

A Defense of the South Against the Jesuit Counter Reformation

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“My explanation and defense of the fact that I am sick and tired of being forced to live among people that hate me.”

Drake Shelton, 2/21/2015

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“The consequences that flowed from this radical change in the basis of citizenship were numerous and weighty. Nor were those consequences left subject to construction or speculation. They were incorporated in the same section of the Amendment. The abuses which were formerly heaped on the citizens of one State by the legislative and judicial authority of another State were rendered thenceforth impossible. The language of the Fourteenth Amendment is authoritative and mandatory:

“No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.”

Under the force of these weighty inhibitions, the citizen of foreign birth [The New Irish Catholic Invaders. – DS] cannot be persecuted by discriminating statutes, nor can the citizen of dark complexion be deprived of a single privilege or immunity which belongs to the white man. ***Nor can the Catholic***, or the Protestant, or the Jew be placed under ban or subjected to any deprivation of personal or religious right. The provision is comprehensive and absolute, and sweeps away at once every form of oppression and every denial of justice. It abolishes caste [De-crypted: It removes even more protections the Protestants set up against the Catholic Church that forced them here in the first place. – DS] and enlarges the scope of human freedom. It increases the power of the Republic to do equal and exact justice to all its citizens, and curtails the power of the States to shelter the wrong-doer or to authorize crime by a statute. To Congress is committed the authority to enforce every provision of the Fourteenth Amendment, and the humblest man who is denied the equal protection of the laws of a State can have his wrongs redressed before the Supreme Judiciary of the Nation.”

Twenty Years of Congress: from Lincoln to Garfield by James Gillespie Blaine, 313-314

Prolegomenon

Why did our fathers come here to this land? Why did they leave the ancient homelands of our ancestors in the British Isles and Northern Europe? During the 17th century Europe was inflamed with religious and political controversies extending from the famous Protestant reformation. Escalating from the events of the 16th century where the French Protestants had been slaughtered in the tens of thousands in the Saint Bartholomew's Day Massacre and the English had survived a Roman Catholic invasion from the massive Spanish fleet, the Spanish Armada, there came a whirlwind of persecution of Protestants in England, Scotland, France, and much of central and Northern Europe.

In 1618 The Jesuits are expelled from Bohemia. The Bohemian Diet of 1618 stated,

“We lords, knights, deputies of Prague, Kuttentberg and other estates, together recognize in what great danger this kingdom of Bohemia has stood ever since the introduction of the hypocritical sect of Jesuits. We have, moreover, found in truth that the originators of all this mischief are the above-mentioned Jesuits, who occupy themselves in contriving how they may strengthen the Roman See, and bring all kingdoms and lands under their power and might, who to this end employ the most illicit means, inflame rulers against one another, cause rebellion and unrest among the estates of countries, especially such as are of different religions, set superiors against subordinates, subordinates against superiors. . . . Now therefore, as they are in these ways the cause of the evil state which has befallen the kingdom, they have justly merited to be no longer tolerated in the said kingdom. . . .”¹

Here we clearly see a precedent, that when a country creates trouble for the Jesuits, that country is sure to be inflicted with war as a propitiation to the Jesuit order. That same year, Ferdinand II, Holy Roman Emperor, educated by the Jesuits, began his war of Protestant annihilation in direct contradiction to religious rights granted to them by Emperor Rudolf II in his Letter of Majesty, The Thirty Years War.

The persecution of the English Protestants in the 17th century under the Stuart Kings pursuant to their departure for America can be read in Jean Henri Merle d'Aubigné's *The Protector*, pages 84-85,

“The liberties and Protestantism of England were on the verge of shipwreck, when Cromwell intervened; and all his life he upheld in Great Britain religious liberty and the national prosperity.

1

René Fülöp-Miller, *The Power and Secret of the Jesuits*, 355; taken from Phelps', *Vatican Assassins*, 140

And what became of the country after his death?—The Stuarts returned; and “when the rejoicings were over, the illuminations extinct, then punishments followed.”

One hundred corpses were exhumed, among which were the great Oliver, his old and venerable mother, his dearly beloved daughter Bridget Pym, and the famous admiral Blake. Their mouldering bodies were hung on the three corners of the gallows at Tyburn, and the cavaliers found a subject of merriment and pleasantries in this revolting exhibition.

Ears were cut off, noses were slit, and numbers lost their heads on the scaffold. The sentence pronounced against them all was conceived in the following terms:—”You shall be drawn on a hurdle to the place of execution, and there you shall be hanged by the neck; and being alive, you shall be cut down and mutilated; your entrails shall be taken out of your body, and (you living) the same to be burnt before your eyes; and your head to be cut off, and your body to be divided into four quarters.” The Stuarts, as if this were not enough, filled the country with immorality; and an illustrious Royalist of the present day can find no other excuse for Charles II. than by saying that, in propagating this corruption of morals,” it is probable that this prince merely followed the course of his own inclinations and the fickleness of his character.”! Two thousand ministers were driven from their benefices; the churches were oppressed; the noblest hearts of the country were forced to seek a refuge in distant lands; vast colonies in America were peopled by them; and England would have become like Spain, and worse than Spain, had not William III. resumed the task so energetically begun by Cromwell. If, so long after the war, and after a pacific recall to their native land, the Stuarts committed such atrocities, what would they not have dared when men’s passions and animosities were in full vigor?”

Consider also 1685 A.D. and the Revocation of the Edict of Nantes. In 1688, the Jesuit Pere La Chaise, wrote a letter to Jesuit Sir Edward Petre² suggesting that Petre exterminate English Protestants as he had exterminated French Protestants. La Chaise used blackmail to convince Louis XIV to revoke the Edict of Nantes. Louis XIV had committed fornication with his daughter-in-law and La Chaise refused to give him absolution unless he revoke the Edict of Nantes. Do we then see the Political and Social evil of the Roman Catholic soteriological system? If Louis XIV had believed in Calvinism, La Chaise would have had no power over him. The French Catholics murdered about 500, 000 Protestants in France.³ The French Protestants then fled to North America. This idea that we were running for our lives from the Roman Catholic Inquisition and its influences in Europe and the British Isles, is not only a Pro Protestant position. Thomas Paine mentions this exact thing in his *Common Sense*, page 25,

² Catalogue of the Stowe Manuscripts in the British Museum: Index, 1896, pg. 274

³ Ridpath’s Universal History (New York: Merrill & Baker, 1901) Vol. XIV, p. 454

“The reformation was preceded by the discovery of America, as if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety.”

This coming from the same man who said,

“All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit.”⁴

The modern naturalist educational institutions seem to regularly suppress this horrifying piece of history but according to Protestant Historians the Roman Catholic Church's Inquisitions killed over 50 million people who refused to submit to the Roman Papacy.⁵

This is then no conspiracy theory. It is conspiracy *history*.

We did not come here to exploit anyone or take the Indian's land and get rich. We came here to escape persecution. Those same powers that drove us here then forced an African slave trade on us to start a race war. To understand the significance of this you must understand who the people were who used to inhabit our (By “our” I mean citizens of the State of Kentucky for we used to be a commonwealth of Virginia) original colony, Virginia. Virginia and other colonies in North America were places of refuge for Protestants who were escaping the Inquisition. Our original colony had made the Inquisition and the Council of Trent powerless in these lands and was a bastion of the Protestant Reformation. The Jesuits were not going to stand by and watch this happen. I want to survey some points of history with you:

1. The Colony of Virginia had no ships involved in any foreign slave trade.
2. 1726 A.D. – Virginian statesman Mr. Drysdale annexed a tax on the African slave traders in order to decrease the influx of the slaves coming into the colonies yet it was repealed by the English Royal African Company.⁶
3. 1769 A.D. – The House of Burgesses were the first assembly of Colonial representatives in North America which was established by the Virginia Company. It passed an act for raising the duty on all slaves imported, to twenty per cent. “The records of the Executive Department show that this law was vetoed by the king, and declared repealed by a proclamation of William Nelson, President of the Council, April 3d, 1771.”⁷
4. 1772 A.D. – The House of Burgesses Petitioned,

⁴ *The Age of Reason*, page 6

⁵ John Dowling, *The History of Romanism* (New York: Edward Walker, 1870), Book VIII, 541

⁶ R.L. Dabney, *Defence of Virginia* (New York: E.J. Hale and Son, 1867), 29

⁷ *Ibid.*, 47

“Resolved, that an humble address be prepared to be presented to his Majesty, to express the high opinion we entertain of his benevolent intentions towards his subjects in the colonies, and that we are thereby induced to ask his paternal assistance in averting a calamity of a most alarming nature; that the importation of negroes from Africa has long been considered as, a trade of great inhumanity, and under its present encouragement may endanger the existence of his American dominions; that self-preservation, therefore, urges us to implore him to remove all restraints on his Governors from passing acts of Assembly which are intended to check this pernicious commerce”.⁸

5. 1776 A.D. – Virginia declared her independence from Great Britain. *The Constitution and Bill of Rights were drawn up for the State of Virginia where we read in the section detailing the grievances against King George III, “By prompting our negroes to rise in arms against us, those very negroes whom, by an inhuman use of his negative, he hath refused us permission to exclude by law”.*

6. 1778 A.D. – On Oct. 5, 1778, Patrick Henry, Governor of the Commonwealth of Virginia, passed An Act for the Preventing the Farther Importation of Slaves, thus preventing of the African slave trade.⁹ Virginia was then the first province on earth to abolish the African slave trade and make it a penal offence.¹⁰ This is another piece of History the modern educational institutions suppress.

