly that he had enjoyed the emperor, and that they quite wore each other out in the process. Besides incest with his sisters . . . he made advances to almost every well-known married woman in Rome."<sup>46</sup>

To his enemies, Caligula was known for his barbaric but standard order: "Make him *feel* that he is dying!" Suetonius reports that "the method of execution that he preferred was to inflict numerous small wounds, avoiding the prisoner's vital organs."<sup>47</sup>

The accession of Gaius Caligula, who legalized the cult of Isis in Rome, gave rise to the proliferation of scores of cults throughout the empire, virtually unchecked.<sup>48</sup> The strength and virulence of the pagan cults expanded under Caligula, always at the expense of remaining pockets of sanity. It was under Caligula, the reader should recall, that the shocktroops of the cults were unleashed against the Jews of Alexandria,

during which pogrom Philo Judaeus was elected to travel to Rome on behalf of the Alexandrian Jewish community.

Under such intense pressure from the organized evil of Rome, the tiny band of Christians, now scattered, was still acting stealthily as an almost entirely Jewish underground conspiracy. Despite its intention to build itself as a universal movement, for the first few years after the death of Jesus the movement was exclusively of a Hebrew character. As it spread out of Palestine into Antioch, Asia Minor, and into Rome itself, its adherents continued to exist within and among the community of Jews, and thus



*The Descent from the Cross*

retained a sort of protective coloration. As far as the private intelligence services of the cult priests and the Roman secret police were concerned, Christianity was merely another sect among Jews.

Gradually, the Christian movement began to attract followers among the non-Jewish (Gentile) population. Of course, Jesus himself had preached to and converted a number of non-Jews, including encounters with the quasi-Jewish sect of Samaritans, and in the years immediately following the crucifixion Peter and John engaged in similar activity. Approximately, seven years after the death of Jesus, Peter came into contact with a Roman centurion named Cornelius, a wealthy Gentile who, upon seeing Peter, decided to become a follower of Jesus.

Peter, aware that by coming into a Gentile home and preaching he was violating the most basic tradi-

tion of the Jews, announced to the family and friends of Cornelius:

Ye know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man unclean or uncommon. (Acts 10:28)

Afterward, Peter defended his initiative in baptizing a Roman Gentile, and his decision was approved by a full council of the Apostles and disciples in Jerusalem, about 41-2 A.D. The decision was a momentous one, for the Christian movement had for the first time broken the boundaries of being a mere sect of Jews toward becoming the world's first universal, catholic religion.

**BY NOW, THE MAD EMPEROR Caligula** has passed from the scene, to be succeeded by the Emperor Claudius, who ruled from 41 to 54 A.D.

The Apostle Barnabas, traveling with Paul, then paid a visit to Antioch in Syria, where the new movement established its first real colony and, for years, the major base of operations into other parts of the Roman world. Records Acts:

And when [Barnabas] had found [Paul], he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church and taught many people. *And the disciples were first called Christians in Antioch.* (Acts 11:26)

During this difficult period, when, under the first years of Claudius's reign the worst in a series of major famines struck the eastern Mediterranean, the Christian movement, "every man according to his ability, determined to send relief to the brethren which dwelt in Judea." Thus did the early Christians help each other to survive under adverse conditions (Acts 11:28-30)

About 42 A.D., at the same time as the community in Antioch began to flourish, Peter traveled to Rome for the first time. In visiting the capital of the evil empire, Peter understood that he would be faced with persecution and the concentrated resources of the enemy cults. But, precisely because Rome *was* the center of the empire, Peter knew that the Christian movement must have a firm base there if it were to succeed in its mission.

The visit of Peter to Rome, from 42 to 49 A.D., when he was expelled forcibly from the city, provides

one of the most important events in the early history of the Christian movement, namely, the recorded joint collaboration between St. Peter and Philo Judaeus.

Simon Magus, the Babylonian-Egyptian cult priest who had tried to infiltrate the Christian movement in Samaria until he was expelled by Peter, disappeared from Palestine altogether after he was exposed. Some years later, he turned up in Rome. Now a confirmed and bitter opponent of the Christians, Simon Magus worked busily in Rome to set up a Brand X version of the Christian church years before the arrival in Rome of any legitimate leading Christian organizer!

About 100 years later, the Christian Platonist Justin Martyr tells the story of Simon Magus thus:

There was a certain Simon, a Samaritan, from the village of Gitta, who, in the time of Emperor Claudius, through the force of demons working in him, performed mighty acts of magic in your royal city of Rome, and was reputed to be a god. And as a god he was honored by you with a statue, which was erected in the Tiber River, between two bridges, with this Roman inscription: "To Simon, the holy god."<sup>49</sup>

Simon Magus also received financial backing from the imperial treasury for his efficient work in establishing a pseudo-Christian cult in Rome, which, it seems, succeeded in deceiving many people into thinking that what Simon and his followers represented was the arrival of the Christian movement from Jerusalem.

Simon Magus, accompanied by his constant female companion, a prostitute from a brothel in Tyre, had his followers called "Christians." However, the practices that Simon and his cult performed marked them as among the most unspeakably evil and monstrous of all the cults—they were cannibals. In the ritual performed by Simon Magus and his cult, initiates into the cult were given heavy clubs with which to beat a huge lump of dough in which an infant child had been concealed. After the infant was beaten to death, its blood and flesh were consumed as a meal by those present! This was followed by the "upsetting of the lamp," i.e., the lights were turned out, and an orgy would follow.<sup>50</sup>

In a letter to the emperor, Justin Martyr writes with heavy irony that although the followers of Simon Magus were "called Christians, just as those who do not share the same doctrines share among philosophers the name of philosophy,"<sup>51</sup> nevertheless they were not persecuted by the Roman police—



despite their inhuman behavior—while the real Christians were hunted down like animals by Roman authorities. In his famous *First Apology*, an “open letter”-style polemic against the emperor, Justin writes sarcastically to the emperor concerning the followers of Simon Magus:

We do not know whether they are guilty of those disgraceful and fabulous deeds, the upsetting of the lamp, promiscuous intercourse, and anthropophagy (cannibalism), but we do know that you neither molest them nor execute them for their beliefs. We have a treatise written against all the heresies that have arisen, which, if you wish to read, we will give it to you.<sup>52</sup>

The Church historian Eusebius reports on the strategy behind the deployment of Simon Magus to Rome by “the enemy of man’s salvation,” by which Eusebius means the priesthood of the cults:

The enemy of man’s salvation planned to capture the capital in advance, and sent there Simon, who was mentioned above, and by aiding that fellow’s tricky sorcery won over to error many of the inhabitants of Rome.<sup>53</sup>

The rites and rituals of Simon’s cult, says Eusebius,

are full of marvel and frenzy and madness; for they are of such a kind that they not merely cannot be related in writing, but are so full of baseness and unspeakable conduct that they cannot even be mentioned by the lips of decent men.<sup>54</sup>

Then Eusebius describes how St. Peter, arriving in Rome, sought out the disgusting nests of the cult of Simon Magus the “Christian” and exterminated them.<sup>55</sup> And, in a remarkable passage, Eusebius notes that the Egyptian Jew Philo Judaeus—who, says Eusebius, “had already become known generally as a man of the greatest distinction” for his “zeal in the study of Plato”—“came to Rome in the time of Claudius to speak to Peter, who was at that time preaching to those there.”<sup>56</sup> How tremendously exciting to imagine the two geniuses, the Jew Philo and the Christian Peter, working side by side in the battle against the hideous cults of Simon Magus and his gnostic followers!

But the recorded defeat of Simon Magus, though an important victory in that it allowed the Christians to establish themselves in Rome, did not end the threat represented by the gnostics. In fact, with the

growth of the Christian movement, gnostic cults began to spring up everywhere the Church gained a foothold, trying to infiltrate the ranks of the new movement on many levels, from simple followers to priests and even theologians and doctors of the church. For a period of at least 200 years, and then at a lesser intensity after that, the gnostics would be the leading antagonists of the Christian movement. For if the Roman police and its pagan shock troops could launch periodic massacres of Christians, the gnostics threatened to implant decay from within the Church and dilute the Neoplatonic basis of the movement. During the first two centuries of its existence, the church saw its leading apologists reserve their most vituperative attacks for the gnostic heresy and its offshoots.

It is therefore necessary, before we proceed with our story, to introduce a short discussion of the gnostic heresy.

THE PSEUDO-CHRISTIAN GNOSTICS flowed in the same stream with a host of underground and occult currents of philosophy and mysticism during the period in which the Christians began their organizing. Alongside the gnostics were what some writers have called the “Platonic underground,” which in fact is not Platonic at all; instead, it was a medley of kooky schools of thought that sometimes overlapped, including the dozen or so gnostic cults, the occult works associated with Hermes Trismegistus, the neo-Pythagorean number-mystics, the *Chaldean Oracles*, and so forth.

Each of these schools derived in some way from the mystical cults of the Orient, from China, India, and Iran. Many of them had been shattered politically by the conquest of the city-building Alexander the Great in the fourth century, but flourished under the cult-creating Aristotelian Ptolemaic dynasty which followed him. In the years of the rise of Christianity, they were remodeled to meet the resurgent Neoplatonic threat. Hans Jonas, author of the definitive work on gnosticism by a sympathizer, described the eclectic sources for the surfacing of the gnostics’ synthetic creation during that period as a subversive counterpole to Christianity:

Like long-pent up waters its forces broke through the Hellenistic crust and flooded the ancient world, flowing into the established Greek forms and filling them with their content, as well as establishing new beds. The metamorphosis of Hellenism into a religious oriental culture was set on foot. . . .<sup>57</sup>



*The Dinner at Emmaus*

Adds Jonas,

The gnostic systems compounded everything—oriental mythologies, astrological doctrines, Iranian theology, elements of Jewish traditions, whether Biblical, rabbinical, or occult, the Christian salvation-eschatological, Platonic terms and concepts.<sup>58</sup>

At the time, the gnostic movement brought together everyone who today would associate himself or herself with the so-called “counterculture,” and the Aquarian Conspiracy. The ancient equivalents of the women’s liberation movement, the gay rights movement, the ecology movement, “consciousness-raising,” sensitivity training, EST, transactional analysis, libertarianism, and dozens of other related cults

and movements all joined in the “Platonic underworld” of gnosticism.

Exactly from this standpoint, gnosticism must be understood not as a legitimate social phenomenon but as a *political-intelligence deployment by the oligarchical controllers of the cult enemy of Christianity.*

The Isis cult and its sister cults were determined to destroy Christianity from the inside. Gnosticism, by adopting the protective coloration of being a quasi- or pseudo-Christian sect, used that capability to try to introduce the ancient belief structure of the cults back into the Christian movement. For instance, where Christianity had established the potent father-figure God as its deity in contradistinction to the female goddesses of the cults, the gnostics immediately revived the fearful figure of an insane goddess as the central personage in the sect’s pantheon. In an

early gnostic text, *Thunder, Perfect Mind*, we find the following horrifying self-description of the goddess:

I am the honored one and the scorned one.  
I am the whore and the holy one.  
I am the wife and the virgin. . . .  
I am the barren one, and many are her sons.  
I am the silence that is incomprehensible.  
I am the utterance of my name.

Or again, from the *Trimorphic Primal Thought*:

I am androgynous. I am both Mother and Father, since I copulate with myself, and with those who love me. . . . I am the womb that gives shape to the All. I am Meirothea, the glory of the Mother.

From this standpoint, the gnostic "Trinity," as opposed to the Christian trinity of God as Father-Son-Spirit, was described by the gnostics in the *Apocryphon of John* as follows: "I am the Father. I am the Mother. I am the Son." Gnostics asserted that:

Heaven and earth have a shape similar to the womb, and if anyone wants to investigate this, let him carefully examine the pregnant womb of any living creature, and he will discover an image of the heavens and the earth.

Such hideousness was also carried over into the story of Jesus as recounted by the gnostic "Christians." The forged *Gospel of Philip* purports to recount the story of Jesus by noting that "the companion of the Savior is Mary Magdalene, but Christ loved her more than all the disciples and used to kiss her often on the mouth, and the rest of the disciples were offended by it. . . ."59

What, then, was the *gnostic principle*? What unified virtually every gnostic system was their belief in a radical dualism. Like the ancient Oriental cults, the gnostics asserted that the entire universe was divided into spheres of Light and Darkness. Each sphere was ruled independently of the other, although all good derived from the sphere of Light, while evil resided in the world of Darkness. But, in the gnostic system, therefore, as under the Stoic belief structure, *progress was impossible*.

For the gnostics, the transcendental world of Light and "fullness" was separated from mankind by an unbreachable gulf, and man was condemned permanently to live out his life in the world of matter, the terrestrial sphere of Darkness. In the *pleroma* (= "fullness"), God and His Aeons, or angels, existed in ethereal purity, while in the *kenoma*, the world of

"emptiness," man was held in bondage by the evil spirits that ruled that sphere. The two worlds were considered utterly alien to each other.

Further, according to the typical gnostic idea, at a certain point in the creation, a female emanation of God called *Sophia* (Wisdom) "fell" out of the *pleroma* of the heavens into the *kenoma*; this was the "fallen Thought of God." By falling, *Sophia* brought a *pneuma* (spirit) of the divine world into the degraded world of mankind and creation, and that *pneuma* was distributed among men and women as a sort of "spark" of the divine. Fearing that two such different natures must not be mixed, God sent "his only son" in the form of another Aeon down to earth to bring back the lost *Sophia* and the *pneuma*, and to reunite the divine spark with the *pleroma* again.

A rough, perverted parallel with the Christ story can easily be detected here.

But according to the gnostic view, it was the duty of each man and woman to eventually purge themselves of that divine *pneuma* within them so that it could return to God. Because mankind was composed of the world of Darkness and was therefore essentially evil, the gnostics recommended that mankind must deliberately degrade itself by consciously doing evil, in order to expel the *pneuma* back to God. Such acts of self-degradation were usually performed by a cult priestess in sado-masochistic rites.

Thus, in the gnostic view, moral law as such does not exist. Man is not redeemed by "becoming like unto God," as the Christians said, but by exactly the opposite process.

As already mentioned, the constant companion of Simon Magus was a woman called **Helena**, whom Simon claimed to have discovered in a whorehouse in Tyre, and who, according to him, was a recent incarnation of a fallen "Thought" of God, redeemed by Simon, who said that he was the messenger sent by God to redeem Helena.

In the sermons of Simon, he described Helen as symbolic of the degradation and suffering that his followers would have to endure. In language that explicitly revealed how Helena represented the accumulated centuries of female goddesses of the cult, Simon announced that Helena was the literal embodiment of the famous Whore of Babylon denounced so passionately by St. John the Divine. Said Simon, describing her incarnations:

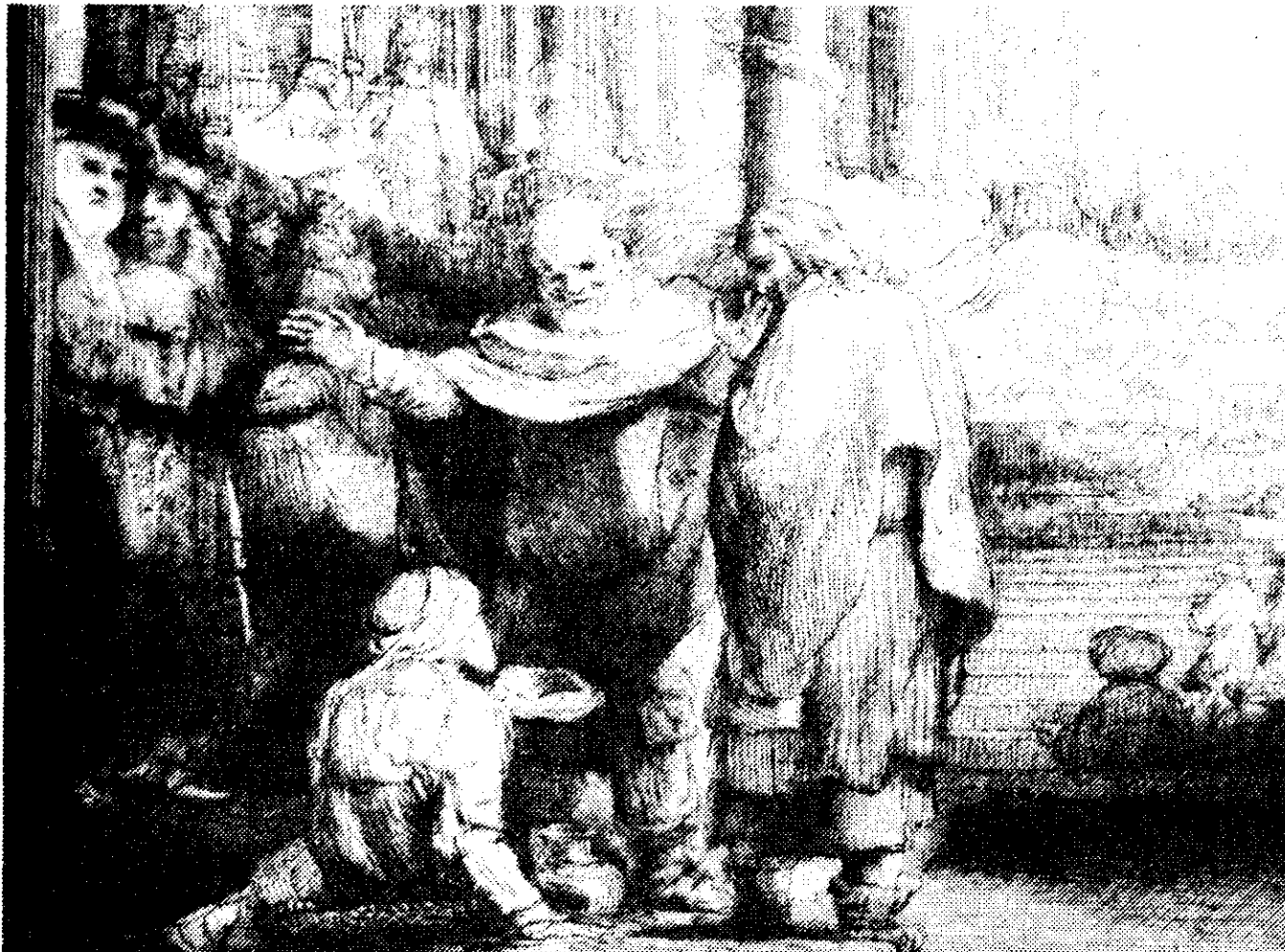
And she suffered all manner of abuse from them, that she might not return upward to her Father, and this went so far that she was even enclosed in human flesh and migrated for centuries from vessel to vessel into different female bodies. . . .



And strife and warfare raged among the nations whenever she appeared.

During his travels, Simon Magus was apparently something of a circus-master, using magic and other gadgety performances to attract audiences with his "miracles." According to legend, he met his death in Rome, while appearing at the imperial court, in the midst of attempting to fly! Again, according to the legend, Peter "caused him to fall" by means of prayer.<sup>60</sup>

The end of Simon Magus only began the battle of Christianity against the "cult within," as well as



*John and Peter Healing a Cripple before the Temple Gates*

against the concerted efforts of the Roman empire to crush the new movement. Combatting the evils of the cult in every part of the empire played a major role in the early organizing effort of St. Paul.

This greatest organizer of the Christian movement was a Jew from Syria who had never met Jesus Christ. By the time of his death in Rome in 67 A.D., beheaded on orders of Nero, Paul had played the leading role in building a worldwide church with important bases in virtually every urban center in the Mediterranean. Paul was a Roman citizen, whose background was that of a deeply Hellenized Jew, trained in Greek culture, and a Pharisee. Although fluent in Hebrew, his chief language was Greek; yet he had a strict upbringing in synagogue schools. In 28 A.D., Paul was sent to Jerusalem to study theology. There, he was a staunch defender of the traditionalists among the Jews and an enemy of the early Christian

movement. As mentioned earlier, he is recorded to have taken part in the stoning to death of Stephen, the first Christian martyr.

But, in the well known conversion along the road to Damascus, Paul suddenly realized that the Christians were right, and he underwent a total transformation in his outlook, not only acknowledging Jesus Christ but becoming the chief organizer and theoretician of the new movement. More than anyone else, it was Paul who sought to extend the Christian message to the Gentiles of the empire.

Following three years of study in the Christian movement, Paul traveled to Jerusalem where he spent 15 days with Peter. The Apostle Barnabas adopted Paul as his assistant, bringing him from Tarsus in Syria to Antioch, the Syrian capital and third largest city in the world after Rome and Alexandria. Following his apprenticeship, Paul became a traveling organizer for the new Christian movement.

According to the Acts of the Apostles, Paul's first organizing mission took him to Cyprus and then into Asia Minor. Many Jews were then working in the copper mines on Cyprus, and the island's Jewish community was made up of many Hellenized Jews who fled there to escape the persecutions in Jerusalem in the year 36 A.D. Paul arrived there approximately ten years later. Together with Barnabas, Paul arrived in Paphos where they sought a meeting with the Roman proconsul, Sergius Paulus. But their way was blocked by a "sorcerer," a member of the cult priesthood, who feared that Paul would undermine the power of the cult in Paphos. As Acts records:

And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus. The deputy of the country, Sergius Paulus, a prudent man, had called Paul and Barnabas and desired to hear the word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul (who is also called Paul) filled with the Holy Spirit, set his eyes on him:

And said, "O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:6-10)

Following this confrontation, Sergius Paulus was made a Christian.

Leaving Cyprus, Paul and Barnabas arrived in Asia minor and traveled from city to city, preaching in the Jewish synagogues. In one city after having preached to the Jews in the synagogue, the non-Jewish residents of the city began to clamor for another sermon from Paul, "and the next day came together almost the whole city to hear the word (*logos*) of God" (Acts 13:44).

Constantly, Paul in his travels would confront in one form or another the representatives of the cults and the pagan philosophies. In Chapter 14 of Acts, a confrontation with the "priests of Jupiter" is cited, and in Chapter 19 Acts notes the destruction of the cult of Diana in Ephesus, in which "many of them also which used the curious arts (i.e., the occult) brought their books together, and burned them." The teaching of Paul panicked the leader of the cult there.

"Ye men of Ephesus," proclaimed the town clerk, a follower of Diana, "what man is there that knoweth not that the city of Ephesus is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?" The town clerk urged the population to "do nothing rashly," and sought to prevent the Roman police from taking action against his city for breaking the custom—but Paul nevertheless is reported to have consolidated a strong Christian grouping in Ephesus.

On arriving in Athens, once the intellectual capital of the world, Paul saw that the city was "wholly given to idolatry," and he sought to find some forces there that would acknowledge that the Christians at least promised some way out of the intellectual and moral bankruptcy represented by Roman rule. In Athens, Acts reports, "certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, 'What will this babblersay?' " Trying to provoke Paul, they taunted him to explain the new faith, but Paul realizing the utter immorality of the Stoics and their ilk, said, "Ye men of Athens, I perceive that in all things ye are too superstitious." Despite Paul's ridicule, he made no headway in Athens. (Acts 17:18-23)

What do such stories indicate? Travelling almost alone, from city to city and from synagogue to synagogue, Paul was bringing the message of the teaching of Jesus of Nazareth to entire communities of Jews, and then Gentiles, who had probably heard of Jesus' work merely by rumor and reputation. Paul's

primary audience was exactly that community of scattered, Hellenized diaspora Jews to whom the works of Philo Judaeus of Alexandria were undoubtedly already known and debated. In scenes that were repeated countless times, Paul and his aides confronted the evil cults and the mystery-religions with the simple message of Jesus of Nazareth. For the inner elite, for the educated class of Jews who hated Rome and everything it stood for, Paul's exposition of the Gospels would transmit the epistemological and philosophical concepts of Plato's *Timaeus* and *The Republic* along with the work of Philo; for the masses, Paul brought the "Good News" that the Messiah had arrived to fulfill Old Testament hopes.

Among his hearers, divisions were immediately evident. The more narrow-minded tribalists among the Jews and the assimilated, comfortable Jewish upper class often violently opposed Paul's admittedly radical redefinition of Judaism, while a certain fraction of the synagogue's congregation adopted Christianity as their own.

At the same time, Paul was fighting a battle within the Christian leadership. In particular, a faction of Christians in Jerusalem, led apparently by James, the brother of Jesus of Nazareth, opposed the introduction of Gentiles into the faith. But Paul, supported by the authority of Peter, succeeded in winning approval from the Jerusalem Council for the inclusion of non-Jews among the faithful. The decision was made to develop a universal Christianity rather than the more parochialist version of Palestinian Christianity that had prevailed until that time.

In his Epistle to the Romans, Paul often contrasts the externally oriented Jewish law, comprised of countless rules and regulations dealing with the behavior of the Jew in daily life, with the internal (*soul-directed*) content of Christian law. Citing the laws on circumcision, which for centuries had marked the Jews as a separate group, Paul says:

For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh;

But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. (Romans 2:28-29)

What distinguishes Paul's Epistles and makes them so moving is the deeply felt struggle that Paul presents as taking place within himself, as a human being. With Jesus as the idealized model and the intercessor and mediator with God, Paul urges his readers to "put on Christ," to suppress the passions of the flesh and the senses and to achieve an internal

discipline that will allow one to master the tendency to sin. "But I keep down my body and bring it into subjection," writes Paul, "lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27)

More than in any of the Gospels, with the exception of John, the writing of St. Paul reflects a deep mastery of the Neoplatonic conceptions that served as the foundation of the Christian movement. Throughout the Epistles one can find poetic, almost lyrical passages that communicate such conceptions. One example—one of the most famous and most often quoted in Paul's work—is the following taken from Chapter 15 of the First Epistle to the Corinthians:

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another. . . .

There is a natural body, and there is a spiritual body. . . .

The first man is the man of earth; the second man is the Lord from heaven.

As is the earthly, such are they also who are earthly: and as is the heavenly, such are they also that are heavenly;

And as we have borne the image of the earthly, we shall also bear the image of the heavenly.

Now I say this, brethren: that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption;

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed.

In a moment, in a twinkling of an eye . . .

And this mortal shall have put on incorruptibility and immortality, and then shall be brought to pass the saying that is written: Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory? (1 Cor. 15:40; 44; 47-52; 54-55)

The Christian movement was growing rapidly. With the Apostles and their followers scattered from Palestine, the worldwide influence of the movement began to assume substantial proportions.

Peter, as has been mentioned, spent the period from approximately 42 to 49 A.D. in Rome, where he established the foundation of the Christian movement in the city that would eventually become its capital. It was during this time, also, that Peter and Philo Judaeus are said to have collaborated in their fight against Simon Magus and the Roman cults. Increasingly, the Jewish community within Rome, which had always exercised a certain positive moral influence in that decadent city, began to be won over to the principle that, in the face of the utter

## ST. PAUL'S ORGANIZING ACTIVITY

Through the missionary journeys of Paul, Christian organization spread, first, throughout the Jewish settlements in all parts of the Empire, and then to all Romans. Through Paul's communication of the new moral world order established by Jesus and his Apostles, a republic *within* the Empire was established, which provided the basis for mankind to survive the cults and degeneracy of Imperial Rome.

### Key:

- Cities visited by Paul on his four missionary journeys

▨ Boundary of Roman Empire in the time of Christ, Peter, and Paul

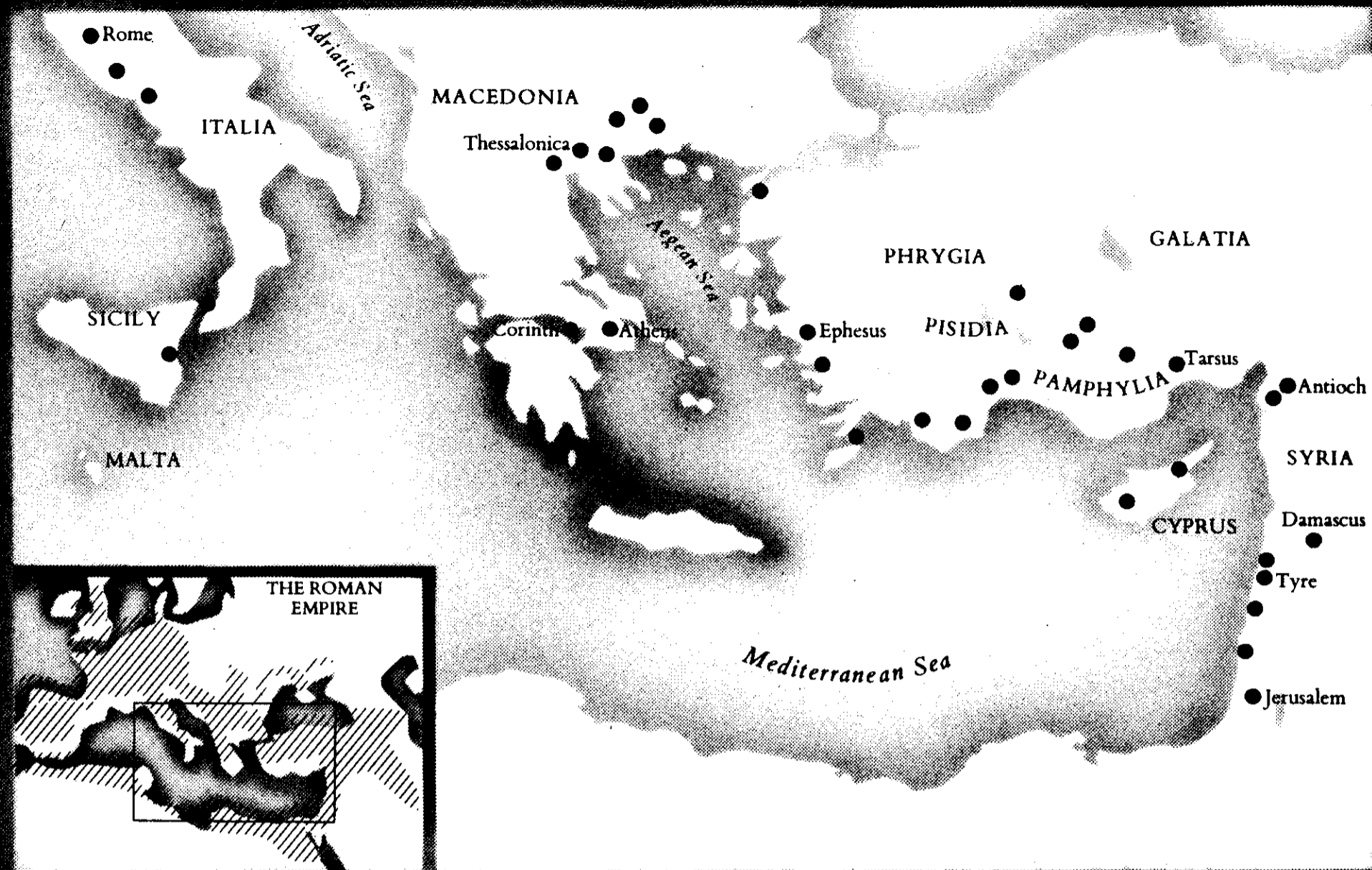
depravity of the Roman elite, men of morality must act without regard for their own lives in the interest of saving the human race. Such Jews, though not alone in their fight, made up the Christian movement in Rome.

By the year 49 A.D., the Jewish community—under the influence of Peter's dedicated leadership—came to present a serious problem to the emperor and Rome's oligarchical families. In that year, Emperor Claudius announced that all Jews would be henceforth expelled from Rome. Suetonius, the Roman historian, states the matter succinctly: "Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus [Christ], he expelled them from the city."<sup>61</sup> Suetonius's reference to the agitation of the Jews on behalf of Christ is one of the few non-Christian historical references to the early Christian movement. It is a quite important indication of the growing power of the Jewish renaissance, a movement that, so far, had not secured official recognition as anything other than a mere sect of Judaism.

Along with tens of thousands of Roman Jews, Peter was forced to flee Rome.