See also:

William Blake, *The History of Slavery and the Slave Trade*, 177

Reverend Peter Fontaine, *Huguenot Family*, 348, 351

James Madison, *The Papers of James Madison*, Vol. 3, pages 1390-1391

Hening’s Statutes at Large, Being a Collection of all the Laws of Virginia from the first session of the Legislature, in the Year 1619, Vol. 6, pages 217-219, 353-354, Vol. 7, pages 281, 338-339, Vol. 8, pages 191-192, 336

Dabney states,

“These personal testimonies are recited the more carefully, because the Vandalism of the British officers at the Revolution annihilated that regular documentary evidence, to which the appeal might otherwise be made. Governor Dunmore first, and afterwards Colonel Tarleton and Earl Cornwallis, carried off and destroyed all the archives of the colony which they could seize, and among them the whole of the original journals of the

⁸ *The General Assembly of the House of Burgesses*, Journals-The House of Burgesses of Virginia (The Colonial Press, E. Waddy Co., 1770), 256

⁹ William Waller Hening (editor), *The Statutes at Large: A Collection of All the Laws of Virginia From the First Session of the Legislature in the Year 1619*, Volume IX (New York: W.G. Bartow, 1823), 471

¹⁰ *Defence of Virginia*, 49

House of Burgesses, except the volumes containing the proceedings of 1769 and 1772. The only sure knowledge which remains of those precious records is derived from other documents and fragmentary copies of some passages, found afterwards in the desks of a few citizens. The wonderfully complete collection of their laws edited by Hening, under the title of “Statutes at Large,” was drawn from copies and collections of the acts which, having received the assent of the governors and kings, were promulgated to the counties as actual law. Of course the suppressed and negated motions against the slave trade are not to be sought among these, but could only have been found in the lost journals of the House. But enough of the documentary evidence remains, to substantiate triumphantly the testimony of individuals.”¹¹

Why is it then, that the only major players in this trade, who themselves did not kidnap these Africans, and possessed the lowest percentage of slaves were the only major slave holding country, invaded, tortured, gang raped and murdered supposedly for owning slaves? Could it be because they were white Protestants pursuant unto the Jesuit Inquisitional Counter-Reformation?

Why Were The Africans Forced On Virginia?

1. During the Suppression of the Jesuits in the 1760s and the 1770s in Europe, the Jesuits fled to England and were received by King George III.¹²

2. Jeremiah Dyson and Charles Jenkinson were known as “the Jesuits of the Treasury”, and the Treasury was the secret dictator behind the throne, which used Grenville as their tool to persecute the American Colonies with their Grenville’s Stamp Act.¹³ Dyson also protested the repealing of the said Grenville’s Stamp Act and supported the other measures drawn up by Lord North against the American Colonies.¹⁴ In 1774, Lord North, the ringleader of the Jesuit Treasury,¹⁵ defended the Intolerable Acts in the House of Commons; and let us not forget the Quebec Act which was flagrantly Pro-Catholic, and went against King George’s Protestant Oath which he had taken at his Coronation.

King George was in league with the Jesuits pursuant unto the Counter-Reformation agenda. The Jesuits controlled and used King George and the Royal African Company to flood Virginia with African slaves to kill their citizens just like what happened with the Haitian Revolution. Fogel shows in *TOC*, page 25, figure 6:

¹¹ *Defence of Virginia*, 45-46

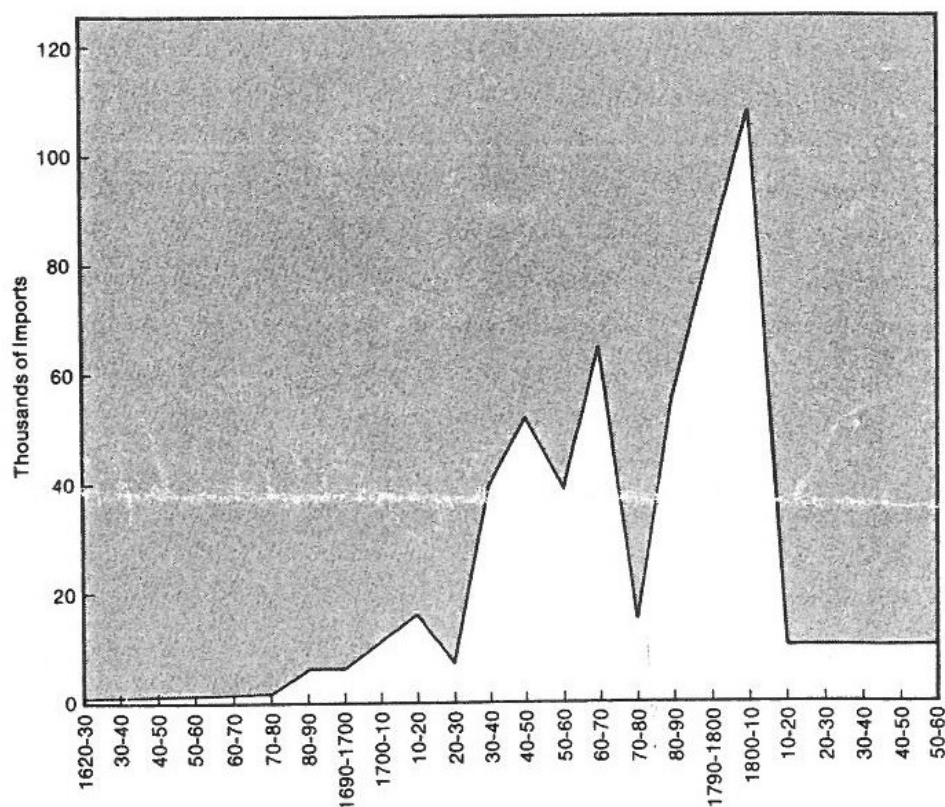
¹² Horace Walpole, *Memoirs of the Reign of King George the Third* Vol.3 (London: Richard Bentley, 1845), 47

¹³ Horace Walpole, *Memoirs of the Reign of King George the Third* Vol.4 (London: Richard Bentley, 1845), 109-113

¹⁴ Stephen (Sir Leslie), Robert Blake, Christine Stephanie Nicholls, *The Dictionary of National Biography*, Volume 6, 300

¹⁵ Great Britain. Public Record Office, *Annual Report of the Deputy Keeper of the Public Records*, Appendix to the Twenty-Fifth Report of the Deputy Keeper of the Public Records, 66

Figure 6

U.S. Imports of Slaves per Decade, 1620-1860

The Jesuits are the real criminals not the White Anglo Protestants in Virginia. On the contrary, the Virginians were the first people on earth to abolish the slave trade. The Jesuit race-war failed to arise but the Africans would later be used as a justification to invade and impoverish the South in the Civil War. Having now populated much of Northeast America with Irish Catholics, and having ascended to positions of power in the American Government¹⁶ the Roman Catholic Hierarchs, the Jesuits,¹⁷ and their Military Cults and Freemasons¹⁸ used the Africans to orchestrate the Civil Rights movement of

¹⁶ Jeremiah Crowley, *Romanism a Menace to the Nation* (Wheaton, IL: Jeremiah Crowley, 1912)

¹⁷ Jesuit John Lafarge Jr. controlled A. Philip Randolph, who influenced Martin Luther King. Roman Catholic Priest Theodore Hesburgh, previous President of Notre Dame [Which said University was patterned after the Jesuit's Ratio Studiorum] was a key member of the United States Commission on Civil Rights.

¹⁸ The Knights of Malta. This group also has orders within Freemasonry itself. The primary Freemason behind this Jesuit plot was Albert Pike who orchestrated the violent and unrighteous 2nd KKK to demonize

the 20th Century to justify the revocation of the Pro British Protestant Johnson Reed Act. The abuse of the Africans by the Jesuit-Freemasonic controlled KKK would be used to forcefully integrate Whites and Blacks together, literally at the end of a Bayonet by our National Guard.¹⁹ The purpose of this was to destroy both the Black and the White Protestant communities, destroying our racial and religious identity, thus turning us into a debauched and immoral society pursuant unto the justification of a police state and a Catholic controlled Fascist Dictatorship. Remember, that we have already seen corporate interests attempt to overthrow our government and turn it into a Fascist Dictatorship with the Business Plot involving General Smedley Butler. I believe that the Roman Catholic influences that originally brought Africans to these shores will continue to agitate another race war here. In order to avoid this, I advocate the removal of the Roman Catholic Hierarchy and their military orders of the Jesuits, the Knights of Malta and their coadjutant organizations like the Masonic Lodge, provide land for the Africans to have as their own homeland to be governed by them independently and establish a new British Protestant Government under the law of God, and the Magisterial Reformation achievements begun with The Solemn League and Covenant, 1643 that were rejected by Thomas Jefferson 235 years ago in The Virginia Statute for Religious Freedom, 1777. Jefferson knew of the Presbyterian argument from the Renewal of the Covenants of the Presbyterians at Middle Octarara in Pennsylvania, November 11, 1743 and the Mecklenburg Declaration. The people of east America belong in the Magisterial Protestant tradition which has been extirpated by Jesuit inspired Secularism and propaganda related to our present issue.

- The Jesuits designed the Ratio Studiorum to teach Humanism.
- Materialism was popularized by the atomism of Descartes, Galileo and Voltaire, all Jesuit trained men. In 1671, the famous Jesuit trained Rene Descartes was accused of reviving “ancient Greek opinions concerning atoms”.²⁰
- Heliocentrism was the creation of Roman Catholic Copernicus and Jesuit trained Roman Catholic Galileo. According to Rice University’s Galileo Project, Galileo’s Cuirrciculum at the University of Pisa were sourced in the Jesuit Collegio Romano.
- Communism, as we have already seen, is the Catholic Monastic way of life perfected by the Jesuits in their Reductions in Paraguay. Abbé Sieyès was most responsible for the French Revolution with his famous pamphlet “What is the Third Estate?”, and he was a Roman Catholic, Jesuit trained Priest. The Communists did little but destroy some of the most powerful enemies of the Vatican with the Bolshevik Revolution. The Roman Catholic Lady of Fatima hoax began in May, 1917 and for 6 consecutive months, ending October 13, it called for the conversion of Anti-Roman-Orthodox Russia. The Bolshevik

the 1st righteous KKK pursuant unto the Jesuit agenda to demonize the white Protestants in general and thus provide justification for forced integration and the Civil Rights Movement.

¹⁹ Central High School, Little Rock Arkansas, 1957

²⁰ Robertson, John, *The Case for The Enlightenment: Scotland and Naples 1680–1760* (New York: Cambridge University Press, 2005), 96

Revolution began October 25, 1917: 12 DAYS LATER!

- Salamancan Jesuits like Molina and Juan de Mariana laid the foundations for Libertarianism and the Austrian School of Economics.

- We have already seen that Freemasonry is Catholic to the core. It has now universally infiltrated the large Protestant denominations and turned them to Liberalism.

- The famous Freemason Erasmus Darwin was the primary influence on his grandson's Darwinism and the transitional fossil hoaxes were created by the famous Jesuit Teilhard de Chardin and men associated with him.

- The Big Bang Theory was created by a Jesuit named Georges Lemaître.

- The banning of the Bible in public schools is nothing short of the Vatican's Index of Forbidden Books and their incessant ambition to keep the Bible out of the hands of the common people. This is exactly what Thomas More burned people alive in England for in the 16th century.

- The Jesuits did this exact thing in Germany where they used the Universities to de-Protestantize the Christians through German Rationalism and Criticism of the Bible in preparation for Germany's coming Nazi-Fascism.²¹

- Our Gregorian Calendar was even invented by a Jesuit named Christopher Clavius.

- Our pandering after international organizations like the United Nations is nothing short of the Vatican's Ultramontanism that they have been claiming divine right to for centuries. Remember it was Pope Paul VI, who, in his *Pastoral Constitution On The Church In The Modern World*, December 7, 1965 who stated,

“It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all and endowed with the power to safeguard on the behalf of all, security, regard for justice, and respect for rights.”

We cannot be deceived into falling in line with either the Catholic Fascist or Communist systems. Those are both two sides of the same Roman Catholic agenda which succeeded in slaughtering over 100 million enemies of the Vatican in the 20th century. To see the Vatican-Jesuit history behind Fascism see *The Syllabus of Errors*, Pope Pius IX, December 8, 1864, *The Order of the Death's Head* by Hohne, the 1929 Vatican concordat with Benito Mussolini, and the 1933 Vatican Reichskonkordat with Nazi Germany. To see the Vatican-Jesuit history behind Communism study Sir Thomas More's *Utopia*, the Jesuit Reductions in Paraguay, the Lady of Fatima Hoax and *Descent Into Darkness* by Zatkan.

²¹ Dr. K.R. Hagenbach, *German Rationalism* (New York: Charles Scribner, 1865), 385

The Protestant Reformation brought universal literacy and human development to the world. The Protestant Demand for the Bible introduced our ancestors to the freedom of the Press.²² It produced the most educated Civilizations ever to exist. What your Vatican controlled government wants to do is to continue to destroy the black community and agitate them through hatefully racist Communism against white people while pushing the white people into hatefully racist Catholic Fascism against Black, Latino and middle eastern peoples. Do not fall for their trap. There is indeed an evil white power structure in the world, but it is Catholic. There is the white man that falls in line with the Vatican-Jesuit agenda and there is the Protestant. The people of this State need to wake up to the history of the Protestant Reformation and its systematic extermination through covert wars and disinformation. This issue plays a huge role in our Country's usury-fed economic disaster that started many years ago in the late 15th century with the union between the Jewish bankers, the Vatican and the Jesuits in the late 15th century into the 16th century. We would know that if we had followed the Protestant Reformation.

Moreover, Eric Jon Phelps has shown in his *Vatican Assassins* III that this same Roman Catholic institution and Jesuit order has now taken complete control of our government, our media and our treasonous educational institutions.

It is when the viewer understands this that he will understand why slavery could not be solved progressively and peacefully as it was in other nations. Immediate radical Emancipation through bloodshed was to be pursued because the Northern abolitionists, particularly Charles Sumner, were controlled by the catholic Monarchial interests of Europe, specifically Prince Von Metternich's Congresses of Vienna and Verona. We, both the white southerners and our black slaves, were to receive a continuation of the inquisition because in general we were Protestant bible believers. Remember, Charles Sumner and Von Metternich had an intimate connection that can be read in the *Memoir and Letters of Charles Sumner*, Volume 2 (1893) by Edward L. Pierce, letter to George Hillard, Berlin, Dec. 25, 1839, where we read that Sumner visited Metternich's private home and had private consultations with him.

A simple consideration of the battles of the civil war shows very clearly that the civil war was an invasion of the southland. The fact that Fort Sumter, a southern fort, off the coast of South Carolina, and thus occupying foreign territory, was the catalyst for the war, is so baseless an accusation against the south to Bely reason.

An examination of modern religious demographics in America tells the exact same tale. While the north is dominated by Roman Catholicism, the south, while still being the Bible belt, is unequivocally Protestant.

²² The Council of Trent, Fourth Session

The First American Catholic Missionary Congress (1909) edited by Bp. Francis Clement Kelley, page 17,

“And now this centenary year of great flourishing bishoprics; this year of stately pageants and imposing manifestations of vigorous Catholic life and activity; ***this year of our transition from the status of a missionary country under the supervision of the sacred Congregation of Propaganda, to all the rights, privileges, advantages and duties of a Catholic country immediately under the care and solicitude of the Holy See***, this year is still further signalized and made forever memorable by a movement of minds and hearts which has culminated in this magnificently representative gathering of prelates, priests and people.”

There is no doubt that there are many Jews in places of influence to spread massive immorality among our population, but when you look at the positions of political power and the institutions that dominate education and dominate the government you are looking at Roman Intrigue not Jewish Bolshevism.

Using the confusions of the antinomian Christian theology, the Jesuit order would also use the angle of racial pity and racial liberation theology that they perfected in South America in the late 18th century, to deceive the population here through emotionalism and ignorance to hate the Bible’s teachings on the Hamite race and the slavery institution and by extension the white race that administered it in the south, which is clearly condoned in the scriptures to also turn the white women against the white men.²³

²³ I checked out *The Curse of Ham* by Goldenberg to challenge my studies of the Southern Writers and the Puritans on the Curse of Ham. I thought being a book published at Princeton University, the author would strongly challenge my position, even partially if not fully refute it. On the contrary, the author wrote this book in ignorance of the most important issue that I have cited in my work: The book of Jasher interpreted Genesis 9 and gave the Southern interpretation word for word. What does Goldenberg say about Jasher? Not a single word! Go ahead and do a word search for “Jasher” in his book in Google Books. He does not mention it once. Now to highlight the embarrassment let’s take a fresh look at Jasher’s passage:

The Book of Jasher, quoted in, Joshua 10:13 and 2 Samuel 1:18, states,

73: 30 So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus king of Cush. 31 And they placed the royal crown upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus. 32 And Moses feared the Lord God of his fathers, so that he came not to her, nor did he turn his eyes to her. 33 For Moses remembered how Abraham had made his servant Eliezer swear, saying unto him, Thou shalt not take a woman from the daughters of Canaan for my son Isaac. 34 Also what Isaac did when Jacob had fled from his brother, when he commanded him, saying, Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham. 35 For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever.

<http://www.sacred-texts.com/chr/apo/jasher/73.htm>
<http://www.ccel.org/a/anonymous/jasher/73.htm>

When we examine Joshua’s and Samuel’s words we see that this book is not simply quoted by the authors. The entire work is referenced and suggested by the authors to read as an authoritative history of the Jewish people. Now to Goldenberg’s big problem:

Appealing to the moral nature of humanity the Jesuits would manipulate the female population to take the black man into her bed in order to prove to him that she believes in universal equality. This is why the black man believes he has a sexual right to white women and white women recognize and submit to that presumed right. Thus, the Jesuits through their brilliance were able to create another form of Prima Nocta in order to destroy their enemies through racial miscegenation and thus wage relentless war with a covert, but none the less a de facto genocide. The southern white men were able to hold off massive genocide until the time of the civil rights era. Now we are in total reconstruction. Atheism, and anti-white racial propaganda are driving our race into chaos, nihilism and destruction.

While I could spend hours proving this from the life of Miley Cyrus whose life is a vile devastating and embarrassing case of white submission to black supremacy in America, and yes, she learned the famous twerk move from black women, I can testify to this in my own life. I was raised in this system and my generation submitted to black supremacy primarily via the WuTang Klan. I had just about every CD this group produced, I wore all the clothing, and I memorized all their lyrics. Most of the white guys I knew listened to rap music almost exclusively and we all spoke the same degenerate language. I lived this and any white man who has graduated from a state school, especially in the cities, in the last 15-20 years knows exactly what I am talking about.

At this point I would like to address the primary myths that are used by the state teaching institutions, the media and the entertainment industry, to foment hatred towards white southern men.

Myth 1. Southerners kidnapped slaves in Africa and brought them to America to be exploited by white men.

Referencing Jer. 13:23, a classic passage proving that the Kushite people were black, Goldenberg admits that the Kushites were black. Goldenberg states,

“Jeremiah is simply using the Kushite’s black skin as a metaphor for that which is unchangeable.” (pg. 38)

Now, if he admits that the Kushites were black, his entire work, which was written to disprove the traditional interpretation of the Hamite curse, is destroyed by Jasher. Jasher states that the Kushites were a line of Ham, and,

“For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever.”

To make matters even worse for Mr. Goldenberg, in his Journal article, “It Is Permitted to Marry a Kushite”, he again totally fails to mention a single word of this.

Sorry, Mr. Goldenberg, your attempt to justify the invasion, mass murder, torture, gang rape and continuing Genocide of my family fails. I searched for a way to contact Mr. Goldenberg but found nothing.