Aside from this recorded instance of persecution, however, the earliest Christians went about their





work largely unmolested by the official authorities, with only the priesthood of the cults and their paramilitary forces to contend with. Of course, such forces were not to be trifled with; nor, by the same token, could the local governments and, in Palestine, the official Jewish leadership be ignored as a source of persecution. St. Paul himself records his punishment at the hands of various enemies during his three organizing missions:

Five times have I received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked. . . . On frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren. (II Cor. 11:25)

But during his three journeys Paul managed to install the leadership for Christians in dozens of cities across the Mediterranean, from Antioch to Cyprus and Rhodes, Ephesus, Corinth, Miletus, Philippi, and many others. His first journey occurred from approx-

imately 46 to 48; his second, from 49 to 52; and his third and final journey from 53 to 58 A.D. Concluding this voyage in Jerusalem, Paul was arrested at the instigation of the anti-Christian faction of the Jews and held for two years in confinement. In 60 A.D., Paul was shipped to Rome, where he was held for three more years under effective house arrest by the Roman authorities.

By this time, the Emperor Claudius (41-54) had died and was replaced by the Emperor Nero (54-69).

Over the intervening centuries Nero has come to symbolize the most extreme sort of brutal, inhuman tyrant. Among his other distinctions, Nero has the honor of being the first emperor to have deliberately and systematically persecuted the new Christian faith. Not intending to write a history of Rome, we do not present here anything resembling a comprehensive account of Nero's years on the throne. But, a few glimpses of this monster from the pages of Suetonius, the Roman historian of the early second century, are necessary to indicate the evil incarnate that was Nero:

As soon as night fell he would snatch a hat or cap and make a round of the taverns, or prowl the streets in search of mischief—and not always

innocent mischief either, because one of his games was to attack men on their way home from dinner, stab them if they offered resistance, and then drop the bodies into the sewers. . . . An escort of senior officers would follow him at a discreet distance.<sup>62</sup>

He further reports:

Not satisfied with seducing free-born boys and married women, . . . having tried to turn the boy Sporus into a girl by castration, he went through a wedding ceremony with him—dowry, bride, and all—which the whole Court attended; then brought him home, and treated him as a wife. He dressed Sporus in the fine clothes normally worn by an Empress and took him in his own litter . . . actually through the Street of Images at Rome, kissing him amorously now and then.<sup>63</sup>

Many emperors practiced obscene and perverse sexual habits, and the degeneracy of the Roman nobility was legendary. But Nero seems to have shocked even official Roman historians normally inured to such behavior. Again, from Suetonius, we learn that:

Nero practiced every kind of obscenity, and at last invented a novel game; he was released from a den dressed in the skins of wild animals, and attacked the private parts of men and women who stood bound to stakes. After working up sufficient excitement by this means, he was dispatched—shall we say?—by his freedman Doryphorus. Doryphorus now married him—just as he had married Sporus—and on the wedding night he imitated the screams and moans of a girl being deflowered.<sup>64</sup>

For Nero, such practices were not aberrations. On repeated occasions, he would fly into a rage and threaten to execute the entire Roman Senate, and even to murder all of Rome's nobility for some petty whim or minor infraction.<sup>65</sup> He was superstitious and always under the influence of astrologers and priests, especially those of the Syrian goddess Atargatis.<sup>66</sup> He ordered men brutally murdered for no reason at all, and he is said to have sought to import a legendary mad cannibal whose habit it was to tear living men to pieces and then devour their flesh.<sup>67</sup>

Under Nero, such unspeakable depravity spread into the population of Rome at large. Because of his penchant for throwing elaborate festivals and games, the degraded populace of Rome would often flock, as many as 50,000 at a time, to the circuses and amphi-

theaters to ogle at butchery and obscenity. Many times, Nero himself would join in the performance, parading at center stage dressed as a clown or charioteer. To the applause of thousands, Nero and his performers would engage in barbaric acts of outright murder. An entire city, the capital of the known world, had gone mad. The morality of an entire culture had been corrupted. It may have been the absolute low-point of human history.

It was into this hell that, in 62-63 A.D., Peter, returning to Rome, and Paul, now free from house arrest, descended in order to consolidate the gains of the new Christian church.

The actual strength of the church in Rome during those years cannot be known. Probably, at least 30,000 Jews resided in the city then, but what proportion of them had joined the Christian conspiracy is undetermined. A number of Gentiles had also become attached to the church. In Paul's Epistle from Rome to the Philippians, written at about this time, he greets the colony of the church in Philippi from "the members of Caesar's household," (Phil. 4:22) signifying that the Christians had penetrated into the very imperial palace itself. Only somewhat earlier, as the historian Tacitus records, a woman named Pomponia Graecina, the wife of Plautus, the Roman general who conquered Britain under Claudius, was accused of adhering to a "foreign superstition" that is now generally recognized to have been Christianity.<sup>68</sup>

In any case, what is certain is that, amid the horror of Nero's Rome, the Christian movement gained rapidly among the remaining few who had managed, somehow, to hold on to their sanity. Not a few of the nobility were also won over to the new faith, and thousands of the common men and women. Under the circumstances, it is no exaggeration to assert that the Christian movement had become a *political threat* to Rome.

The year 64 A.D. marks the turning point in Roman history. From that year onward, the chief preoccupation of the cult priests that controlled Rome and its empire would be the deadly combat with the Christian movement.

In 64 a great fire swept through Rome. According to Tacitus:

Now started the most terrible and destructive fire Rome had ever experienced. It began in the Circus where it adjoins the Palatine and Caelian hills. Breaking out in the shops selling inflammable goods and fanned by the wind, the conflagration instantly grew. There were no walled mansions or temples, or any other obstructions which could arrest it. First, the fire swept violently over

the level spaces. Then it climbed the hill—but returned to ravage the lower ground again. It outstripped every countermeasure. The ancient city's narrow winding streets and irregular blocks encouraged its progress.

... Of Rome's fourteen districts only four remained intact. Three were levelled to the ground. The other seven were reduced to a few scorched and mangled ruins.<sup>69</sup>

The wealth and heritage of five centuries of Roman history had been wiped out.

It is highly probable that the demented emperor set the fire himself. According to contemporary accounts, the population of Rome is said to have believed after the fire that Nero was behind it, and it was said that the emperor's slaves had been seen with torches and flammable material helping to spread the fire. Nero is recorded to have wanted to rebuild Rome in his image, and thus had first to destroy it. The enormous size of Nero's own palace had given rise to a popular verse that was sung in the streets of Rome, as recorded by Suetonius:

The palace is spreading and swallowing Rome!  
Let's all flee to Veii and make it our home.  
Yet the palace is growing so damnably fast  
That it threatens to gobble up Veii at last.<sup>70</sup>

In the aftermath of the fire, to divert suspicion from himself, Nero sought a scapegoat on whom to blame the fire. Most likely the first target on which he would have blamed the catastrophe was the Jews, who were disliked by the Romans and mistrusted by the Roman officials. But the Jews themselves were split, with many of them now secretly members of the Christian movement, led by Peter and Paul. According to many sources, the Jewish leaders still loyal to the empire, seeking to curry favor with Nero and to preserve themselves, went to the emperor and urged him to make the Christians the scapegoat for the fire.

Nero agreed.

The account of Tacitus, written about 100 A.D., is as follows:

But neither human resources, nor imperial munificence, nor appeasement of the gods, eliminated sinister suspicions that the fire had been instigated. To suppress this rumor, Nero fabricated scapegoats—and punished with every refinement the notoriously depraved Christians (as they were popularly called). Their originator, Christ, had

been executed in Tiberius's reign by the governor of Judea, Pontius Pilate. But in spite of this temporary setback, the deadly superstition had broken out afresh, not only in Judea (where the mischief had started) but even in Rome. . . .

First, Nero had self-acknowledged Christians arrested. Then, on their information, large numbers of others were condemned—not so much for incendiarism as for their anti-social tendencies.<sup>71</sup>

What happened then marked a watershed in the history of Christianity. For the first time, the Christians themselves had been singled out for attack by the evil powers that ruled Rome. Nero, seeking to make a spectacle to divert the anger of the population, announced that the Christians would be publicly punished in a theatrical ceremony. Systematically, the Christian leadership in Rome was arrested, rounded up and herded into the amphitheater in the Imperial Garden on Vatican Hill, where St. Peter's Basilica stands now.

Beginning with a long procession, men and women accused of being Christians were made to file into the center of the Circus. Then, before tens of thousands of chanting and screaming Romans, the massacre began. First, in small groups, dressed in the skins of animals, the Christian leaders were subjected to attacks by wild beasts: lions, wild boars, wolves. They were torn apart and eaten.

Then, in a perverse drama, Christians were forced to enact monstrous stories drawn from cult mythological legend. A modern historian describes it thus:

A Hercules was carried to the funeral pyre and then burnt alive, amid the frantic applause of the spectators; an Icarus was made to fly, and then fall and be dashed to death. The hand of Muteus Scaevola was held in the burning brazier till the limb of the tortured sufferer was consumed. A Pasiphae was gored by a bull; a Prometheus was chained to a rock where he underwent his terrible punishment; a Marysas was flayed alive; an Ixion was tortured on his wheel; an Actaeon was actually torn by dogs.<sup>72</sup>

And still the slaughter went on, into the night. As evening fell, a hundred torches were lit to illuminate the carnage—and to the crowd's delight it was noted that strapped to each torch was a human being drenched in oil. To this obscene light, the games went on until the blood-drenched floor of the Circus could absorb no more. Now, the Christians of the Roman Empire knew the full horror of what their enemy



was. In less than a day, hundreds, perhaps thousands of Christians were eliminated.

From that point on, the Christians were shown no mercy by the Roman secret police and the cult forces. Before Nero's death in 68 A.D., four years later, the war claimed many more victims. Most prominent among them were the two people who, more than anyone else, had been the force that shaped the formation of the early church: St. Peter and St. Paul. Peter was crucified upside down, and Paul beheaded, by the Roman authorities, after having been arrested in their secret work among the remnants of the Christian movement, now driven deep underground. The First Epistle of St. Peter, written immediately before his execution, is a moving testimony to the faith of the early Christians that they would eventually triumph. It contains advice to the faithful:

Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour . . . (1 Peter 5:8)

The letter was signed by Peter, from "the church that is at Babylon." (1 Peter 5:13.)

Babylon: no longer even able to refer to Rome, the Christians called it Babylon, the ancient center of evil cult worship which symbolized the decadence of Rome and its empire.

With the start of the persecution, the Christian church was in shock. Its leadership had been decimated, and gradually the persecution spread into Asia Minor, Syria, Greece, and other parts of the realm. Officially, Christianity was outlawed and membership in the "sect" was a capital crime. It was forced underground, and it adopted a code and secret symbols in order to survive.

## CHRISTIANITY COMES OF AGE

The church had suffered a heavy blow. The death of Peter and Paul, its two greatest leaders, deprived the Christian movement of its guides and teachers. Many of the original twelve Apostles had long since passed away. The persecutions initiated by Nero were continued, with only slight respite, more or less continuously for the next 200 years. The new emperor, Vespasian, and his son and successor, Titus, had been the military commanders in the Jewish Wars. Vespasian and Titus were of the infamous Flavian family, which for centuries was the mainstay of the Egyptian cult of Isis in Rome. The new dynasty they established was one calculated to crush the newborn Christian movement in its infancy, using a sophisticated combination of utter ruthlessness and cleverness.

Titus, for instance, was behind the brutal extermination policy against the Jews in Palestine, hoping thereby to eliminate both Jews and Christians in a "final solution."

But the Flavians also knew the tricks of that warfare whose rules are within the domain of epistemology. Under their careful and cynical guidance, the pseudo-Christian cults of gnosticism flourished and grew.

Nevertheless, for a brief time after the death of the insane Nero, the immediate pressure on the Christian elite eased somewhat. The year was 68 A.D. At about that time, St. John, imprisoned on the Aegean island of Patmos, off the coast of Asia Minor, was set free. John went to Ephesus, a major commercial city in Asia Minor, where he established a Christian academy which, for thirty years, produced a steady stream of priests and bishops who became the cadre of the Christian party.

Thus, with the setback in Rome, the headquarters of the Christians shifted to Asia Minor, and Ephesus in particular. From that city, John functioned as the chief of staff for the conspiracy. Before he died, at the ripe old age of about 100, he had created a network that guaranteed that the Flavian-backed cult of Isis would not succeed in exterminating the Christian church. In fact, with the institution of the papacy—that is, the bishop of Rome, succeeding Peter—as patriarch of the Christian family not yet established, it was John who provided the moral authority and intellectual direction through which the church grew.

John taught using the authority of Jesus Christ himself, since he had been an Apostle and disciple and had experienced the teaching of Jesus directly. His Gospel, written some 20 or 30 years after those of Mark, Matthew, and Luke, was designed not merely as an historical account of Jesus' life, but it is a poetic masterpiece which elaborated the theology of the faith using explicit Neoplatonic methods.

By a remarkable happenstance, the chief disciple of St. John, St. Polycarp, who was two generations younger than John, also happened to live until the age of 90 or more, when he was martyred. And his leading student, the famous Irenaeus of Lyons, when he died about 177 A.D., was about 100 years old! Thus, a mere three individuals—John, Polycarp, and Irenaeus—succeeding each other, were able to guide the Christian movement to a period more than 140 years after the death of Jesus of Nazareth! More than anything else, this ensured a continuity of doctrine and belief that prevented the fragmentation of the movement under the incredibly intense pressure of Roman oppression.

The principle that these men established was that of the immortality of Jesus Christ. That well into the

latter half of the second century, Irenaeus could tell his students, "I knew Polycarp, who knew John, who knew Jesus" kept the *direct* experience of Christ and his teaching alive.

Upon arriving in Ephesus about 70 A.D., John was confronted with a major problem. For centuries, Ephesus had been the headquarters for the cult of the goddess Artemis. Together with its sister city, Corinth, Ephesus was one of the leading pagan centers in the world. The Temple of Artemis in Ephesus was one of the seven "wonders of the world." It was huge, more than 400 feet long and 200 feet wide, 60 feet high at its tallest point. (And as a pagan historian wrote years later, "By the grace of God and St. John the Divine, it became the most devastated and desolate of all.")<sup>73</sup>

The cult of Artemis was a widespread infection, with branch temples ranging down into Rhodes and Egypt. At the enormous temple, the many priestesses were called "bees," and the priests of the cult were eunuchs referred to as "drones." In nearby Corinth, another temple contained more than 1000 temple prostitutes, who were referred to by the cult priestesses as "girls of hospitality." Not surprisingly, men would often travel hundreds of miles to worship in the Temple of Artemis at Corinth.

During his 30 years at Ephesus, John's Christian academy produced countless organizers and priests who would then emigrate to the Near East, North Africa, and southern Europe, including Rome itself, to establish churches of the new faith.

The enemies of the Christians, as already noted, took the form of both internal and external foes. Among the former, the gnostics were the most virulent. The death of Simon Magus years earlier merely served to spawn other gnostic viruses in other parts of the empire. The successor to Simon Magus was Menander, also a Samaritan and a disciple of Simon, who appeared in Antioch where, as Eusebius reports, he "deceived many by the magical arts." Eusebius notes also "the name of Christian was adopted by such sorcerers to calumniate by magic the great mystery of religion."<sup>74</sup>

Against such charlatans St. John polemicized

often. Early church historians record one instance in which John, entering a public bath house to cleanse himself, encountered by chance a notorious rabble-rouser and gnostic faker, Cerinthus. According to Polycarp, upon seeing Cerinthus John leapt up and fled in mock terror from the house, exclaiming: "Let us flee, lest the bathhouse fall in; for Cerinthus, the enemy of truth, is within."<sup>75</sup>

Toward the end of the first century, as John neared his death, renewed persecutions broke out in various parts of the empire. Again arrested, John was transported back to Patmos where he finally died. But just before his death, John reworked his Revelation and Gospel, sent letters to several local churches, and continued teaching until the end.

With his death, the era of "Apostolic Christianity" came to an end. The last Christian father to have actually seen and worked with Jesus had passed away.