I would like to point the viewers attention to the classic work on the history of slavery and the slave trade: William O. Blake's classic, *The History of Slavery and the Slave Trade Ancient and Modern*. It runs almost 900 pages and is the classic work on this subject. Blake says on pages 99-102 of his masterful work,

“European skill and foresight assisted in giving constancy and regularity to the supply of negroes from the interior. At first the slave vessels only visited the Guinea coast, and bargained with the negroes of the villages there for what quantity of wax, or gold, or negroes they had to give. But this was a clumsy way of conducting business. The ships had to sail along a large tract of coast, picking up a few negroes at one place, and a little ivory or gold at another; sometimes even the natives of a village might have no elephants' teeth and no negroes to give; and even under the most favorable circumstances, it took a considerable time to procure a decent cargo. No coast is so pestilential as that of Africa, and hence the service was very repulsive and very dangerous. As an improvement on this method of trading, the plan was adopted very early of planting small settlements of Europeans at intervals along the slave-coast, whose business it should be to negotiate with the negroes, stimulate them to activity in their slave-hunting expeditions, purchase the slaves brought in, and warehouse them until the arrival of the ships. ***These settlements were called slave factories. Factories of this kind were planted all along the western coast from Cape Verd to the equator, by English, French, Dutch, and Portuguese traders.*** [Not Southerners?-DS] Their appearance, the character of the men employed in them, their internal arrangements, and their mode of carrying on the traffic, are well described in the following extract from Mr. Howison's book on “European Colonies”:

“As soon as the parties concerned had fixed upon the site of their proposed commercial establishment, they began to erect a fort of greater or less magnitude, having previously obtained permission to that effect from the natives. The most convenient situation for a building of the kind was considered to be at the confluence of a river with the sea, or upon an island lying within a few miles of the coast. In the first case, there was the advantage of inland navigation; and in the second, that of the security and defensibleness of an insular position, besides its being more cool and healthy than any other.

The walls of the fort enclosed a considerable space of ground, upon which were built the necessary magazines for the reception of merchandise, and also barracks for the soldiers and artificers, and a depot for slaves; so that, in the 'event of external hostilities, the gates might be shut, and the persons and the property belonging to the establishment placed in security. The quarters for the officers and agents employed at the factory were in general erected upon the ramparts, or at least adjoining them; ***while the negroes in their service, and any others that might be attracted to the***

spot, placed their huts outside of the walls of the fort, but under the protection of its guns.

The command of the establishment was vested in the hands of one individual, who had various subordinates, according to the extent of the trade carried on at the place; and if the troops who garrisoned the fort exceeded twenty or thirty, a commissioned officer usually had charge of them. The most remarkable forts were St. George del Mina, erected by the Portuguese, though it subsequently fell into the hands of the Dutch; Cape Coast Castle, the principal establishment of the English; Fort Louis, at the mouth of the Senegal, generally occupied by the French; and Goree, situated upon an island of the same name, near Cape Verd. Most of these forts mounted from fifty to sixty pieces of cannon, and contained large reservoirs for water, and were not only impregnable to the negroes, but capable of standing a regular siege by a European force.

The individuals next in importance to the director or governor were the factors, who ranked according to their standing in the company's service. The seniors generally remained at headquarters, and had the immediate management of the trade there, and the care of the supplies of European merchandise which were always kept in store. The junior factors were employed in carrying on the traffic in the interior of the country, which they did sometimes by ascending the rivers in armed vessels, and exchanging various articles for slaves, gold-dust, and ivory, with the negroes inhabiting the neighborhood; and sometimes by establishing themselves for several months in a large town or populous district, and, as it were, keeping a shop to which the natives might resort for traffic.

The European subordinates of the establishment consisted of clerks, bookkeepers, warehousemen, artificers, mechanics, gunners, and private soldiers, all of whom had particular quarters assigned for their abode, and lived under military discipline. The soldiers employed in the service of the different African companies were mostly invalids, and persons who had been dismissed from the army on account of bad conduct. Destitute of the means of subsistence at home, such men willingly engaged to go to the coast of Africa, where they knew they would be permitted to lead a life of ease, indolence, and licentiousness, and be exposed to no danger except that of a deadly climate, which was in reality the most certain and inevitable one that they could anywhere encounter. Few of the troops in any of the forts were fit for active duty, which was of the less consequence, because they were seldom or never required to fight except upon the ramparts of the place in which they might be quartered, and not often even there. Hence they spent their time in smoking, in drinking palm wine, and in gaming, and were generally carried off by fever or dissipation within two years after their arrival in the country. A stranger, on first visiting any of the African forte, felt that there was something both

horrible and ludicrous in the appearance of its garrison; for the individuals composing it appeared ghastly, debilitated, and diseased, to a degree that is unknown in other climates; and their tattered and soiled uniforms, resembling each other only in meanness, and not in color, suggested the idea of the wearers being a band of drunken deserters, or of starved and maltreated prisoners of war.

Each company was in the practice of annually sending a certain number of ships to its respective establishments, freighted with European goods suitable for traffic; while its factors in Africa had in the meantime been collecting slaves, ivory, gumarabic, and other productions of the country; so that the vessels on their arrival suffered no detention, but always found a return cargo ready for them.

Though the forts were principally employed as places of safe deposit for merchandise received from Europe or collected at outposts, they were also generally the scene of a considerable trade, being resorted to for that purpose not only by the coast negroes, but often also by dealers from the interior of the country, who would bring slaves, ivory, and gold-dust for traffic. Persons of this description were always honorably, and even ceremoniously received by the governor or by the factors, and' conciliated in every possible way, lest they might carry their goods to another market. They were invited to enter the fort, and were treated with liquors, sweetmeats, and presents, and urged to drink freely; and no sooner did they show symptoms of confusion of ideas, than the factors proposed to trade with them, and displayed the articles which they were disposed to give in exchange for their slaves, &c. The unsuspecting negro-merchant, dazzled by the variety of tempting objects placed before him, and exhilarated by wine or brandy, was easily led to conclude a bargain little advantageous to himself; and before he had fully recovered his senses, his slaves, ivory, and gold-dust were transferred to the stores of the factory, and he was obliged to be contented with what he had in his moments of inebriety agreed to accept in exchange for them."

From this extract, it appears that not only did the managers of these factories receive all the negroes who might be brought down to the coast, but that emissaries, "junior factors," as they were called, penetrated into the interior, as if thoroughly to infect the central tribes with the spirit of commerce. The result of this was the creation of large slave-markets in the interior, where the negro slaves were collected for sale, *and where slave-merchants, whether negro, Arabic, or European, met to conclude their wholesale bargains*. One of these great slave-markets was at Timbuctoo; *but for the most part the slaves were brought down in droves by Slatees, or negro slave-merchants*, to the European factories on the coast. At the time that Park traveled in Africa, so Completely had the negroes of the interior become possessed with the trading spirit, so much

had the capture and abduction of negroes grown into a profession, that these native slave-merchants were observed to treat the slaves they were driving to the coast with considerable kindness. The negroes were, indeed, chained together to prevent their escape. Those who were refractory had a thick billet of wood fastened to their ankle; and as the poor wretches quitting their native spots became sullen and moody, their limbs at the same time swelling and breaking out in sores with the fatigue of traveling, it was often necessary to apply the whip. Still, the Slatees were not wantonly cruel; and there was nothing they liked better than to see their slaves merry. Occasionally they would halt in their march, and encourage the negroes to sing their snatches of song, or play their games of hazard, or dance under the shade of the tamarind tree. This, however, was only the case with the professional slave-driver, who was commissioned to convey the negroes to the coast; and if we wish to form a conception of the extent and intricate working of the curse inflicted upon the negroes by their contact with white men, we must set ourselves to imagine all the previous kidnapping and fighting which must have been necessary to procure every one of these droves which the Slatees carried down. What a number of processes must have conspired to bring a sufficient number of slaves together to form a drove! In one case, it would be a negro master selling a number of his spare slaves; and what an amount of suffering even in this case must there have been arising from the separation of relatives! In another case, it would be a father selling his son, or a son selling his old father, or a creditor selling his insolvent debtor. In a third, it would be a starving family voluntarily surrendering itself to slavery. When a scarcity occurred, instances used to be frequent of famishing negroes coming to the British stations in Africa and begging "to be put upon the slave-chain." In a fourth case it would be a savage selling the boy or girl he had kidnapped a week ago on purpose. *In a fifth, it would be a petty negro chief disposing of twenty or thirty negroes taken alive in a recent attack upon a village at a little distance from his own. Sometimes these forays in quest of negroes to sell are on a very large scale, and then they are called slave-hunts. The king of one negro country collects a large army, and makes an expedition into the territories of another negro king, ravaging and making prisoners as he goes. If the inhabitants make a stand against him, a battle ensues, in which the invading army is generally victorious. As many are killed as may be necessary to decide that such is the case; and the captives are driven away in thousands, to be kept on the property of the victor till he finds opportunities of selling them. In 1794, the king of the southern Foulahs, a powerful tribe in Nigritia, was known to have an army of 16,000 men constantly employed in these slave-hunting expeditions into his neighbors' territories. The slaves they procured made the largest item in his revenue."*

So we see that the immediate hands that grasped the bodies of black Africans in order to usher them into the slave trade were black!

The slaves were brought here by the British, the Dutch, the Spanish and the Yankees. It was the New England Colonies who first began the slave trade here, not the Southern Colonies. This issue will be discussed in depth later.

Myth 2. New England could not have been so productive in the slave trade without the Southern demand!