As Eusebius writes,<sup>76</sup> "But when the sacred band of the Apostles and the generation of those to whom it had been vouchsafed to hear with their own ears the divine wisdom had reached the several ends of their lives, then the federation of godless error took its beginning through the deceit of false teachers who, seeing that none of the Apostles still remained, barefacedly tried against the preaching of the truth the counter-proclama-

tion of 'knowledge (*gnosis*) falsely so-called.'" At the same, the persecution was renewed with even greater intensity.

Much of the persecution that the Christians faced at the time was in the form of what the early Christians called "popular risings,"<sup>77</sup> With the official government either not willing or not able to take direct actions against the now increasingly powerful Christian movement, the priests and priestesses of the cults would instead whip their followers into a frenzy and send them off in militia formation to attack the Christian churches and to murder the leaders of the faith.

There is little recorded concerning the period of the early part of the first century. We know that it was a period of rapid and immense growth for the movement of Christianity, but there is precious little written evidence of the activities of the Christians



*The Baptism of the Eunuch*

during the period. Because of that, a remarkable historical document that has survived is the famous letter of Pliny the Younger to the Emperor Trajan.

Trajan (98-117) was a careful and sophisticated ruler who reckoned soberly with the power of the Christian movement. Pliny, a Roman aristocrat, lawyer, landowner, and government official, was sent by Trajan into Asia Minor at the turn of the century on a special Roman commission to investigate the source of the bankruptcy and increasing public disorders that plagued the area. In a letter to Trajan written approximately 112 A.D. Pliny describes the problems of the Romans in dealing with the "wretched cult" of Christianity.

Because of its fascinating insights into the state of the Christian movement and its relations to official Rome at the time, we reproduce it at length:

#### PLINY TO THE EMPEROR TRAJAN

It is my custom to refer all my difficulties to you, Sir, for no one is better able to resolve my doubts and to inform my ignorance.

I have never been present at an examination of Christians. Consequently, I do not know the nature of the extent of the punishments usually meted out to them, nor the grounds for starting an investigation and how far it should be pressed. Nor am I at all sure . . . whether a pardon ought to be granted to anyone retracting his beliefs. Or if he has once professed Christianity, he shall gain nothing by renouncing it; and whether it is the name of Christian which is punishable, even if innocent of crime, or rather the crimes associated with the name.

For the moment, this is the line I have taken with all persons brought before me on the charge of being Christians. I have asked them in person if they are Christians, and if they admit it, I repeat the question a second and a third time, with a warning of punishment awaiting them. If they persist, I order them to be led away for execution. . . .

Pliny calls the emperor's attention to the rapid growth of the Christians, but wonders if a policy of persecution will not swell their number:

Now that I have begun to deal with this problem as so often happens, the charges are becoming more widespread and increasing in number. An anonymous pamphlet has been circulated which contains the names of a number of accused persons. Amongst these, I considered that I should dismiss any who denied that they were or ever

had been Christians when they had repeated after me a formula of invocation to the gods and had made offerings of wine and incense to your statue. . . .

Others, whose names were given to me by an informer, first admitted the charge and then denied it; they said that they had ceased to be Christians two or more years ago, and some of them even 20 years ago. They all did reverence to your statue and the images of the gods, and reviled the name of Christ. They also declared that the sum total of their guilt or error amounted to no more than this: that they had met regularly before dawn on a fixed day to chant verses alternately among themselves in honor of Christ as if to a god, and also to bind themselves by oath, not for any criminal purpose, but to abstain from theft, and adultery, to commit no breach of trust and not to deny a deposit when called upon to restore it. After this ceremony it had been their custom to disperse and reassemble later to take food of an ordinary harmless kind; but they in fact had given this practice up since my edict, issued on your instructions which banned all political societies. This made me decide it was all the more necessary to extract the truth by torture from two slave-women, whom they call deaconesses. I found nothing but a degenerate sort of cult carried to extravagant lengths.

Pliny then gets to the heart of his message. The emperor must be aware that the Christians have spread so far and fast as to have, for a time, depopulated the cult temples and, thus, by their numbers make it difficult and dangerous to persecute them:

I have therefore postponed any further examination and hastened to consult you. The question seems to me to be worthy of your consideration, especially in view of the numbers of persons endangered; for a great many individuals of every age and class, both men and women, are being brought to trial, and this is likely to continue. It is not only towns, but villages and rural districts too which are infected through contact with this wretched cult. I think it is still possible for it to be checked and directed to better ends, for there is no doubt that people have begun to throng the temples which had been almost entirely deserted for a long time; the sacred rites which had been allowed to lapse are being performed again, and flesh of sacrificial victims is on sale everywhere, though up till recently scarcely anyone could be found to buy it. It is easy to infer from this that a



great many people could be reformed if they were given an opportunity to repent.

Responding, Trajan told Pliny that he "followed the right course," and added: "These people must not be hunted out." He proceeds to lay out a liberal policy of careful tolerance for anyone not directly proven to be a Christian.<sup>78</sup>

Thus was the church established. "Like brilliant lamps," wrote Eusebius later, "the churches were now shining throughout the world, and faith in Our Lord Jesus Christ was flourishing among all mankind, when the devil who hates what is good, as the enemy of truth, ever most hostile to man's salvation, turned all his devices against the church." Persecutions, he says, were combined with the use of "wicked men and sorcerers" to extend the gnostic heresy. From Menander, there came Saturninus, Basilides, and many other gnostic cult priests calling themselves Christians.<sup>79</sup>

It was in this period, following the death of St. John and the Apostles, that the Christian movement came of age. From a tiny band of followers of Jesus Christ, it now represented a force of hundreds of thousands. The Apostles had succeeded, probably beyond their wildest dreams: they had forged a leadership that would prove more than capable of bringing to fruition what they had begun years before. Polycarp, Ignatius, Irenaeus, Clement, Quadratus, Aristedes, Justin Martyr: the second generation of Christian leaders had been born.

The vision of Philo Judaeus of Alexandria a century before, the teaching and crucifixion of Jesus of Nazareth, the mighty work of Peter and Paul had permanently changed the course of world history.

The men who emerged were true leaders. But unlike the earliest Christians, this generation could wield real political power, as the letter of Pliny reveals. The economic collapse that had begun long before Nero fed the discontent in the provinces, and the Christian churches became the rallying point for Roman populations no longer able to tolerate rule by the empire's madmen like Trajan and his successor, Hadrian. Popular unrest was widespread, and the Christians effectively exercised enough power in certain areas to dissuade the empire from attempting a showdown.

More than anyone else, the man who represented the leadership of the church in the second century was St. Polycarp. Born about 70 A.D., Polycarp was raised in a Christian family. During his youth, he studied with St. John at Ephesus, and he was about 30 years old when John died. About 107 A.D., Polycarp began his public mission when he was appointed Bishop of Smyrna. For the next fifty years, amid

many voyages around the Mediterranean, from Smyrna Polycarp strengthened and consolidated the gains of the first Christians.

As an individual leader, Polycarp gained for himself the reputation of piety and holiness, as well as great courage and intellectual genius. Many of his students became patriarchs of local churches in their own right. Irenaeus, the real founder of the Christian movement in France and continental Europe, who was Bishop of Lyons, was a disciple of Polycarp's academy in Smyrna. It is from Irenaeus, in part, that we learn of Polycarp's remarkable character.

For instance, Irenaeus records a confrontation between Polycarp and Marcion, a gnostic leader: "And Polycarp himself, also, when Marcion on one occasion encountered him and said: 'Do you recognize me?' Polycarp replied, 'Yes, yes. I recognize the first-born of Satan.'"

At the high point of his career, Polycarp earned the title "Father of the Christians" for his work in teaching the Christian message. The pagans viewed Polycarp as the man who singlehandedly dethroned the gods and emptied the filthy temples of worshippers of evil. Very little of Polycarp's own writing's have survived; only a few letters and scattered fragments remain. In one letter, written to a young friend, Polycarp writes: "The time requireth thee, as pilots require winds, or as a storm-tossed mariner a haven, so that it may find God. . . . Be sober as God's athlete. Stand firm as an anvil under the stroke of a hammer. It becomes a great athlete to endure blows and to conquer."<sup>87</sup>

It is fitting that we include in our story an account of Polycarp's martyrdom. It is one of the most moving and emotionally wrenching stories that have come down from the early Christian era. Like the death of Jesus more than 100 years before, Polycarp's death at the hands of the monstrous cult was not in vain, for it has served to inspire a hundred generations since. His utterly uncompromising morality until the end, and his contempt for the pretensions of the Roman cults make the story of his martyrdom symbolic of the strength that, at one time or another, every real leader needs to summon up.

The account that follows concerns the arrest and trial of Polycarp, at the age of 86, during one of the periodic crackdowns on the Christians. Its authorship is attributed to a certain Marcion (obviously not the gnostic previously encountered) but its authenticity is beyond doubt. We begin with the trial itself:

As Polycarp stepped into the arena there came a voice from heaven, "Be strong, Polycarp, and play the man." No one caught sight of the

speaker, but those of our friends who were there heard the voice. Finally he was brought forward for examination; and when the news spread around that it was Polycarp who had been captured, a deafening clamor broke out. He was brought before the Governor, who asked if this was the man; and when Polycarp admitted to it, tried to persuade him to recant. "Have some respect for your years," he said, adding the rest of the usual exhortations. "Swear an oath, 'By the luck of Caesar.' Own yourself in the wrong and say, 'Down with the infidels.'" Polycarp's brow darkened as he threw a look round the turbulent crowd of heathens in the circus; and then, indicating them with a sweep of his hand, he said with a growl and a glance to heaven, "Down with the infidels!"

The Governor, however, still went on pressing him. "Take the oath and I will let you go," he told him. "Reville your Christ." Polycarp's reply was, "Eight-six years have I served him and he has done me no wrong. How then can I blaspheme my King and my Savior?"

Persisting in his attempts, the Governor than said again, "Swear by the luck of Caesar." He answered, "If you still think I am going to swear by Caesar's luck, and still pretend not to know who I am, let me tell you plainly now that I am a Christian. And if you want to know the meaning of Christianity, you have only to name a day and give me a hearing." To this the Governor's reply was, "Try your arguments on the crowd yonder."

The Governor then said, "I have wild beasts here. Unless you change your mind, I shall have you thrown to them." "Why, then, call them up," said Polycarp, "for it is out of the question for us to exchange a good way of thinking for a bad one. It would be a very credible thing, however, to turn over from the wrong to the right." . . .

And all the time he was saying this and much else besides, he was overflowing with courage and joy, and his whole countenance was beaming with grace. It was not only that he was anything but prostrated with dismay at the threats which were uttered, it was the Governor who, on his part, found himself now completely at a loss. What he did next was to send his crier to give out three times, from the center of the arena, "Polycarp has admitted to being a Christian." At the crier's words the whole audience, the heathens and the Jewish residents of Smyrna alike, broke into loud yells of ungovernable fury: "That teacher of Asia! That father-figure of the C-

tians. That destroyer of our gods, who is teaching whole multitudes to abstain from sacrificing to them or worshipping them!" Interspersed with this there were loud demands for the Asiarch Philip to let loose a lion at Polycarp. However, he told them that the rules would not allow him to do this, since he had already declared the beast fighting closed; whereupon they decided to set up an unanimous outcry that he should have Polycarp burnt alive. . . .<sup>82</sup>

But even as Polycarp died, his student Irenaeus, in the French city of Lyons, was already constructing another academy, teaching more Christian philosophers and theologians. In Rome, the tenth successor of Peter, Pope Pius I, was reigning over a secret but powerful congregation that included increasing numbers of the Roman elite, the army, and the common man as Christian communicants. A revolution was underway.

No document more captures the spirit of the time than the famous and beautiful Revelation of St. John, or The Apocalypse, the final book in the New Testament. Written sometime between A.D. 70 and 100, John, who survived the persecution, expresses in it the mute horror that gripped the Christian movement in the wake of Nero's persecution and the calamities of that decade. Cast as a vision, the Revelation contains innumerable secret references, symbols, and codes—most of which were readily identifiable to the Christian inner elite of the period. Today, most historians agree that the monster or "beast" which appears repeatedly in the Revelation is none other than Nero himself.

The following passage, among the most powerful ever written, needs no further introduction:

And there came one of the seven angels that had the seven vials, and talked with me, saying unto me, "Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters.

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-covered beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet color, and decked with gold and precious jewels and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications:

And upon her forehead was a name written: Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration.

And the angel said unto me, "Wherefore didst thou marvel? I will tell thee the mystery of the woman. . . .

"The seven heads are seven mountains on which the woman sitteth [i.e., the seven hills of Rome—RD];

". . . The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. . . .

"And the woman which thou sawest is that great city which reigneth over the kings of the earth." (Rev. 17:1-18)

The majesty of that description of the Whore of Babylon, of the evil of the "great city" of Rome, captured the solemn anger of the Christian movement. Then, later in the Revelation, John describes the vision of the future, when the beast and the Whore of Babylon have been defeated.

At that point, descending out of heaven, John envisions the perfect city, the rebuilt Jerusalem. The blood of the Roman army's slaughter has been washed away, and emerging is the *City of God*. There is no mysticism involved. John simply describes the world that must be:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

And God shall wipe away the tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

. . . But the fearful, the unbelieving, the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.

And [the angel] carried me away in the spirit

to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God. (Rev. 21:1-10)

## EPILOGUE

Let us permit ourselves, from the vantage point of the middle of the second century, a glimpse into the future. A mere fifty years later, when the death of Polycarp was still fresh in the memory of his successors, the movement that was founded by Jesus had reached the point where it was now capable of making an open bid for power. On the eve of that occasion, the situation was described stirringly by Tertullian in his *Apologeticus*, written as an open letter to the emperor, in which Rome is warned about the power of the Christian movement:

For if we wished to play the part of open enemies, and not merely hidden avengers, should we lack the power that numbers and battalions give? Oh, of course, the Moors, the Marcomanni, yes and the Parthians—or any other races, as great as you please, but of one region with their own frontiers—are more numerous than the race which covers the world! We are but of yesterday, and we have filled everything you have—cities, islands, forts, towns, exchanges, yes! and camps, tribes, and decuries, palace, senate, forum. All we have left to you is the temples! We can count your troops; the Christians of one province will be more in number. For what war should we not have been fit and ready even if unequal in numbers—we who are so glad to be butchered—were it not, of course, that in our doctrine we are given ampler liberty to be killed than to kill?

Why! Without taking up arms, without rebellion, simply by standing aside, by mere ill-natured separation, we could have fought you! For if so vast a mass of people as we had broken away from you and removed to some recess of the world apart, the mere loss of so many citizens of whatever sort would have brought a blush to your rule—yes, that it would, and punished you by sheer desertion! Beyond doubt, you would have shuddered at your solitude, at the silence in the world, the stupor as it were of a dead globe. You would have had to look about for people to rule. You would have had more enemies left than citizens. For, as things are, you have fewer enemies because of the multitude of Christians, when nearly all the citizens you have in nearly all the cities are Christian.



# A CHRONOLOGY

	EVENT *	POPE/EMPEROR
20 B.C.	Birth of PHILO JUDAEUS (20)	Emperor Augustus (27 B.C.-14 A.D.)
10 B.C.	Birth of JOHN THE BAPTIST (6 B.C.-2 A.D.)	
1 A.D.	Birth of JESUS OF NAZARETH (6 B.C.-2 A.D.)	
10 A.D.	Birth of PAUL (Saul of Tarsus) (10)	Emperor Tiberius (14-37)
20 A.D.	JOHN THE BAPTIST begins ministry (28)	
30 A.D.	JESUS begins public ministry (30)	
	Crucifixion of JESUS (33)	Pope Peter (33-67)
	PETER expels SIMON MAGUS from church (35)	
	Stoning of STEPHAN, first Christian martyr (36)	
	Conversion of PAUL on the Damascus road (36)	
	PHILO travels to Rome ( <i>Embassy to Gaius</i> ) (37)	Emperor Caligula (37-41)
	Judeans demonstrate against Caligula (39)	
40 A.D.	Council of Jerusalem approves Gentile baptism (41-42)	Emperor Claudius (41-54)
	PETER arrives in Rome (42)	
	PHILO joins PETER in Rome to battle influence of SIMON MAGUS (44)	
	PHILO addresses Roman Senate (44)	
	PAUL's first journey as missionary to Cyprus, Pamphylia, Pisidia, Lycaonia (45-46)	
	Death of PHILO JUDAEUS (48)	
	Council of Apostles and Elders approves Paul's mission to Gentiles (49-50)	
	Christians expelled from Rome by Claudius (49)	
50 A.D.	PAUL's second journey to Galatia, Lycaonia, Macedonia, Athens, Corinth (51-54)	
	PAUL's third journey to Galatia, Ephesus, Macedonia, Corinth, Achaia (54-58)	Emperor Nero (54-68)
	Roman suppression of Judean guerrillas (54-66)	
	PAUL's arrest at Jerusalem, imprisonment, journey to Rome (58-59)	

\* Dates are approximate.

**60 A.D.**

**EVENT**

PAUL's Roman imprisonment, acquittal, and release (60-63)

Arrest and execution of JAMES, Jesus' brother, leader of Christians in Jerusalem (62)

Rome burns in Great Fire under NERO (64)

Acts of the Apostles written (64)

NERO begins systematic persecution of Christians (64-67)

Roman army, in Palestine to suppress Jewish insurrection, defeated (66)

NERO on concert tour of Greece (66-67)

General VESPASIAN dispatched to pacify Palestine (66-67)

PAUL imprisoned and executed in Rome (67)

PETER crucified in Rome (67)

JOHN released from Patmos (68)

Christians withdraw from Jerusalem to Trans-Jordan (68-70)

Death of NERO and disorders in Rome (69)

VESPASIAN returns to Rome to become emperor (69)

**POPE/EMPEROR**

Pope Linus (67-78)

Emperor Galba (68)

Emperor Otho (69)

Emperor Vitellius (69)

Emperor Vespasian (69-79)

**70 A.D.**

Fall of Jerusalem to TITUS, son of Vespasian (70)

Gospel of Matthew written (70)

Gospel of Luke written (70)

JOHN established "academy" at Ephesus (70)

**80 A.D.**

Pope Anencletus (78-91)

Emperor Titus (79-81)

Emperor Domitian (81-96)

Pope Clement (91-100)

**90 A.D.**

Emperor Nerva (96-98)

**100 A.D.**

Gospel of John

Revelation of St. John

Emperor Trajan (98-117)

Pope Evaristus (100-109)

# Notes

1. The Council of Nicaea was convened to settle the issue of the heresy of Arianism and related theological disputes that had accumulated in previous decades. At the gathering of the world's bishops, Alexander and Athanasius represented the "orthodox," while the heretics were represented by an Egyptian-led coalition that included forces sympathetic to Emperor Constantine. At issue was Arius's Aristotelian heresy, which denied the divinity of Jesus Christ and held that Christ was merely a creation of the Father. The final declaration of the Council developed the famous formula of *homoousios*, which held that Jesus Christ was "of the same substance" and nature as God the Father. Although this formula became the basis of Christian doctrine through the ages, the heresy of Arius and his allies was not vanquished, and in the years immediately following Nicaea they split the church into its eastern and western factions.

2. In fact, it was not until the mid-third century that a Roman emperor emerged who clearly associated himself with the Christian movement. That was Philip the Arabian, emperor from 244 to 249.

3. See Criton Zoakos, "Aristotle and the Craft of Political Intelligence," *The Campaigner*, Sept./Oct. 1978.

4. According to a discussion between the author and Paul Arnest in November 1978.

5. Attalus III was to add his kingdom to the bequest of the Magna Mater stone. He ceded Pergamum to the Roman Empire at his death in 133 B.C..

6. Polybius VI, 56.

7. Cicero *Laws*.

8. Zoakos, op. cit.

9. See Robert Dreyfuss, "The Method of Philo Judaeus," *The Campaigner*, December 1978.

10. By "elite," we do not mean an elite in the sense of class or caste, but one so qualified by participation in the knowledge of the most advanced epistemology and real political science. For a full discussion of this topic, see Lyndon H. LaRouche, Jr., "The Secrets Known Only to the Inner Elites," *The Campaigner*, May/June 1978. The present article was inspired as a case study of the principle outlined in LaRouche's groundbreaking article.

11. Philo Judaeus *The Decalogue*, 4-9.

12. See H. A. Wolfson, *Philo*, 2 vols., Harvard University Press, 1947. Wolfson's work is by far the best available in English on Philo. Another rewarding book is *Philo Judaeus*, by James Drummond, 2 vols., London, Williams and Norcross, 1888.

13. Josephus *The Jewish Wars*.

14. Cicero *On Flaccus*, cited in *Early Christianity and Paganism* by Donald M. Spence, E. P. Dutton, New York, 1902.

15. Mark Burdman, "How Britain's Biggest Racists Created Zionism," *The Campaigner*, December 1978.

16. Joseph Klausner, *From Jesus to Paul*, Beacon Press, Boston, 1961.

17. Philo *On Dreams*.

18. Philo *On the Creation of the World According to Moses*.

19. Philo *On Flight and Finding*, 33. See also Erwin R. Goodenough, *Politics of Philo Judaeus*, Georg Olms Verlagsbuchhandlung, Hildesheim, Germany, 1967.

20. Philo, *Ibid.* 49.

21. Philo *On the Unchangeability of God*, 176.

22. Philo *On Flight and Finding*, 109.

23. Plato *Timaeus*, Zoakos et al., trans., *The Campaigner*, February 1980.

24. For an example, see Aristotle *Metaphysics*, Book XII.

25. Drummon, op. cit.

26. Philo *On the Creation of the World*, 7-8.

27. *Ibid.*, 10-12.

28. *Ibid.*, 17-20.

29. *Ibid.*, 22.

30. Philo *Allegorical Interpretation*, I, 21-23.

31. *Ibid.*, 16.

32. *Ibid.*, 37.

33. Philo *On Abraham*, 120.

34. *Ibid.*, 122.

35. Philo *On Flight and Finding*, 109.

36. Philo *To Prove That Every Man Who Is Virtuous Is Also Free*.

37. *The Coming Doom*, from Gaster, Theodor H., *Dead Sea Scriptures*, Doubleday, 1956.

38. Suetonius *Claudius*, 25.

39. Eusebius *Ecclesiastical History*, II, 18.

40. *Ibid.*, II, 20.

41. *Ibid.*

42. *Ibid.*, II, 21.

43. *Ibid.*, II, 2.

44. *Ibid.*, II, 1.

45. Suetonius *Gaius Caligula*, 52.

46. *Ibid.*, 36.

47. *Ibid.*, 30.

48. Suetonius reports furthermore that at one point Caligula considered removing the capital of the empire from Rome to Alexandria, which indicates his propensity to worship the Isis cult, long based in Egypt. (*Gaius Caligula*, 49.)

49. Justin Martyr *First Apology*, 26.

50. *Ibid.*; see also Athanagoras, *Suppl.*, Tertullian, *Apology*, 7; Minicius Felix, *Octavius*, 9.

51. Justin Martyr, *Ibid.*, 26.

52. *Ibid.*

53. Eusebius, op. cit., II, 13.

54. *Ibid.*

55. *Ibid.*

56. *Ibid.*, II, 17.

57. Hans Jonas, *The Gnostic Religion*, Beacon Press, Boston, 1958, p. 23.

58. *Ibid.*, p. 25.

59. Elaine Pagels, in *The Gnostic Gospels* cites these and other works in attempting to portray the gnostics as merely an "alternative" form of Christianity. See the review of her book by this author, in *The Campaigner*, March 1980.

60. Jonas, op. cit., pp. 103-11.

61. Suetonius *Claudius*, 25.

62. Suetonius *Nero*, 26.

63. *Ibid.*, 28.

64. *Ibid.*, 29.

65. *Ibid.*, 36.

66. *Ibid.*, 56.

67. *Ibid.*, 37.

68. Tacitus *Annals of Imperial Rome*, xiii, 32.

69. *Ibid.*, xiv.

70. Suetonius *Nero*, 39.

71. Tacitus, op. cit., p. 50.

72. Spence, op. cit., p. 50.

73. John Ferguson, *Religions of the Roman Empire*, Cornell University Press, Ithaca, New York, 1970.

74. Irenaeus *Adv. Haer.* III, 3.

75. Eusebius, op. cit., III, 28.

76. *Ibid.*, III, 32.

77. *Ibid.*

78. Pliny, *Letters of the Younger Pliny*, Penguin Books, London, 1963, Book Ten, 96.

79. Eusebius, op. cit., p. 82.

80. Spence, op. cit., p. 82.

81. From "The Martyrdom of Polycarp." See *Early Christian Writings*, translated by Maxwell Staniforth, Penguin Books, 1968.

82. loc. cit.



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## Call for Falk Investigation Corners Terrorist Professor

One of the hottest debates to surface on an American university campus during the latest academic semester has erupted during the past two months at Princeton. Both the farflung Princeton alumni community and the New Jersey Campus area itself have been rocked by the demand by a newly formed Ad Hoc Committee for the University's trustees to convene a full investigation of the activities of Professor Richard Falk, the noted professor of International Law who was an early and enthusiastic sponsor of the Ayatollah Khomeini regime in Iran and who is a mentor to many anti-nuclear and environmentalist groups.

In a letter to Princeton's trustees published in the April 7 *Princeton Alumni Weekly*, the Ad Hoc Committee of Alumni to Investigate Richard Falk charged that "one of Princeton's leading professors is using the protective cover of 'academic freedom' and his Princeton credentials to organize international support for the Ayatollah Khomeini."

The Committee exposed "relevant facts" documenting this charge, in particular Falk's January 31, 1979 article—written two weeks before Khomeini came to power—stating that "Khomeini is the future of Iran" and praising the Khomeini destabilization of Iran as "the first Third World revolution that owes nothing to Western inspiration."

The Ad Hoc Committee charged that Falk's pro-Khomeini

activities were fully consistent with the anti-human views expressed in his 1971 book, *The Endangered Planet*, in which, the Committee charged, Falk "makes a direct comparison between 'the behavior of men and the behavior of maggots in a sack of flour' and goes on to advocate practice of homosexuality as a form of population control."

"If one had an acquaintance who professed such," the Committee noted, "common decency would lead us to gently suggest competent psychiatric care. Instead, Princeton honors this behavior with an endowed chair."

Before concluding with a call for a full trustee-led inquiry into Falk, the Committee noted: "We are the first to uphold the ideal of academic freedom and controversy as an essential aspect of a vigorous academic experience. But . . . the principle of academic freedom has never been understood by any of us to be a license for the unbridled pursuit of treason and sodomy. It must not become so now."

### Outrage and Praise

Within days after publication of the letter, the storm broke.

The consecutive May 5, May 19, and June 2 editions of the (twice-monthly) *Alumni Weekly* ran no fewer than eight letters defending Falk, ranging from the legal-brief tone of former Attorney General Nicholas deB. Katzenbach (who expressed concern over "erosion of alumni sup-



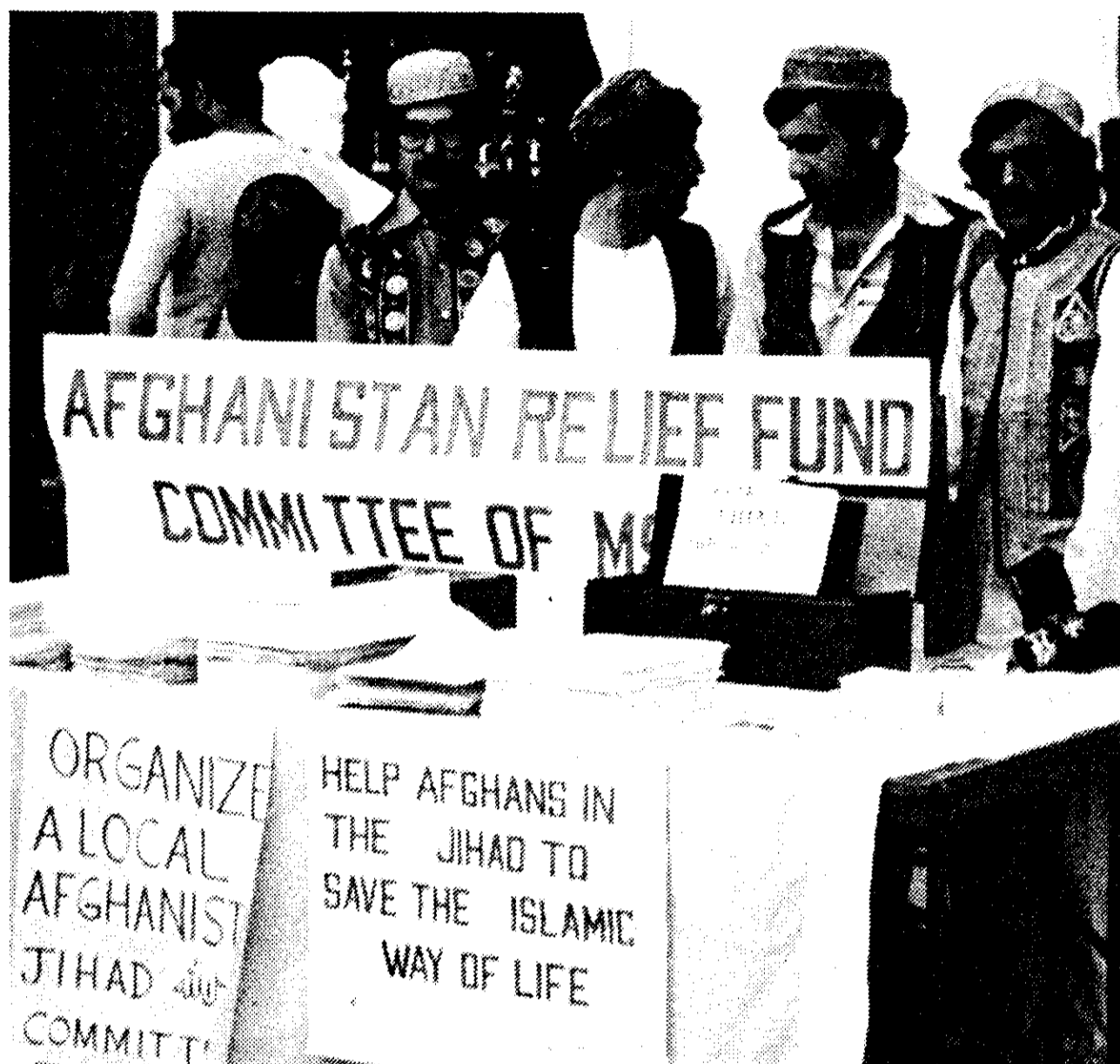
*Princeton professor Richard Falk. His activities provide support and cover for Khomeini's terrorists. Right, radical "Islamic" students at Columbia University.*

port" because of Falk) to the shrill and hysterical.

At the same time, according to one Ad Hoc Committee member, several alumni have privately expressed support for the Committee initiative. One Princeton alumnus likened Falk to professors who saw a new "hope for mankind" in Benito Mussolini in the 1930s. The alumnus compared Khomeini's devastation of Iran and Adolf Hitler's genocidal population policies, and wondered aloud how the Princeton community could tolerate a proponent of such policies in its midst.

The Ad Hoc Committee letter struck many raw nerves. One letter to the *Alumni Weekly* called for the creation of an Ad Hoc Committee to Investigate the Ad Hoc Committee. Comparisons were made between the anti-Falk group and Senator Joseph McCarthy and Tsar Alexander.

None of these critiques even



tangentially addressed the question of the genocidal content of Falk's pro-Khomeini and extremist environmentalist views.

### "A Beachhead within the Trustees"

The repercussions of the action against Falk go far beyond Princeton. Falk is not a run-of-the-mill anti-nuclear kook. He is a member of the prestigious New York Council on Foreign Relations and participated in the Council on Foreign Relations' 1980s Project, the Cyrus Vance-led task force which developed the global deindustrialization policy for the Carter administration. Falk's contribution to this project is the doctrine of "ethnocide" that defined the transfer of advanced technology and culture to primitive areas as a crime.

Falk is also a prime adviser to several leading one-worldist zero-growth organizations, including

the United Nations-connected Planetary Citizens and the Bertrand Russell-initiated Institute for World Order. He is a member of the U.S. Association for the Club of Rome, the U.S. branch of the organization that peddled the "Limits to Growth" fraud in the early 1970s.