First, as we have already seen, this trade was forced on us and was a justification for our Revolution against King George. Second, Robert William Fogel and Stanley Lewis Engerman's *Time on the Cross: The Economics of American Negro Slavery*, page 14, shows that the United States possessed only 6% of the slaves taken in the entire slave trade from 1500 A.D. to 1870 A.D. Brazil possessed 38%, the British Caribbean 17%, the French Caribbean 17%, and Spanish America 17%. Of that 6% only 375, 000 were imported into the Southern States.²⁴ So only 3% of the entire Atlantic Slave Population went to the South, yet if one group of people has born the brunt of the blame for the Atlantic slave trade it is the Southern people.....UNBELIEVABLE!

In North America, Virginia was the first to abolish the Slave Trade under Patrick Henry and the English were led by Granville Sharp, Thomas Clarkson, and William Wilberforce. All white Protestant Christians. After abolition, James Monroe sent many Africans back to Africa with the creation of Liberia/Monrovia. Lincoln was going to continue this policy until he was assassinated.

Questions for enemies of the South:

1. The Slave trade was originally forced on us. What else were we supposed to do that we didn't do?
2. What were we supposed to do with them? These people were brought to our shores, starving and desperate to get out of the hands of the slave merchants. They begged us to but them. What were we supposed to do? Let them go? They had no property, no weapons, and the Indians would have slaughtered them in the wilderness. We couldn't send them all back to Africa. For one that would have cost a fortune and secondly, Africa was full of armies who would round up these people and put them right back into the slave trade.
3. How would you have handled a savage, uneducated people better than we did? These people were not like the modern day educated black people. They were savage, pagan, immoral people, and given the circumstances it was the best practical option. Educated and civilized people can progress as free laborers more efficiently than being a slave. Uncivilized people progress as slaves of Christian freeman more efficiently than being free as Southern slaves themselves admitted and Fogel demonstrated. Moreover, even modern day liberals have admitted to me that the plight of blacks is worse now than it

²⁴ *Defence of Virginia*, 236

ever has been in this country. So any criticism of the South must be taken with a grain of salt.

4. The process was to civilize these people and in process of time emancipate a reformed and enlightened race. How else should we have gone about this? And please do not appeal to the modern policy because it is a massive failure.

Given the circumstances we did an awesome job with the cards we were dealt.

Myth 3. Free Northern labor conditions were better than southern slavery

I would like to introduce the reader to Robert Fogel. Robert Fogel is a Yankee educator. He was born in New York. He moved to Chicago to teach and then moved back to New York to teach at Rochester. He was also stationed at Harvard University in a research associate position. In 1993, Fogel won the Nobel Memorial Prize in Economic Sciences Which basically acknowledged him as the best economist alive at the time.

Fogel held to the abolitionist position on the institution of slavery, and vigorously condemned it in his own writings. Fogel specialized in the field of African slavery and the lives of slaves in America. By his own testimony he gave the issue, “A quarter century of intensive research”. His work *Time on the Cross* (1974) was an extensive documentary work on the quality of the lives of slaves in America. His conclusions were so contradictory to the stories we have been told by this Government to enrage a firestorm of criticism against his work.

Yet after taking into account the many criticisms of his work for 15 years, Fogel published *Without Consent or Contract* in 1989, arriving at the same basic conclusions about the quality of slave life as he did in *Time on the Cross* and in some respects came to conclusions that displayed an even better standard of living as he showed in *Time on the Cross*. In slavery’s modes and circumstances in the South we see according to Robert Fogel’s *Time on the Cross*, page 244, “Data in the 1850 census suggest that the economic condition of the average free northern Negro may have been worse than that of the average free negro in the South.”

And again, “The material (not psychological) conditions of the lives of slaves compared favorably with those of free industrial workers.” (pg. 5)

And again, “U.S. Slaves had much longer life expectations than free urban industrial workers in both the United States and Europe.” (pg. 126)

After considering years of criticism of this book Fogel states in his *Without Consent or Contract* (New York, N.Y.: W.W. Norton & Company, Inc., 1989), 395,

“A quarter century of intensive research into the standard of living both of urban industrial workers (especially in Great Britain) and of American and West Indian slaves has not demonstrated a clear-cut moral advantage for the performance of either system on these purely material matters, at least

not for the first six decades of the nineteenth century. Evidence recently collected on the heights of the British and other European workers confirms the opinion of radical leaders such as William Cobbett that ***British ‘wage slaves’ of the early part of the century were generally more poorly nourished than chattel slaves in the New World. The comparison between the nutrition of urban wage earners in the United States with that of American slaves is closer, yet here too the slaves appear to have had an advantage***, although only a slight one.”

Myth 3. Black slaves received no wages for their work

Robert Fogel showed in *TOC* pages 5-6 that the southern slave received back 90% of the income he produced. Fogel says again in *TOC*, page 84-85,

“First and foremost, planters promoted family formation both through exhortation and through economic inducements. “Marriage is to be encouraged,” wrote James Hammond to his overseer, “as it adds to the comfort, happiness and health of those entering upon it, besides ensuring a greater increase.” ***The economic inducements for marriage generally included a house, a private plot of land which the family could work on its own and, frequently, a bounty either in cash or in household goods.*** The primary inducements for childbearing were the lighter work load and the special care given to expectant and new mothers. The field-work requirement of women after the fifth month of pregnancy was generally reduced by 40 or 50 percent. In the last month they were frequently taken off fieldwork altogether and assigned such light tasks as sewing or spinning.”

The slaves had everything they needed for life. They were given food, shelter, health care, and retirement. Moreover, Dabney speaks in detail to the way our system in Virginia operated:

“A given landholder was, under our beneficent system, a slaveholder. He employed ten labourers; and for them and their families he reserved four hundred bushels of grain in his garners, which their labour and his capital jointly had produced. This grain is worth to him wholesale prices; and it is distributed by him to his servants, throughout the year, without charge. It is, in fact, a part of the virtual wages of their labour; and they get it at the wholesale price. But now, abolition comes: these ten labourers become freemen and householders. They now work the same lands, for the same proprietor; and instead of drawing their wages in the form of a generous subsistence at wholesale prices, they draw money. Out of that money they and their families must be maintained. One result is, that the landholder now has a surplus of four hundred bushels more than before. Of course it goes to the corn-merchant. And there must these labourers go, with their money wages, to buy this same corn, at the enhanced retail price. They get

less for their labour. The local merchant, thus unnecessarily invited in, sucks a greedy profit; a vain show of trading activity is made in the community; and all the really producing classes are made actually poorer; while this unproductive consumer, the unnecessary retail trader, congratulates himself on his mischievous prosperity. It is most obvious, that when the advocate of the hireling system attempts to reply to this, by saying that his system has opened a place for an additional branch of industry, that of enlarged traffic, he is preposterous. The answer is, that the additional industry is a loss: it is unproductive. As reasonably might one argue that crime is promotive of publick prosperity, by opening up a new branch of remunerative industry,—that of police and jailors, (a well-paid class!)...

By the census of 1860, while the population of the Free. States was not quite nineteen millions, their total of assessed values, real and personal, was \$6,541,000,000: being three hundred and forty-six (\$346) dollars to each soul. The free white population of the South was a little more than eight and a quarter millions, and our total of assessed values was \$5,465,-808,000 : being six hundred and sixty (\$660) dollars to each soul; nearly double the wealth of the North. **But if the four millions of Africans in the South be added, our people still have four hundred and forty-seven (\$447) dollars of value for each soul, black and white.**²⁵

As a post-script, when a Communist or Yankee introduces you to a photograph of slaves whose living conditions look oppressive, check to see the historical context.

First, what did the average white worker's life look like at that time? Do they make a fair comparison, and was the average white worker's life that much superior to the average southern slave? The statistics say the exact opposite.

Myth 4. The lives of modern African-Americans have been irreparably damaged by slavery, and therefore the government should provide endless entitlements and reparations to the black population.

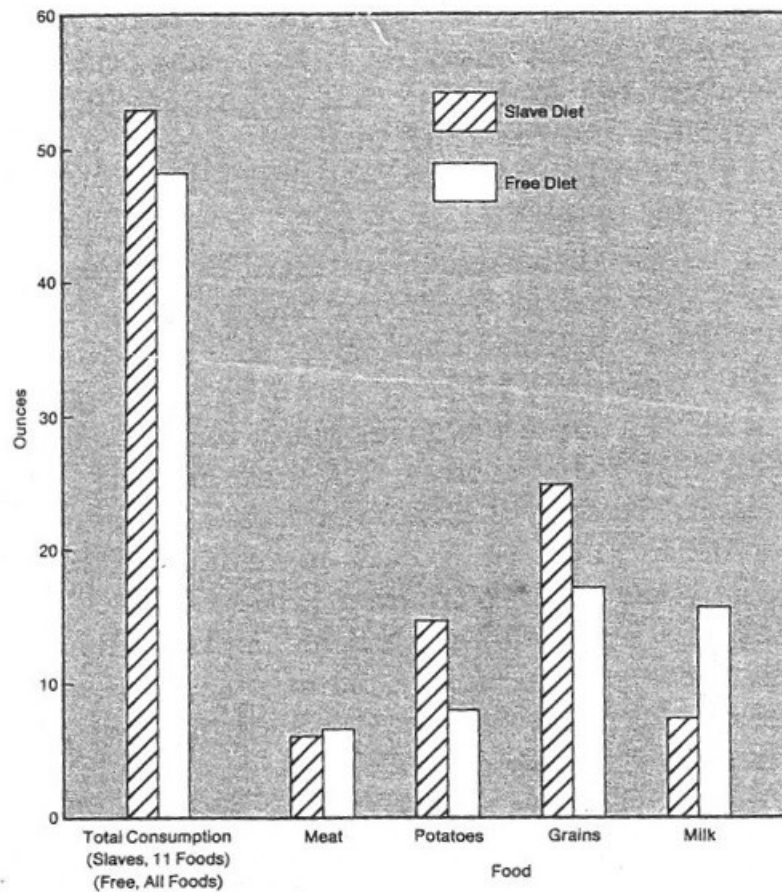
First, this little myth is exposed by the fact that abolition was the first piece of legislation to economically destroy blacks as we have already seen. Moreover, Fogel says again in *TOC*, pg. 115, "The slave diet was not only adequate, it actually exceeded modern (1964) recommended daily levels of the chief nutrients."