With this pedigree, it is no surprise that Falk has made friends in sordid places. On June 9, the ultra-liberal *Village Voice* rushed to his defense, in a piece by columnist Alexander Cockburn entitled, "Witch Hunt at Princeton."

The British-born Cockburn, the pro-terrorist scion of a blue-blood family of radical kooks, went to extreme paranoid lengths to defend Falk, claiming that the Ad Hoc Committee, the *Alumni Weekly*, and many of the trustees of Princeton were agents of the U.S. Labor Party and former Labor Party chairman Lyndon LaRouche. Cockburn charged that

several anti-Falk letters, not just the Ad Hoc Committee letter, were written "in the idiom of the U.S. Labor Party." He then wondered whether the *Alumni Weekly* "has become an outhouse publication of the USLP. Some suggest," he continued, "that the USLP may have established a beachhead within the trustees of the university, who monitor the *Weekly* in the interest of campus security and good taste."

"All alumni," he advised, "should write to the president of the University and those trustees not yet pawns of the USLP and demand instant explanation."

Princeton alumni from as far away as Peking were watching the next episode in the battle over Falk, Cockburn reported.

In its June 25 edition, the *Village Voice* published two letters attacking Cockburn for "spinning a cock-and-bull story" and for dubbing Princeton alumni as "run-of-the-mill mental retards."

An immediate result of the furor created over the call for investigation was Falk's cancellation of his scheduled trip to Iran in Ramsey Clark's contingent to Khomeini's Nuremberg rally-styled "Crimes of America" conference. Falk's fear at this time of calling public attention to his association with Clark is founded in growing awareness among law enforcement and intelligence officials throughout the world of Clark's role, as both legal counsel and front man for above-ground support networks, in the establishment of the fascist Khomeini regime and international terrorism generally. In terrorism-plagued Italy, recent investigations of university professors "above suspicion" of involvement in terrorism has resulted in prosecutions leading straight to the core of the terrorist international.



photo NSIPS/Phillip Ujanowsky

"Biting satires on the ideological mores of Spain under the Hapsburgs . . ."

## Humanist Academy Stages Cervantes

*The Fake Biscayan*, one of eight extant interludes written by the great Spanish poet Miguel de Cervantes Saavedra, was staged in English translation at New York City's Cami Hall June 30 by The Humanist Academy theater group of the Platonic Humanist Society. Music by Bach, Beethoven, and Haydn preceded the performance.

Cervantes, a contemporary of Shakespeare known and loved the world over for his creation of the novel form in literature in the monumental *History of Don Quixote de la Mancha*, wrote these inter-

ludes to be performed between acts of popular plays. They are bitingly ironic satires on the political and ideological mores of Spain under the Hapsburg empire, written with an eye open to the objections of the censors of the Jesuit Inquisition who put Cervantes's political ally Giordano Bruno to death in 1600.

The New York City performance was enthusiastically received by an audience of 250, which was immediately drawn into the conspiracy of a Jesuit Biscayan and accomplice to trick two Sevillian whores. Beneath the posturing and pretense to social status acted out by the two aging courtesans is a fierce allegory on the moral decadence of Spain "sucked dry" while still pretending to be living in its days of grandeur.

## Public TV Touts Right to Die

The taxpayer-supported Public Broadcasting System joined forces with the "Right to Die" movement in showing a documentary account of the suicide of a Manhattan woman on June 16.

This presentation brought to the largest public yet the death-cultism of the Hospice and Right to Die movements. The Right to Die groups have worked closely with the Club of Rome, the organization which pushes, through environmentalist, "New Age," and similar Aquarian cults, the genocidal view that the earth's population must be reduced to one billion by the year 2000.

The Public Broadcasting Company, so infamous for its undisguised Anglophilia as to have been dubbed "the Corporation for British Broadcasting" in electronic media circles, is a major conduit of oligarchist cultural influence through its programming of "educational" rubbish.

Warner Communications, an innovator in media brainwashing, used the broadcast to test the new "QUBE" "talk-back" television technology. Through the QUBE, viewers in Columbus, Ohio responded to leading questions concerning the "right to die" and the "right to commit suicide."

Only five percent of PBS station managers refused to air the show. However, those quoted in the press had no moral objection to its contents, but instead raised fears of lawsuits if the show's pro-suicide message were taken to heart by viewers.



**Why the Green Nigger,  
Re-mything Genesis**  
by Elizabeth  
Dodson Gray  
Roundtable Press  
Wellesley, Mass.  
1979  
166 pages  
\$5.95



photo NSIPS/Linda Ray

## *A Greenie Witch's Brew*

Those who still resist facing the fact that many in positions of rank in this country are evil enough to conspire to plunge the world into a new dark age would be wise to examine *Why the Green Nigger, Re-mything Genesis*. The author, Elizabeth Dodson Gray, of Harvard Divinity School, is an Executive Board member of the U.S. Association for the Club of Rome, an organization openly committed to eliminating 150 million Americans and reducing the "lucky survivors" to a pitiful existence in subsistence agriculture. However, Ms. Dodson Gray is not content with mere *one-time* genocide; her chief concern is to ensure that the new dark age *never ends*. *Why the Green Nigger* is a discourse on how to change "religion" and alter "values" so as to rip the soul out of the population, destroy all capacity for scientific or rational thought, and thus ensure that generalized technological progress, with its concomitant threat to oligarchical rule, never occurs again. It is a satanic book.

According to Dodson Gray, the chief problem of our society is the Judeo-Christian conception of Man as created in the image of God—superior to and therefore having dominion over Nature. But this idea is deeply mistaken, says Gray: "We always choose some attribute in which we humans happen to excel, and we make that the basis for our conclusions that we as humans are not only different from other animals but also superior to them. For

example, we sometimes choose arbitrarily to emphasize our more highly developed brain. But other animals have a more highly developed sense of smell. . . ."

No doubt projecting. Dodson Gray asserts that humans may not even be the most intelligent. After all, she says, whales have larger brains and "By way of contrast with our human lack of 'social graces . . . (among porpoises) the sense of manners and propriety prevails . . . There seems to be little reason to fight. There are no objects to accrue or own. There is constant sexual play, enough to allow everyone the satisfying contact with friends and mates and lovers. . . ."

However, all the pornographic fantasy about the fun life of fish is really secondary, since, according to Ms. Gray, the plants and rocks are equally bright: "We are . . . biospiritual organisms. . . . This is equally true of all matter whether a rock, a tree, a dolphin, or a chimp. . . ."

### **The Enemy: Males**

Given that all these psychotic conclusions are so obvious, asks Gray, how could humans have erred so much as to think otherwise, and ignorantly aspire to dominion over nature? (Nature, if you haven't guessed, is the "Green Nigger.") It is in "solving" this "problem" (the existence of human reason) that Gray shows herself to be most systematically evil.

The problem in our society, says Dodson Gray, is located

mostly in males, because of their psychological need to break from infantile dependence on the mother image. "He resists feelings of weakness or vulnerability or dependence. . . . His neurotic fear is that such 'baby' feelings will pull him back to baby-like dependencies—and a man is 'not a baby.' . . . Is it possible then for men to think clearly and feel positively about our human dependence upon the ecosystems of the biosphere? . . . I would suggest not. . . . It is as though men did not like any feelings of dependence on Mother Nature."

It is not just "men" as such that Dodson Gray is down on, but the "male" quality of using reason and suppressing the infantile. After all, says Gray, there are times when even men act truly "human"—such as when they masturbate! "Only here where he is unquestionably male does he allow himself to cherish his body."

In opposition to the "male" rationalistic view, Gray proceeds to explain the hedonistic philosophy of her new religion, a matriarchal-Mother Earth worshipping *depth cult* virtually identical to the ancient Roman-Egyptian cult of the cow goddess Isis. It was this same cult of Isis which the early Christian apostles attacked as the "Whore of Babylon."

Gray says: "Life comes from death, and death is in life. . . . Why do men imagine for themselves the illusory freedom of a soaring mind, so that the body of nature becomes a cage? To be human is to be circled in the cycles of nature. . . . To be human is to be born, partake of life, and die. . . . Perhaps, someday men will find their humanity, and give up their dignity."

However, to get mankind to stop "their ceaseless striving" will require getting them to give up more than their male ego ideals.

They must give up their desire to remain alive. "It is when we are still fighting off death that we launch vast campaigns of 'achieving.' . . . We are today engaged in many quarters in a reappraisal of death." She quotes Lewis Thomas, president of the pro-death Sloan-Kettering Center in New York City: "Death is a natural marvel . . . There are 3 billion of us on the earth, and all 3 billion must be dead, on a schedule, within this lifetime. We will have to give up the notion that death is a catastrophe, or detestable, or avoidable, or even strange. . . . We may be about to discover that dying is not such a bad thing to do after all."

### Androgyny, Synchronization

It may be difficult for "rationalistic males" to show the way back to the womb of Mother Nature, though they can be significantly improved through brainwashing. "If man's present consciousness is not large enough, add some transcendental meditation, a few altered states of consciousness, a little therapy, a few more female roles, a concept of androgyny, lots of self actualization, and you'll have a perfect male. . . . [But] no matter how androgynous men may become, it is not possible for men alone to lead us into a society with a fully developed sense of its limited but harmonious place in nature."

Gray is explicit in presenting her own qualifications to lead society as an Isis witch priestess: "I am perfectly synchronized (menstrually) with the lunar cycles."

But can such a new elite be brought to power against the still mighty forces of the old rationalist paradigm? Yes, says Gray, the forces of the new age are on the rise: "The winds of change continue to blow in science, as research into consciousness and into psychic phenomenon such as tele-





pathy, clairvoyance, precognition, and psychokinesis threaten to break open further old scientific beliefs which have declared such phenomenon impossible." The lemming-like rush of the population to this "Aquarian Age" consciousness is shown by "the turning of some to the charismatic movement, to the Jesus freaks, and to the Moonies. . . . Others have turned to Zen, the Divine Light Mission, Transcendental Meditation, and other derivatives of Eastern religions. Still others turn to newer religious movements such as Scientology or to self realization movements such as Arica and est."

#### Trojan Horses

It would be easy—but mistaken—to dismiss Gray as another cheerleader for cults. But, in addition to her membership in the Club of Rome, she not only crams such anti-human notions into the heads of her students at the Harvard Divinity School, but into the U.S. government itself, through her role in the Congressional Clearinghouse on the Future. And as

does Marilyn Ferguson in the notorious *The Aquarian Conspiracy*, Gray openly acknowledges the social engineers—e.g., Bertrand Russell and Alfred North Whitehead—who created the cover of cults and kooks who are to be the stormtroopers of the Club of Rome's genocide. "Process philosophy, systems analysis, and the women's movement—how different! Yet each is a Trojan horse now within the high walls and moated castles of hierarchical thinking and the old paradigm."

One could produce satanic conspiratorial quotes from this book for its entire length. In fact, *Why the Green Nigger* is so monotonous, repetitious, and badly written, that aside from its evil content, its mere style furnishes a shocking proof of the debasement of academic standards at our Ivy League schools. The good news is that the book is mercifully short, and this should prove of some assistance to the prosecution, when the author and her Club of Rome cohorts are brought to the dock at Nuremberg.

—R. Zubrin

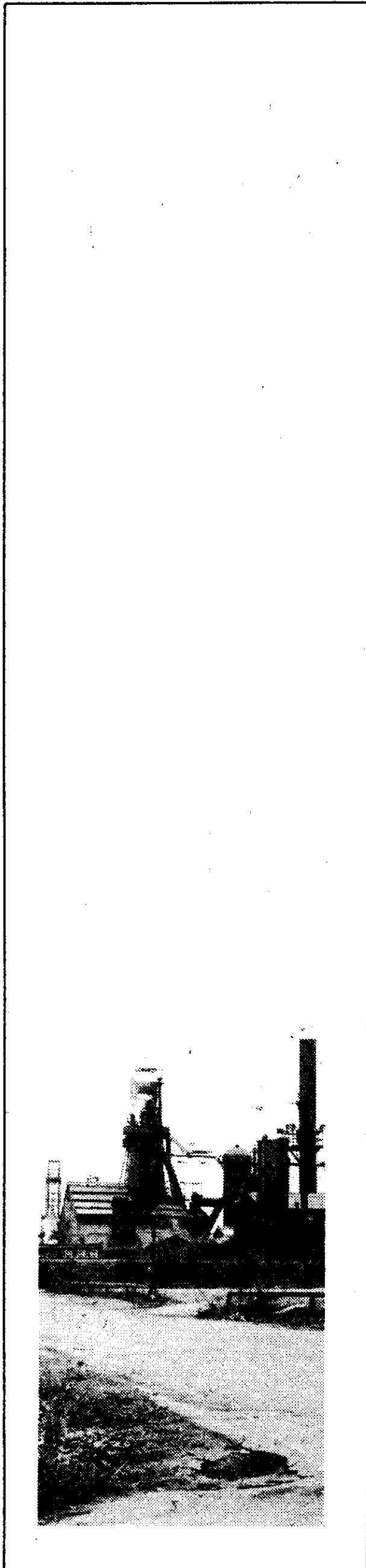
**The Zero-Sum Society:  
Distribution and  
The Possibilities  
For Economic Change**  
by Lester C. Thurow  
Basic Books  
1980  
230 pages  
\$12.95

## Why Zero-Sum Is Zero-Sense

In May of this year, the *New York Times Book Review* section, the bible for the New York literati, asked eleven prominent and influential Americans to recommend book titles, new and old, that they think "will help concerned readers understand the many complex problems America faces today." The titles ranged from *Moby Dick* to the *Rise and Fall of the Roman Empire*. But to everyone's surprise, the book mentioned the most number of times was the newly-

released and widely acclaimed *The Zero-Sum Society: Distribution and the Possibilities for Economic Change*, by MIT University economist Lester C. Thurow.

With this high praise, one would be tempted to think that Thurow, who briefly was chosen to sit on the *New York Times* editorial board, was a thinker of profound insights. However, it must be reported that Thurow is one of the most simple-minded and trivial thinkers in a long time, and in



fact, a considerable plagiarizer. There isn't one original idea in Thurow's book: every key conception was lifted from the 18th century French gutter snipe and British intelligence officer Jean-Jacques Rousseau.

Thurow's linear and boring text labors on one idea for its entire 214 pages: if one gives economic growth or income to one individual, one must take it from someone else. Thurow then rummages through all the branches of economics to furnish inane examples. This of course is the same conception that motivated Rousseau's radical redistributionism: society produces only so much; man must be restrained from exercising his greed and taking more than his allotted share. If social contract attempts to so constrain man don't work, then society will be plunged into a war of all against all and immediately face dissolution.

The intelligent reader must ask himself: is this bestial conception of man actually economics? Is this the best that American economics can produce at this moment when a solution to America's depression is so desperately needed? Is this the one book every American should be reading this summer?

### Rousseau Reincarnate

It must be remembered that one faction of the American elite is committed to the continuation of its "Aquarian Conspiracy" project of obliterating all science and all progress in America even at the price of rendering America easy pickings to the scientific and military machine of the Soviet Union. It is precisely here, as the expression of the Aquarian Conspiracy in the domain of politics that Thurow's book has its importance.

Jean Jacques Rousseau was not a philosopher. He was an anarchist

admitted into the salons of Paris as part of an attempt to destroy the scientific networks of Gottfried Wilhelm Leibniz. Rousseau hypothesized that man was, when stripped down to his essentials, a pure beast, ruled by his greed and base emotions, and incapable of reason. Therefore, instead of an industrial republic, one needed a "free market" ruled by a dictator who enforced a social contract that kept law and order. Rousseau was the philosophical figurehead for the Paris rabble in beheading the leading lights of French science, including the great Lavoisier, and overthrowing the French state during the French Revolution of 1789-94.

Rousseau's theory is the origin of both modern fascism and "anarchism"—a fact brought out conspicuously in the ostensive discrepancy between the theory as presented in the "libertarian" Prize Essay "On the Origins of Inequality" and the "authoritarian" *Social Contract*. Moreover, Rousseau is the founder of the "pleasure-pain calculus," later given this rubric and popularized by Jeremy Bentham, the founder of "value-free" utilitarianism. In Rousseau's description, the general will is the sum of what every strata within a pluralist society *ought* to will as its own self-interest. Bentham, and his followers Benjamin Jowett and John Ruskin, the immediate predecessors of the British oligarchy's Round Table conspiracy—the parent of today's Council on Foreign Relations—attempted to "algebraize" Rousseau's social contract equation.

In the 1890-1900s Alfred Marshall, a student of Jowett and Ruskin, rejected such attempts as a silly means to the correct end, and formulated the marginal utility theory as the key to the question of economic value. This provided the basis for the discredited mo-



netarist school of economics which has guided our country into economic disaster since World War Two.

This is the British oligarchist factional background to the Thurow offering and ballyhoo. His only departure is his use of "game theory"—again, an unacknowledged plagiarism—stolen, in the context of social contract theory, from Harvard professor John Rawls, whose *Theory of Justice* was given a major build-up about five years ago.

Reading Thurow's book, one could swear one was hearing once again Rousseau's preaching on how to control the noble savages. Thurow explains in the first chapter, entitled, "An Economy that No Longer Performs" how he got the concept for the title of the book, "Zero-Sum Society":

"A zero-sum game is any game where the losses exactly equal the winnings. All sporting events are zero-sum games. For every winner there is a loser, and winners can only exist if losers exist. What the winning gambler wins, the losing gambler must lose. . . .

"We do not face a world of unsolvable problems. But while there are solutions in each case, these solutions have a common characteristic. Each requires that some large group—sometimes a minority and sometimes the majority—be willing to tolerate a large reduction in their real standard of living. When the economic pluses and minuses are added up, the pluses usually exceed the minuses, but there are large economic losses. These have to be allocated to someone, and no group wants to be the group that must suffer economic losses for the general good."

The act of trying to allocate these losses touches off a war of all against all. Thurow writes, "To

beat an animal of the same species on his home turf, the invader must be twice as strong as the defender. But no majority is twice as strong as the minority." This requires an iron will and probably the end of the two party system as we know it. "There is no easy path for getting from here to there, but somehow we have to establish a political system where someone can be held responsible for failure. This can only be done in a system where there are disciplined majority and minority parties."

### Real Economics

It is precisely this "zero-sum" viewpoint that is the motivating conception behind legislation in Congress this year which—if passed—will tear apart the U.S. economy. One such viewpoint is Thurow's argument for trucking deregulation. Thurow reasons that current truck regulation guarantees excessive profits for truck fleet owners and teamster drivers, while leading to high prices for consumers of products carried by trucks. To use Thurow's banal terminology, the gains of truck owners and drivers are being paid for out of the hides of consumers. For every gain, there is a loss. (Thurow applies the same argument to farm parities.)

Thurow's formulation of his view on trucking regulation simply discloses the full poverty of his economics. For in truth, Thurow's zero-sum society—he claims America is not totally zero-sum, but has "substantial zero-sum elements"—is indeed a zero-profit economy, and thus a dead economy. Thurow's anarchistic view of profit corresponds to the gutter Marxism that actually originated with Rousseau and several millennia before him with Aristotle: that profit is "ripped off" of the backs of workers, or someone who is exploited. This idea, the core of



Jean-Jacques Rousseau

feudalism and not capitalism, repudiates the entire achievement of the American System and all economics: that profit is the surplus created in the process of economic reproduction above the costs of production. The very secret of a real economy is that the application of new technologies constantly leads to higher rates of growth and higher rates of profit.

More precisely, it is the isolation of the process of the creation, transmission and assimilation of new technologies that is the invariant quality that determines both the absolute amount and rate of growth of social surplus. This surplus, when reinvested, produces newly generated profits as retained earnings that are available for reinvestment.

This cycle of surplus generation rather than "exploitation," is the outpouring of man's use of his creativity to push the entire economic system onto higher levels of output and new levels of freedom. In this, man exercises his mastery over nature.

It is the infantile anarchist who is both disdainful and terrified of economic progress who cannot conceptualize this process of real economic growth and who attributes profit to "someone else's loss."

Trucking deregulation is a perfect case in point. It is supported by both the "liberal-socialist left" typified by the likes of John Kenneth Galbraith and by the anarchistic right as typified by the Nazi economist Milton Friedman. These forces have helped push trucking deregulation through Congress and, as of this writing, to the President's desk, ready for signing into law. Trucking deregulation will destroy the trucking market. By having a regulated trucking market, the trucking firm is guaranteed a fair real rate of profit that covers not only

immediate expenses, but allows for reinvestment into upgrading truck terminals, product handling equipment, new trucks and constant repairs of the fleet, etc., which results in efficiencies of scale and the lowest possible cost to the consumer. By paying teamsters good wages, trucking regulation has ensured an accident rate that is one-third the rate in the deregulated market.

The passage of trucking deregulation and the destruction of a fair rate of profit will cause trucking costs to soar as unsafe flight by night operatives charge what they can after driving the most profitable and safe truckers out of business through price warfare. The net result, as a computer economic study conducted with use of the LaRouche-Riemann economic model shows, is that trucking deregulation will increase the cost to the economy by \$22 billion immediately, and cause more highway deaths than the U.S. suffered during the entire Vietnam war.

To cover up the lack of the ABC's of economics, Thurow has resorted to vague proposals for job creation and calls for income redistribution that would create "more income equity." In fact, in an economy that is generating no or minimal profit, as Thurow envisages, the only equity is an equal acceptance of austerity, a point Thurow at core holds to.

The one virtue that Thurow does possess is that he inadvertently discloses more about the thinking processes governing economics than he would care to admit. Laying out the roots of Milton Friedman's free market economy, Thurow states, "Before a market can be organized, the government must establish a set of rules and regulations, specifying property rights. Without these regulations there is no theft (the



illegal seizure of property rights), and without theft there is no room for a market."

At the same time, Thurow gives away the amoral character of the economic profession of today, that has read the value of skilled labor power, human creativity, and the living conditions and sense of identity needed to foster such creativity out of the picture and replaced it with concerns for monetary aggregates and the like. Under such a situation, only the blind market is important and not the content of the market. States Thurow, "The elimination of slavery does not make the econ-

omy any more or less of a market economy. It simply changes the domain over which individuals can enter into market transactions. In one case the market can deal in human bodies, in the other it cannot."

It is difficult to fathom anything in the entire mediocre book that should warrant anyone else having to read, let alone study Thurow's *Zero-Sum Society*. The best thing to do with such a mediocrity is to place him somewhere where he won't be dangerous to human life: perhaps as curator for Rousseau's gravesite.

—Richard Freeman

Many readers have inquired about the photographs of children demonstrating geometry experiments in the *April Campaigner*. These pictures are from a photo essay prepared by Linda Ray at the International Caucus of Labor Committees' December 1979 conference in Detroit, Michigan. Selections have also appeared in *Fusion* magazine, and in a volume of essays on the principles of republican education in France.

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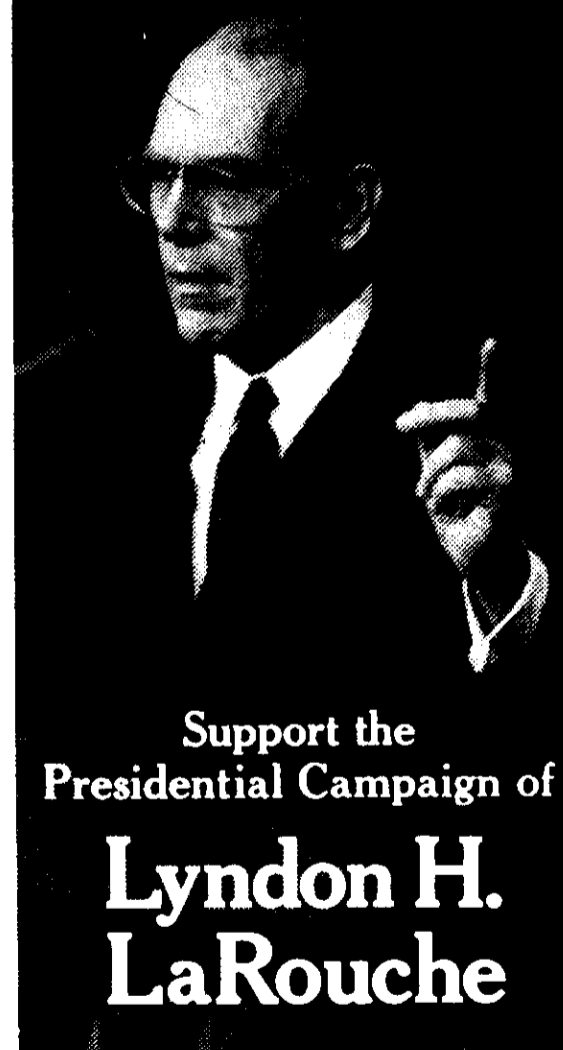
**O**ur nation's forefathers, unlike those heathen cultists in "Christian" disguise, defined the necessary ordering of society to be that of republics dedicated to fostering the development and realization of the creative powers of the individual, all to the purpose of increasing man's dominion over the earth and in it, the duty to learn from the continuing process of creation and to make oneself and one's nation an efficient instrument for furthering the continuing advancement of that process of creation....

Public officials and candidates are accountable for their adherence in policy and practice to that ecumenical body of "natural" law which binds the true Christian, true heir of Rabbi Philo Judaeus, and true heir of Islamic culture into a common fellowship before that law.

Jimmy Carter is outside the pale of constitutional law, and therefore is also no Christian.

—Lyndon H. LaRouche, Jr.  
Democrat for President

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# EDITORIAL

In June, *Campaigner* posed the question of our nation's political leadership as originally dissected by founding fathers Quincy Adams, Lafayette, and Friedrich Schiller: "Will America Survive?"

In July, *Campaigner* both presented the facts about the Aquarian destruction of American education—counterposed to rapid Soviet advances in basic science and math education — and developed the model for renewed republican education for our country, in "Every American A Scientist!"

In August, *Campaigner* showed an America riddled with cults and immorality how Jesus and his followers saved civilization from the degeneracy of the Roman Empire, and established the moral requirements for republican leadership—"Why Jimmy Carter is Not a Christian."

Coming in September

## The Racist Roots of Jazz



If you're fed up with the myth that "liberal arts" are the exclusive property of the anti-science, environmentalist mob, read *Campaigner*—where every issue is a weapon in the battle to recreate America's republican heritage.

# <sup>the</sup>Campaigner

(See reply card in this issue.)

*Continued from page 5*

and Osiris are, rather interchangeably, the most-used deities for homosexual cultism.) Gnosticism and such offshoots and derivatives as Arianism, Manicheanism, and Donatism are typical pseudo-Christian cults. These subsume cults like that of the late Rev. Jim Jones's People's Temple offshoot of the Disciples of Christ, and various pseudo-Christian "psychedelic" cults such as those promoted by heretical followers of Aldous Huxley around the diocese of Puebla, Mexico. Various pagan cults, ancient and neo-synthetic, like those promoted in California's Ukiah Valley, are also direct offshoots of Isis-cult circles operating under the nominal cover of Christian churches.

Although certain aristocratic-leaning sections of the Anglican Church, such as the Cathedral of St. John the Divine in New York City, are bastions of overt Isis-cultism and other expressions of gnostic traditions, the more popular practice of cultists invading the Protestant denominations is to penetrate and pervert "fundamentalist" organizations. Jimmy Carter's interpretation of Protestant fundamentalism as manifested in his practice is specifically consistent with the kind of gnostic cultism used in the effort to subvert fundamentalist forms of Christian organizations.

### How to Recognize a Christian

A number of theological teaching institutions circulate the fraudulent doctrine that Christianity is a sort of "perfection" of various pre-Christian monotheist doctrines. Generally speaking that argument is profoundly false, betraying an individual who, at best, does not know the fundamental distinctions between heathenism and Christianity.

"Monotheistic" pagan cults define their god as a sensual, usually anthropomorphic or semi-anthropomorphic being, a being to one degree or another omnipotent but capricious, whose personal, anthropomorphic will defines the universe as either entirely or partially irrational in respect of the notion of lawful ordering.

The Christian God, like the God of Rabbi Philo Judaeus or ibn Sina's Allah, is a universal, creative intelligence, consubstantial with the universe as a whole. Man's absolute distinction from the beasts is located in that quality in which man obtains the "image of God," in man's power of perfectible creative intelligence.

The most emphatic presentation of Christian theology is given by the opening of the Gospel of St. John, in the statement of the principle of a Holy Trinity of God, the Logos, and Son of God, in which the Logos (Plato's notion of the "hypothesis of the higher hypothesis") is the efficient, mediating agency between God and mankind. It is the elaboration of this by St. Paul and by patristics including St. Augustine which is both embodied in the Christian Creed and in the self-adopted characterization of Christian theology and science as "Neoplatonic."

Just as Christian doctrine specifies the Logos (or "Holy Spirit") to be the agency mediating the efficient relationship between God and mankind, so Christian theology and science focus on comprehending that Logos as the point of accessible certain knowledge for mankind.

This same principle is central to the Judaism of Rabbi Philo Judaeus, and to the Islam known to such figures as ibn Sina (Avicenna). For convenience, the scholar compares such key works



of Cardinal Nicholas of Cusa as "De Non Aliud" and "De Pace Fidei" with the treatment of the principle of "Necessary Being" in the *Metaphysics* of ibn Sina. The agreement among Christianity, Judaism and ibn Sina's Islam from such standpoints of reference define those three great religions as "Neoplatonic" in adopted scientific method, and account for the special, ecumenical, fellowship among those three religions.

The central formal question of Christian theology and science over the ages has been: "By what means can persons elevated to the highest of the three possible states of human conscience know with certainty of empirical proof the truth of the Christian notion of God, as a universal, creative intelligence consubstantial with the universe?" Although the simple Christian believer's belief and efficient conscience for practice are in agreement with what that proof shows, Christian theology deems the belief of the simple Christian to be true.

It is by that standard that we know, and can prove, that neither Jimmy Carter nor Edward Kennedy are Christians in fact, but rather agents of evil cultisms.

The proof is identical with the proof of the "hypothesis of the higher hypothesis" given by Plato's dialogues, a proof and notion directly connected to showing the necessary, ontological nature of God in such locations as the famous *Timaeus* dialogue.

Rigorous Christian theology interprets the word "Creation" not in the mechanistic sense of Aristotelian method, but in the Platonic sense of "creation," as typified by Plato's use of the term "Composer." The process of continuing creation is a process of continuing evolution of the universe to ever-higher states. This is



*Baptism is not enough.*

not "evolution" in the sense of a Spencer, Wallace, Darwin or Huxley. It is an ordered process, in the sense that the great nineteenth-century physicist, Bernhard Riemann defines the universe as an elaboration of a self-developing nest of efficiently-interacting, distinct manifolds. Over the ages, conscious man has associated this notion of distinct, interacting manifolds with the distinctions and connections among the orderings of "inorganic physics," the "living biosphere" per se, and the higher state than other life represented by human creative intelligence. The Platonic interprets the account of the "days" of Genesis as the distinct phase of unfolding of a multiply-connected manifold toward ever-higher states of Creation ("Composition").

In this order, which we call the order of true "natural law," man, through the perfection of mankind's potential of creative intelligence, has the duty to serve as the efficient instrument of God in the work of continuing the creative development of the universe. That creative intelligence, which uniquely defines man as "in the image of God," defines man as

obliged to be the efficient instrument of God in the universal labor of creative development of the universe. This defines man's specific obligation to exert dominion over the earth and its lower existences, to thus serve as the instrument of a higher purpose, transcending the ephemeral width and span of an individual mortal life.

Christianity is distinct in respect to those two religions with which it shares ecumenical alliance, in that it locates in the life and crucifixion of Jesus Christ the saving of humanity from that doom which the Roman Empire's culture and law, and the evil cult of Isis, otherwise determined to be the cause of man's moral unfitness to survive. It is the union of the divine (the fullness of the Holy Spirit) and the mortal (man born of woman) in Jesus Christ which defines the person of Christ as the cornerstone of Christianity, as distinct from Christ's variously implied or stated position as a prophet for the Judaism of Philo and the Islam of the Prophet Mohammed.