On page 112, figure 33 of *TOC*, Fogel shows that the slave diet in 1860 was better than the average daily food consumption of the entire population in 1879.

²⁵ *Defence of Virginia*, 330-331

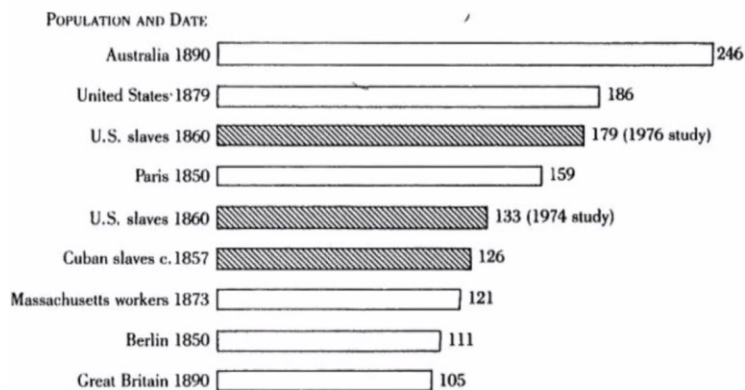
Figure 33

A Comparison of the Average Daily Food Consumption of Slaves in 1860 with the Average Daily Food Consumption of the Entire Population in 1879



Then after 15 years of criticism of his work he showed on page 133 of *WCOC* that the Southern slave diet was superior to all western nations except for the American and Australian diets.

THE POPULATION QUESTION 133



Secondly, as Fogel demonstrated, the southern slave received back 90% of the income he produced.

During slavery, the slave purchased goods directly at wholesale prices but when abolition commenced, he had to pay both the farmer and the merchant middle man for goods produced by the same farm he used to work at.

Thirdly, slaves had good shelter and their houses were generally not overcrowded,

Fogel states in *TOC*, page 115,

“The most systematic housing information comes from the census of 1860, which included a count of slave houses. These census data show that on average there were 5.2 slaves per house on large plantations. The number of persons per free household in 1860 was 5.3.”

Many propagandists will show pictures of slaves with dirt on their clothes living in menial conditions while not comparing those conditions to the conditions of average working white people at that time. As Fogel points out, “much of rural America still lived in log cabins in the 1850s.”²⁶ They will also point to the conditions of blacks after the civil war during Reconstruction after the wealth of the South had been destroyed to prove the poor conditions of blacks. Watch out for that manipulation as well.

In *TOC*, pg. 125 figure 36, Fogel showed that the life expectation of slaves was favorable to most western nations. They were listed 5th place behind American white men, the English, Holland and France.

Fifthly, integration has been the most influential legislation in removing the wealthy and educated blacks from the black communities, and has left them to be ruled by gangs and drug dealers. Black Scholar, Roy L. Brooks’ *Integration or Separation?* also provided criticisms of Integration. In Chapter 6, “Why Integration Has Failed”, Brooks says,

“When all the probing, postulating, and proselytizing about the American race problem comes to an end, one thing will remain clear beyond peradventure: the traditional liberal solution to the problem-racial integration-is not the right answer for most African Americans. Four decades after the *Brown V. Board of Education*, millions of African Americans are still not receiving adequate education and emotional support in our public schools, are still not living in safe and decent neighborhoods, are still not working to their full economic and emotional potential, and are still not able to protect their social and economic interests through the political process...[Integration] has encouraged and facilitated an exodus of talented individuals and stable families from African American communities during the post-1960s, and thereby

²⁶ *TOC*, 116

depleted these communities of human and economic resources. This flight to integration has left millions of African Americans in the nation's inner cities not just poor but poverty stricken."²⁷

Thus, if anyone is to blame for the plight of the black man today it is the Yankee Federal government that the blacks have teamed up with for so long, not the southern white man. The Yankee federal government's policy of pointing bayonets in the backs of southern white women only served to enrage the southern white population against the blacks even more as they saw and continue to see the blacks, and their interests protected by the federal government, even more as an extension of the oppressive federal government.

In the famous series PBS series *Eyes on the Prize* episode 2, we have these liberal blacks proclaiming their pride and honor of forcing themselves onto people that wanted nothing to do with them; proclaiming their love, allegiance and league with the federal government which is supplanting the evil white southerners; these same hypocrites who point to the statement in the declaration of independence "We hold these truths to be self-evident, that all men are created equal" yet totally violate the very next statement which says, "That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed" knowing God damn well, that integration was not something that the southern states consented to; knowing God damn well that the entire fiasco was forced onto them at the end of bayonet.

Sixth, there were tens of thousands of free blacks in each state and there were thousands of black slave owners. On page 1 of *Black Slaveowners: Free Black Slave Masters in South Carolina, 1790-1860* by Larry Koger, we read,

"In Louisiana, Maryland, South Carolina, and Virginia, free blacks owned more than 10, 000 slaves, according to the federal census of 1830."

If the reader wants more detail into this census he can read *Free Negro owners of slaves in the United States in 1830* by Carter Woodson. Woodson goes into great detail in the census showing all the names of the slave owners and how many slaves they had. In the 1830 census the reader can also see the tens of thousands of free blacks in each state.

Seventh, the record shows that the physical and moral well being of blacks diminishes the further away from Southern slavery we drift. Fogel pointed out in *WCOC*, page 164 that Dubois had complained of the 25% illegitimacy rate in the black family around the beginning of the 20th century. Today the illegitimacy rate in the black family is almost 75%!

It has then been proved that the physical and moral well being of the blacks has since never been better since slavery, just as the Southerners argued would be the case and just as Yah decreed through his prophet Noah in Genesis 9.²⁸

²⁷ Roy L. Brooks, *Integration or Separation* (Harvard University Press: Cambridge, Mass. 1996), 104-106

Myth 5. Slaves were lazy as a part of their rebellion to the slave system which is why the system was generally inefficient.

Fogel shows in *WCOC* pages 76-77 that the slave system was extremely efficient and more efficient than the Farms without slavery. Fogel says,

“When the technical efficiencies of agriculture in the North and in all farms in the South are compared, the South has an advantage of about 35 percent...Free farms in the Old South were slightly less efficient than northern farms, while the free farms in the new South were somewhat more efficient than those in the North. These differences tended to net out so that, overall, only a small fraction of the edge enjoyed by southern agriculture was due to the superior performance of the free sector. The technical efficiency of the slave farms, particularly of the intermediate and large plantations, accounted for about 90 percent of the southern advantage.”

Myth 6. Southerners were engaged in slave breeding

Fogel says in *TOC*, page 79,

“the many thousands of hours of research by professional historians into plantations records have failed to produce a single authenticated case of the ‘stud’ plantations alleged in abolitionist literature.”

And again in *TOC* pages 85-86,

“the main thrust of the economic incentives generated by the American slave system operated against eugenic manipulation and against sexual abuse. Those who engaged in such acts did so, not because of their economic interests, but despite them. Instructions from slaveowners to their overseers frequently gave recognition to this conflict. They contain explicit caveats against “undue familiarity” which might undermine slave morale and discipline. “Having connection with any of my female servants,” wrote a leading Louisiana planter, “will most certainly be visited with a dismissal from my employment, and no excuse can or will be taken.” No set of instructions to overseers has been uncovered which explicitly or implicitly encouraged selective breeding or promiscuity.”

Myth 7. Southern slavery was a Holocaust and a Genocide for black people.

²⁸ See Matthew Poole’s *Synopsis Criticorum aliorumque Sacrae Scripturae Interpretum* (1669-1676) take on the infamous Gen. 9 passage where he showed hundreds of years before the Confederacy that the consensus view of the passage is exactly what the South said.

The population of Southern slaves increased from 357, 000 that were originally imported, and remember we did not bring the slaves here, to 4 million by the time of the civil war. That is almost a 1200% increase in the southern black population. That is the exact opposite of a genocide or a holocaust.

Many point to the fact that the US was the major slave power in the 19th century, but Fogel pointed out that it was not because the U.S. participated more in the slave trade but because of the natural increase of their original small slave population.²⁹ As we have already seen, the life expectation of the Southern slaves was competitive with western nations. The reason we became so powerful with slavery is because we treated the slaves well and taught them the Bible.

Myth 8. Slaves were not allowed to be educated or to rise in rank and responsibility but were confined to menial labor.

After the Nat Turner rebellion which murdered about 60 people, Virginia passed a law that no stranger, black, or person outside of the family or not approved by the family could educate the black slaves. The Nat Turner rebellion was shown to stem from abolition propaganda and thus protections were needed. (Code of Virginia, 1849, Chapter 198, Sections 28-33).

The families of the slaves educated them. Such an example can be found in the Sabbath Schools, such as the one administered by Stonewall Jackson. There are many books concerning this topic. The point is, the Southern Governments saw the truth of Gen. 9 and understood that the black mind is much weaker than the other races of the world and generally unfit to meet the challenges of an academic conflict between white southerners and abolitionists. But know that the law did not, not, not, flow out of a desire of hatred and suppression for the black population but was instead a barrier to protect the southern population from blacks rising up in murderous insanity. Simply read Nat Turner's own words and you will see he was a lunatic who admitted his master was good to him but out of the influence of some equally insane theological sentiments, he rose up in bloody murder against the white population. Since the blacks have been given their freedom they have generally followed the most ridiculous and scandalous religious predators in America. The southerners were protecting them and their own populations from the disastrous effects of the black man's generally weak, easily enticed and manipulated mind.