That sums up the "faith" of the Christian, as reflected in the Christian Creed—that which evokes awe in the Christian on contemplating the "Credo" portion of such masses as Mozart's "Coronation Mass" or the "Missa Solemnis" of Beethoven. In reflecting on such essentially devotional musical performances as those, the individual of elevated conscience is ennobled in that moment to experience a sense of the unity of himself or herself with predecessors over two millennia, hearing the voices of those millions of the Christian Church united with the music performed. Or, in the kindred poem of Friedrich Schiller, as set in Beethoven's Ninth Symphony, "Be embraced, you millions!"

From this sort of reflection, the Christian elevated in conscience speaks of "light," "love" and "joy" in connection with the state of personal being associated with such settings.

By his or her works, one knows the Christian, as one, in like manner knows the Jew who shares the heritage of Philo's Judaism, or the true Islam comprehended by ibn Sina.

That addresses our attention, by emphasis, to the matter of Faith, and the test of truth of Faith in works. There is also the matter of the "ministry." Different associations, among Christians for example, may choose to share among themselves a specific discipline. The Catholic accepts St. Paul's injunction: "A little wine for you stomach's sake"—which happens to be, we are expertly informed, sound medical advice. The Baptist, for example, rejects St. Paul's advice on this point. The Baptist is not, therefore, not a Christian. The Baptist has chosen a distinct "ministry," a distinct form of shared discipline, designed to serve the Baptist in the realization of Faith. A Baptist who shares excellent Rheingau wine with me at my table is a poor Baptist, but not to be designated therefore as a "bad Christian." It is poor business if a Baptist accuses a Catholic of not being a Christian because the Catholic enjoys the dinner wine at my table.

## The United States Under "Natural Law"

With the exception of such heathens as Thomas Jefferson, the principal founding fathers of the United States accepted the Christian faith, and the Neoplatonic notion of "natural law" consistent with Apostolic Christianity. In a certain sense, this includes Thomas Paine, a professed "Deist" (not, as

false reports have it, an "agnostic" or "atheist.")

The issue between the actual founders of our republic and the corrupt Thomas Jefferson is located in Jefferson's attachment to the evil world outlook associated with Francis Bacon, Thomas Hobbes, John Locke, David Hume, Adam Smith, Thomas Malthus, Jeremy Bentham, and John Stuart Mill. These latter, evil influences defined man as intrinsically a, variously, immoral or simply amoral individualist beast. The degraded British philosophical viewpoint was rightly denounced by Immanuel Kant (in the Preface to the first edition of his *Critique of Pure Reason* as "moral indifference.") The British "empiricists" deny any existing higher morality, and degrade ethics to such pragmatic conveniences as Hobbes's proposal for totalitarianism and Locke's related doctrine of "social contract." This is also the standpoint of the Kennedy Center for Bio-Ethics, the standpoint governing the practice of the "liberation theologians" of Georgetown and Cuernavaca and the pagan cultists of the diocese of Puebla. There is an historical connection between British-style "empiricism" and rabid, evil cultisms of the Isis-gnostic varieties.

This "empiricist" outlook spills over into cultist pseudo-Christianity in those forms, including "fundamentalism," in which it is denied that man is intrinsically capable of good. In Christianity, wickedness is located in the child's failure to be transformed qualitatively above the infantile individual "me . . . mine," the failure to recognize the existence of lawful ordering of cause-and-effect in the universe, the failure to govern one's acts and acts of omission according to knowledge of the qualities of conse-

quences associated with such practice in society.

The pseudo-Christian, for example, will vote for Jimmy Carter because Jimmy Carter is self-certified to be a "born-again Christian," despite the evil which Carter represents in practice. To the pseudo-Christian cultists, the irrational, spiritual realm has no efficient, cause-and-effect connection with the way in which the world is ordered. To the cultist pseudo-Christian, like the lunatic cultist, Muslim Brotherhood followers of Ayatollah Khomeini, whatever happens in the world is "God's Will," the capricious will of an irrational, heathen sort of anthropomorphic deity. The pseudo-Christian does not take responsibility for being God's instrument in the world.

Our nation's forefathers, unlike those heathen cultists in "Christian" disguise, defined the necessary ordering of society to be that of republics dedicated to fostering the development and realization of the creative powers of the individual, all to the purpose of increasing man's dominion over the earth and in it, the duty to learn from the continuing process of creation and to make oneself and one's nation an efficient instrument for furthering the continuing advancement of that process of creation.

The evil Jimmy Carter, like the evil Reverend Thomas Malthus before him, is a professed "Malthusian," dedicated to destroying that process of scientific and technological progress which characterized the greatness of our nation before his time. Jimmy Carter walks in the way of the cults of the Ptolemaic Isis-worshippers, in the way of that "Whore of Babylon" from whose influence Jesus Christ saved humanity.

This criticism of Carter is not properly addressed to the issue of his pretention to be a "sincere Baptist." Under U.S. constitutional law, no person can be accountable for his membership or non-membership in a particular religious denomination. Public officials and candidates are accountable for their adherence in policy and practice to that ecumenical body of "natural" law which binds the true Christian, true heir of Rabbi Philo Judaeus, and true heir of Islamic culture into a common fellowship before that law.

Jimmy Carter is outside the pale of constitutional law, and therefore is also no Christian.

—Lyndon H. LaRouche, Jr.

Continued from page 5

## *Marlowe and The Jesuits*

### **To the Editor:**

I wonder if the character Ferneze, governor of Malta and the ultimate manipulator of evil in Christopher Marlowe's *The Jew of Malta*, may have been intended to evoke the very similar-sounding name, *Farnese*, in Marlowe's late 16th century Elizabethan audience.

As the New York Humanist Academy performance and your review underscored (*The Campaigner*, July 1980), Ferneze, the

head of the Knights of Malta, who outmaneuvered Barabas as well as the Turks, represented a precise parallel to today's oligarchical elite who control the Zionist *Hofjuden* ("court Jews"). Ferneze was of course the surname of the actual 16th century Maltese governor; but Farnese was the name of the powerful Roman family known for having fostered and funded the Society of Jesus. If Marlowe wanted his audience to hear the name "Farnese" ringing in the background, that means he wanted to stress the manipulations by the Jesuits of all sides in the political-strategic battles of his own time.

Here are some of the historical facts which may be of interest to *Campaigner* readers, as reported in Federico Zeri's *Pittura e controriforma* (Turin, 1957) and the 19th century Prussian historian von Ranke's well-known *History of the Popes*.

From the time of Dante Alighieri (c. 1300) onward, the republican-Platonic forces in the Italian peninsula battled to contain the power of the old Roman feudal families, led by the Colonna clan who traced their lineage back to the family of Julius Caesar, the Orsini, the Massimi, the Caetani and other Roman families most of whom are still around making trouble today. In the upheavals of the early 16th century and with the consolidation of Hapsburg-Genoese hegemony in Europe, these old "Black Guelph" families became somewhat displaced by a "new" group of nobility, including the Farnese and the Pallavicini.

From a status of country gentry in the 15th century the Farnese had attained, by 1530 (i.e., shortly after the Sack of Rome) such power and wealth that the cultural life conducted in their residences was reputed to equal or surpass

## *About the Authors*

**Robert Dreyfuss**, author of "How Jesus and his Followers Saved Civilization," is a member of the U.S. National Committee of the International Caucus of Labor Committees. Since 1972, he has been director of Middle East intelligence for that organization. He has published numerous articles on Middle East politics and history for the newspaper *New Solidarity* and the weekly magazine *Executive Intelligence Review*. Mr. Dreyfuss has published many studies of the Neoplatonic current in Islam, Christianity, and Judaism, including "The Method of Philo Judaeus" (*The Campaigner*, December 1978) and "The Fatal Heresy of Ayatollah Khomeini," published in *New Solidarity* in 1979.

Mr. Dreyfuss's articles on current Middle East affairs have exposed the use and creation of religious cults, particularly the Muslim Brotherhood, by British Intelligence.

**Felice Merritt** is the Law Editor of the *Executive Intelligence Review*, and is on the U.S. National Committee of the International Caucus of Labor Committees. She was an activist in the civil rights movement for four years during the 1960s. In preparing this study, she has drawn on her knowledge of the history of the Jacobin movement in the United States (she is the author of published works on the anti-Constitutional Jackson Era) as well as on the day-to-day familiarity with the current political scene available to her as the Treasurer of Citizens for LaRouche, the national presidential campaign organization of Lyndon H. LaRouche, Jr.

# LETTERS

that of the courts of Madrid, London, Paris, Florence, and Vienna. It was the Farnese family that endowed the Jesuits with the perverted forms of classical culture that became such a famous weapon in their social control arsenal. The Farnese patronized, and to a great extent controlled, the work of every major artist of the time, from Michelangelo to Titian to El Greco. In the Lazio region to the north of Rome they constructed a "neo-feudal" domain of sumptuous palaces, imitating the forms of the castle keeps of a bygone epoch.

It was the Farnese pope, Paul III, (r. 1534-1549) who initiated the Council of Trent that launched the Catholic Counter-Reformation. It was also Paul III who in 1540, scarcely after Ignatius Loyola had arrived in Rome, gave partial papal approval to the new Society of Jesus. Full approval came in 1543—an unprecedented speed for recognition of a new church order. The Jesuits were a "godsend": offering complete and unquestioning loyalty to the Papacy, and espousing a doctrine of regicide against any temporal sovereigns who opposed the pope.

In 1548 Paul III Farnese approved Loyola's *Spiritual Exercises*, the Society of Jesus's self-brainwashing method. Farnese princesses in the family stronghold of Parma, acquired after Paul III ascended the papal throne, were among the first European nobility to practice the *Exercises*.

After the death of Paul III the Farnese continued to be the "pope makers" and controllers of the Catholic Church with few exceptions to the end of the century. The key figure was Cardinal Alessandro Farnese, born in 1520, grandson of Paul III. He was the papal representative at the Council of Trent, the pope's legate to

Francis I of France and Charles V of Spain, "Protector of the Empire," and "Protector of the Kingdom of Aragon."

Cardinal Alessandro together with the Spanish aristocrat Francis Borgia, third General of the Society of Jesus, made sure that a "neo-feudal" imprint was stamped on the broader decline of southern Europe in this period. In Italy, for example, costly tapestry workshops flourished as the traditional large-scale textile industry waned; skilled craftsmen from the cities were driven back to rural agriculture; and Italian armaments manufacture was turned into a "fine art." Jousts were revived. Heraldry, genealogy, and emblematics underwent a huge revival.

Cardinal Alessandro Farnese *personally* oversaw the plan and construction of Rome's Gesù Church, the mother church of the Jesuits, mandating the long nave and dark lateral chapels which signaled a striking reversal of the Platonic Renaissance architectural ideal of a centralized ground plan and rational illumination.

The main treatise for the explicitly anti-Renaissance style in art ushered in by the Counter-Reformation was Andrea Gilio's 1464 *Two Dialogues . . . on the Errors of the Artists*, which attacked the Neoplatonic notion of classical beauty and called for a return to medieval "devotional" art. It was dedicated to Cardinal Alessandro Farnese, and singled out Michelangelo's early works for special attack—tightening the noose around that artist who under Farnese patronage had already retreated from Renaissance ideals.

As a result of this cultural/economic inversion, by the end of the 16th century not a single teacher of Greek was active in Rome—where 100 years earlier there had been a flourishing Hellenic re-

vival—and even Latin was neglected.

Of most immediate significance to Marlowe's late Elizabethan audience would have been the name of yet another Alessandro Farnese, the general who succeeded Don Juan of Austria in persecuting the Low Countries on behalf of the Hapsburgs in 1579. Elizabeth I of England was allied with the Dutch independence movement which Alessandro Farnese ruthlessly crushed, bringing in the Jesuit order in the wake of his Spanish-Italian-Walloon armies. In 1580 Farnese took Courtrai, in 1581 Tournai, in 1582 Oudenarde, the Bruges and Ypres. In each case, the Jesuits—whom, ironically, King Philip II of Spain had hesitated to allow into the Netherlands, despite his Catholic bigotry—entered with full political backing on the heels of the conquering troops, regaining all of their former estates and being awarded taxpayers' subsidies to boot. A moratorium was declared on the Society's debts, and they were awarded full ecclesiastical (i.e., tax free) privileges over agricultural lands.

Meanwhile a larger and larger number of Jesuits were pouring into England. In 1585 Elizabeth, perceiving the strategic threat, issued an order that all the Jesuits and the priests educated in their seminaries be expelled within 40 days, or be punished as traitors. Careful not to violate the principle of religious toleration in this decree, Elizabeth specified that the Jesuits were not interested in reestablishing religion, but only in instigating disobedience to the government and opening the way to foreign enemies.

This constellation of events is not complete without a nod in the direction of France and the figure of Giordano Bruno, who spent



several years in England as the guest of the French ambassador precisely in this 1583-85 period, was very probably acquainted with Marlowe, and was the implacable enemy of the Jesuits who eventually murdered him. In France the Jesuits were agitating against the sovereign Henry III, to whom Bruno had dedicated one of his major writings. The Society was allied with the Guise family that backed Mary Queen of Scots' claim to the English throne.

The main theorist of the Jesuit thesis of "popular sovereignty"—mob rule—and papal infallibility, including in temporal affairs, was Robert Bellarmino, Bruno and Galileo's enemy. In 1600, after a long battle, King Henry IV of France declared his readiness to receive the Jesuits in France despite their doctrine that the only limitation on popular sovereignty is the mandate that the people *must* kill a king who is a heretic. Henry IV accepted a Jesuit confessor; ten

years later he was assassinated, a victim of Jesuit regicide. In 1600 the niece of Pope Clement VIII (Aldobrandini) married the most eligible Farnese heir in Rome, ending an eight-year period of Aldobrandini ambiguity toward the Jesuits and their Farnese patrons.

It is undoubtedly no accident that in that year also, Bellarmino delivered the long-awaited sentence against Giordano Bruno who had been a prisoner of the Roman Inquisition since 1594. Bruno was declared not merely a heretic but an heresiarch, the founder of a heretical sect, and burned at the stake in Rome. This can only mean that he was considered the leader of the faction of the sovereign nation-state, which the feudalist Farnese and their Jesuit "chivalry" feared most of all.

Christopher Marlowe was assassinated in 1593, soon after Bruno was captured by the Venetian inquisition. He did not live to

witness the gruesome victories of the Jesuits over the Platonic faction in 1600. But there can be no doubt that the Farnese and their Jesuit confessors, rolled into the figure of the Maltese Governor, would have struck a deep chord of recognition in 1588 when Marlowe's drama was first performed.

—Nora Hamerman  
New York City

**The Editor replies:**

We couldn't help noticing that, in addition to the Ferneze-Farnese pun explicated by Ms. Hamerman, Marlowe's play may contain a similar pun on the name of Robert Bellarmino, the leading Jesuit ideologue of the period. Although almost all the characters in *The Jew of Malta* prostitute themselves in one way or another, Marlowe reserves the name "Bellamira" for the whore whose antics mirror the high-class scheming of Ferneze, Barabas, and the Turks.

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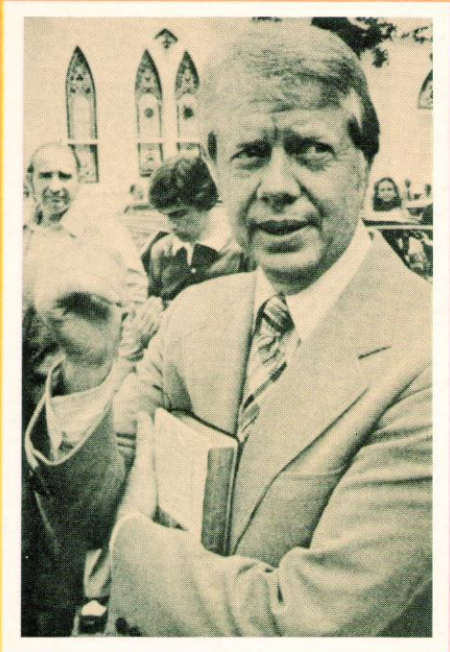
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