The best modern day example I can think of is the black Hebrew Israelites. These professional idiots believe that they and the American Indians (!) are the true ethnic Jews, even though they are different ethnicities and that the Jewish race that the world has known for thousands of years is really not Jewish but a product of a Khazarian conspiracy. Black people will believe the most outlandish nonsense simply because the teachers of this religion arouse their emotions and entice them.

However, Fogel states in *TOC* pages 38-39,

²⁹ *TOC*, 29

"In the city of Charleston, for example about 27 percent of the adult male slaves were skilled artisans. In several of the most important crafts of that city -- including carpentry and masonry -- slaves actually outnumbered the whites. Some bondsmen even ascended into such professions as architecture and engineering...

Indeed, on the large plantations slaves actually predominated in the crafts and in the lower managerial ranks. To a surprising extent, slaves held the top managerial posts. Within the agricultural sector, about 7.0 percent of the men held managerial posts and 11.9 percent were skilled craftsmen (blacksmiths, carpenters, coopers, etc.). Another 7.4 percent were engaged in semi-skilled and domestic or quasi-domestic jobs: teamsters, coachmen, gardeners, stewards, and house servants. Occupational opportunity was more limited for women. About 80 percent of slave women labored in the fields. Virtually all of the 20 percent who were exempt from field tasks worked as house servants or in such positions as seamstresses and nurses."

Myth 9. Southern slave holders regularly sold off their slaves for profit and destroyed black families

Fogel states in *TOC*, page 54,

"These conclusions have emerged from the analysis of the birth, purchase, and sales records of nineteen plantations with a total population of thirty-nine hundred slaves. Over a period of ninety years ending in 1865, a mere seven slaves were sold from these plantations. Of these, six were born on their plantations and one was purchased. Since a total of thirty-three hundred slaves were born on these nineteen plantations during the years in question, the ratio of sales to births was a mere .2 percent."

And again in *Without Consent or Contract*, 69,

"interstate slave trading could not have accounted for a significant fraction of the profits of the slave-owning class and may actually have reduced their collective profit."

Myth 10. The rape of slaves was protected by law and society

R.L. Dabney says,

"...while many indictments are found against black men for rape of white women, none exist, in the history of jurisprudence, against white men for

rape of black women. And this, not because there would have been any difficulty in making the indictment lie: but because, as the most experienced lawyers testify, the crime is unheard of on the part of white men amongst us.”³⁰

In U.B. Phillips’ *American Negro Slavery*, chapter 22, Phillips documented over 100 cases of blacks raping white women among many other crimes in the Antebellum South. In Diane Sommerville’s *Rape and Race in the Nineteenth-Century South* (The University of North Carolina Press, 2004), page 1, we read,

“In 1918 the historian Ulrich B. Phillips, citing 105 cases of slaves accused of raping white women, challenged the ‘oft-asserted Southern tradition that Negroes never violated white women before slavery was abolished.’”

One can simply look at the U.S. Department of Justice’s *Criminal Victimization in the United States, 2008 Statistical Tables*, table 42, to see that white men raped 0% of the Black women represented by this investigation.

Where is the evidence for this claim against Southern white men? Give us the case numbers and we’ll look into it. Until then all you are doing is using demagoguery. If one wishes to investigate the men who perpetrated the most rape in the South, it was the Yankee invading Army. This will be spoken to in depth later.

Thirdly, the fact that white plantation owners had black mistresses who bore mulatto babies does not mean that a rape occurred. Men with great wealth and power rarely need to rape a woman for sex. Long-term monetary compensation usually wins over a beautiful woman of loose morals.

A popular University Text, *Understanding the American Promise* Vol. I To 1877, published by Bedford/St. Martin’s states on page 348,

“No feature of plantation life generated more anguish among mistresses than miscegenation.”

Oh really? That is fascinating because Yankee States like Ohio contained more Mulattos than blacks in the 1850 Census. The text continues,

“Mary Boykin Chestnut of Camden, South Carolina, confided in her diary, ‘Ours is a monstrous system, a wrong and iniquity. Like the patriarchs of old, our men live all in one house with their wives and their concubines; and the mulattos one sees in every family partly resemble the white children.’”

³⁰ *Defence of Virginia*, 1867, page 233

First, in South Carolina, only 1 in 30 black slaves was mulatto according to the 1850 Census. Second, her assertion that there was a Mulatto in every family also does not match the data in the 1850 Census. Third, as has already been documented, the Plantation represented 3% of the Southern Population. Even if her accusation was correct that every plantation family contained a mulatto, her assertion that it was a **SYSTEM** is refuted by the fact that the plantation system made up only 3% of the South's population.

Myth 11. Black people built this country.

Only 15-20% of the southern population owned slaves and only 3% were the tea drinking idle leeches that owned Plantations. Even a liberal publication, like PBS's *Africans in America* admits,

“The standard image of Southern slavery is that of a large plantation with hundreds of slaves. In fact, such situations were rare. Fully 3/4 of Southern whites did not even own slaves; of those who did, 88% owned twenty or fewer.”³¹

Myth 12. The South treated the slaves like cattle and gave them no day of rest.

The Slaves were given a Sabbath rest as protected by law. The Code of Virginia, 1849, Chapter 196, Section 16 states, “If a free person, on a Sabbath day, be found laboring at any trade or calling, or employ his apprentices, servants or slaves in labour or other business, except in household or other work of necessity or charity, he shall forfeit two dollars for each offence; every day any servant, apprentice or slave is so employed, constituting a distinct offence.” I don't have that right today!

Myth 13. The South gave preferential treatment to whites and denied blacks proper justice in their courts. Black people had no legal rights.

Sure the whites were treated with preference. They were the people who established the nation. Jews were given preferential treatment to foreigners in the Mosaic law. That does not mean that blacks had no legal rights. The Code of Virginia, 1849, Chapter 191, Section 9, criminalizes acts of violence committed by either a white man or a black man. *In Commonwealth v. Carver. June T. 1827. 5 Rand's Rep. 660*, as recorded in *A Practical Treatise on the Law of Slavery* by Jacob D. Wheeler (pg. 254), this law was judged to be applicable to the victim: a black slave. *In Souther v. The Commonwealth. 7 Grattan, 673, 1851*, Simeon Souther was convicted of second degree murder for abusing his slave Sam, without intention to kill; yet the slave did die on this occasion. For his cruelty he was convicted of 2nd degree murder and confined to the penitentiary where he died. Moreover, kidnapping and selling people into slavery was punished with confinement to the penitentiary 3-10 years. (The Code of Virginia, 1849, Chapter 191, Section 17). Not only was slavery by kidnapping forbidden, but if one found himself the victim of such a crime, a slave could sue for freedom if he was detained unlawfully. (The Code of Virginia, 1849, Chapter 106)

³¹ <http://www.pbs.org/wgbh/aia/part4/4p2956.html>

Myth 14. Slaves preferred suicide over slave life.

Fogel replies, “Less than one slave in every ten thousand committed suicide in 1850.”³²

Now, that the reader’s attention has been, shall we say, stimulated, let us now consider a fuller exposition of the History of Southern Slavery.

³² *TOC*, 124

Introduction

Before I begin I would like to anticipate some objections and accusations as to clear the path.

1. If you are a typical anti-white, pro-Jeffersonian Communist (An advocate of universal equality), let me assure you that I used to think just like you. I was raised an atheist in the public school system. My cultural upbringing was rooted in Eazy-E, Too-Short, and the Geto Boys. My High School years were formed by the Wu-Tang Clan. I bought the anti-Christian, anti-European propaganda hook, line and sinker. I was convinced that my white Christian ancestors in the South were evil monsters and thus any identification with them was rejected.

Even after my conversion into Christianity at the age of about 20, I still maintained the idea that God cares nothing about race, or heritage. Having been brainwashed by Jesuit Dispensationalism and still clinging to my Hollywood programming, I considered any white man with a care for his heritage and race an ignorant back-woods redneck. Thus any and all forms of multi-culturalism were to be sought.

The positions I have now espoused are results of my own personal life study and experience.

2. I don't hate black people. On the contrary, I am very friendly with black people and have been greatly exhorted by the godly moral lifestyles of black men I have worked with. I make a distinction between the Majority Savage Blacks and the Minority Civil Blacks.

3. My position on race does not concern how individual people get along. People of different cultures can get along fine as individuals. The concerns I have are not about individuals but group dynamics.

4. I am not advocating Pre-Civil Rights Era Segregation. I am advocating Nationalism for both Blacks and Whites. I am advocating that a portion of North America be reserved for the re-establishment of the American Blacks. This removes the ability of white men to discriminate against black men. Do you have no pride black man? Do you really think you need the white man to succeed? This system is designed to fail. It is designed to destroy both your people and my people, the Southern Protestant. That has been the design the whole time. Thomas Jefferson says in Notes on the State of Virginia, Query XIV, (1787),

“It will probably be asked, Why not retain and incorporate the blacks into the state, and thus save the expense of supplying, by importation of white settlers, the vacancies they will leave? Deep rooted prejudices entertained by the whites; ten thousand recollections, by the blacks, of the injuries they have sustained; new provocations; the real distinctions which nature

has made; and many other circumstances, will divide us into parties, and produce convulsions, which will probably never end but in the extermination of the one or the other race. – To these objections, which are political, may be added others, which are physical and moral.”

This government has known for a long time that the integration policy was not going to work. You see, the Jesuits are masters of class conflict. They have been kicked out of 83 Countries for fomenting wars. Did you know that?

5. I admit that the United States Conspiracy is not only against White Protestantism. This government has tried to exterminate the blacks on numerous occasions and has played a vital role in the destruction of their communities.

The following will rely on a revealed view of history as described in the Bible and will not allow any Scientific Method to determine the meaning and direction of History. I have already refuted the Empirical method and shown the entire Scientific method to be formally fallacious, providing quotes from Secular Educators themselves to this effect. A coming book will document this in detail.

Thus, my appeals to History will be from actual written records instead of appeals to DNA or Genetic History. Among many records, I will primarily rely on the great Historian John Clark Ridpath for History before the 20th Century. Ridpath was not a Christian but a Darwinist. However, Rome had not yet fully grasped our educational establishment and he exposed the history of Roman Catholic tyranny with great skill in his many volumes.

This discourse will be organized according to chronological flow. It will demonstrate that the Jesuit order of the Roman Catholic Church has used and is still using the Blacks from Africa to perpetrate race war against their political enemies, primarily the White-Anglo Protestants (WASPs). Though the Luciferian Jesuits have had and still have Catholic enemies within their own Churches, the Hierarchy of the Roman Church obeys these men with fear. The Jesuits will be shown to have been the fountain of the Illuminati and the French Revolution pursuant unto the downfall of all ancient and traditional governments, religions and ways of life, pursuant to the demoralization and denationalization (Which requires integration and miscegenation) of all peoples to dissolve their National Governments into an International Government headed by the Vatican and its Jesuit order completing their Counter Reformation and the Re-establishment of the Holy Roman Empire.

The Chicago Tribune, May 5, 1903:

“QUIGLEY AS AN OPTIMIST. SEES WONDERFUL GROWTH OF
ROMAN CATHOLIC CHURCH,

Standing the Only Man Among 800 Women, the Archbishop Declares He
Has Been Deeply Impressed by the Progressive Spirit of the West

Forecasts the Time When the Religion He Represents Will Lead the World.

“Since I have seen the western parochial schools I have come to the conclusion that in fifty years, if things go on as I see, they are going on at present, the Catholic Church will actually own the west.”

Such was the optimistic declaration of Archbishop Quigley last night before the Children of Mary sodality at the Holy Name parish school, Chicago avenue and Cass street. The occasion was a reception given to the Archbishop by the members of the sodality, and the prelate was the only man in a gathering of 800 women.

“Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The west will dominate the country, and what I have seen of the western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world the Catholic Church will rule the world.”³³

There is no option for America. In order to survive, the Protestant Southern Bible Belt *must* rise again.

³³ Jeremiah Crowley, *Romanism a Menace to the Nation*, 573; I obtained a copy of this edition of the original article from the Chicago Tribune through the Public Libraries of Louisville, KY and Chicago, IL.

Chapter I

Identifying the Real Slave Traders

I would like to begin briefly with what many Western students of the slave trade often ignore: the Mohammedans' involvement in kidnapping and selling African slaves. What The Nation of Islam often ignores is that Mohammedans have been kidnapping Africans and making slaves of them since at the earliest, the time of Mohammed himself and even after the slave trade was abolished in the white countries, the Mohammedans continued to kidnap and trade prolifically under Mohammed Ali.³⁴ Also, the Negroes themselves practiced hereditary slavery such as the Ethiopians through purchase and war-prisoners from neighboring tribes.³⁵

But our concern is the Atlantic Slave Trade. Pope Nicholas V issued the papal bull *Dum Diversas* in 1452. This Bull granted Afonso V of Portugal the right to enslave "Saracens, pagans and any other unbelievers" to hereditary slavery. The Roman Church's approval of the slave trade was reaffirmed and supplemented by Nicholas V's Bull, *Romanus Pontifex* of 1455. These bulls served the justification for the subsequent centuries of slave trade and colonialism.

The two countries who first had their hands into the African slave trade were Roman Catholic Portugal and Spain. Roman Catholic Portugal was the first to start stealing the Negroes with Antonio Gonzalez in 1434 A.D. Gonzalez sold these slaves to Muslims (Prolific African slave traders) in southern Spain. Roman Catholic Spain was the first to become party with the Portuguese in this trade. At the beginning of the 16th century this trade became so large that thousands were taken from Africa annually.³⁶ When America was discovered in 1492 the Spaniards were the first to colonize it and began to enslave the Native Americans.³⁷ But they proved too weak to bear up under slave labor. It got so bad that even Roman Catholic clergymen protested it!³⁸ A stronger slave was needed, and thus the Negro was looked upon as prey. Thus in 1503 A.D. - 1510 A.D. the Spaniards began the Negro slave trade to the Americas.

In 1562, England under Queen Elizabeth legalized the purchase of Negro slaves but there was not much demand for them at the time due to unsuccessful English Colonization (It would not be until the 17th century that the Puritan English Colonies would succeed). Even the Dutch slave ship that landed between 1619-1620 in Virginia was on behalf of Spanish Colonies.³⁹ Immediately after this, all the major commercialized countries of the world, and sadly Protestant Governments participated in the criminal and unbiblical sin of the Negro slave trade. However, let it be remembered that it was the Roman Church that wet the appetites of all the other countries who participated in it. The South did not

³⁴ Blake, William O., *The History of Slavery and the Slave Trade*, Chapter 8

³⁵ *Ibid.*, 94

³⁶ *Ibid.*, 95

³⁷ *Ibid.*, 95-96

³⁸ *Ibid.*, 96

³⁹ *Ibid.*, 98

participate in it, and as we shall see later, the Jesuits were behind the English Slave Trade.⁴⁰

Blake speaks to the issue of Elizabeth with more detail,

“The first importation of slaves from Africa by the English was in 1562, in the reign of Elizabeth. This great princess seems on the very commencement of the trade to have questioned its lawfulness; to have entertained a religious scruple concerning it, and, indeed, to have revolted at the very thought of it. She seems to have been aware of the evils to which its continuance might lead, or that, if it were sanctioned, the most unjustifiable means might be made use of to procure the persons of the natives of Africa. And in what light she would have viewed any acts of this kind, had they taken place, we may conjecture from this fact; that when Captain (afterwards Sir John) Hawkins returned from his first voyage to Africa and Hispaniola, whither he had carried slaves, she sent for him, and, as we learn from Hill’s Naval History, expressed her concern lest any of the Africans should be carried off without their free consent, declaring that “It would be detestable, and call down the vengeance of Heaven upon the undertakers.” Captain Hawkins promised to comply with the injunctions of Elizabeth in this respect. But he did not keep his word; for when he went to Africa again, he seized many of the inhabitants, and carried them off as slaves, which occasioned Hill, in the account he gives of his voyage, to use these remarkable words: “Here began the horrid practice of forcing the Africans into slavery, an injustice and barbarity which, so sure as there is vengeance in heaven for the worst of crimes, will some time be the destruction of all who allow or encourage it.”⁴¹

Elizabeth resisted the African slave trade. No charter was made by her for these actions and none existed in England until 1618. Therefore, these actions must be looked upon as piracy. It must be remembered that Hawkins did indeed kidnap Africans⁴² but it must also be understood that he did it against the will of his sovereign Queen. One good indication that Hawkins was not on good terms with Elizabeth at this time was his involvement in a conspiracy with Philip II to assassinate Elizabeth. Though he did not go through with it, he was originally interested in the plot and cooperated with it. Now when the trade began to boom in the mid-1600s this gave impetus for many Negroes to kidnap each other and for rival tribes to make prisoners of each other to sell to the Europeans on the coast. The trade became so big that factories were created to make the entire African trade of wax and ivory and slaves more efficient.⁴³

Just like the derelicts who worked the slave ships, the men who would be willing to work these factories were also men of ill repute. Blake says,

⁴⁰ Ibid., 98

⁴¹ Ibid. 158. See also *The New and Complete American Encyclopedia* (1808), Volume 4, 237

⁴² Ibid., 108

⁴³ Ibid., 99

“The European subordinates of the establishment consisted of clerks, bookkeepers, warehousemen, artificers, mechanics, gunners, and private soldiers, all of whom had particular quarters assigned for their abode, and lived under military discipline. The soldiers employed in the service of the different African companies were mostly invalids, and persons who had been dismissed from the army on account of bad conduct. Destitute of the means of subsistence at home, such men willingly engaged to go to the coast of Africa, where they knew they would be permitted to lead a life of ease, indolence, and licentiousness, and be exposed to no danger except that of a deadly climate, which was in reality the most certain and inevitable one that they could anywhere encounter.”⁴⁴

At the end of the slave trade Africa even had armies of men to hunt and capture other Africans to be sold into slavery.

Blake says,

“The first attempt by the British to establish a regular trade on the African coast, was made in the year 1618, when James I. granted an exclusive charter to Sir Robert Rich, and some other merchants of London, for raising a joint stock company to trade to Guinea. The profits not being found to answer their expectations, the charter was suffered to expire.

In 1631, Charles I. granted a second charter to Richard Young, Sir Kenelm Digby, and sundry merchants, to enjoy the exclusive trade to the coast of Guinea, between Cape Blanco and the Cape of Good Hope, for a period of thirty-one years. As the English had by this time began the settlement of plantations in the West Indies, Negroes were in general demand; and the company erected on the African coast, forts and warehouses, to protect their commerce. Private adventurers and interlopers of all nations broke in upon them, and forced the trade open, and so it continued until after the restoration of Charles II. In 1662, a third exclusive company was incorporated, consisting of many persons of high rank and distinction, at the head of whom was the king’s brother, the Duke of York. This company undertook to supply the English plantations with 3000 negroes, annually. In 1664, all the Dutch forts on the African coast but two were captured by the English; but in the following year they were retaken by the Dutch Admiral, De Ruyter, who also seized one of the forts belonging to the English company. In 1672, the company surrendered their charter. [FOR A BETTER ONE!-DS]

The same year, 1672, the fourth and last exclusive company was established. It was dignified by the title of the Royal African Company, and had among the stockholders, the king, the duke of York, and many other persons of high rank. The capital was £111,000, and was raised in nine months. They paid £35,000 for the forts of the old company. [SEE!-

⁴⁴ Ibid., 100

DS] Besides the traffic in slaves, they imported into England great quantities of gold. In 1673, 50,000 guineas, (named from the country), were coined. They also imported redwood, ivory, wax, &cut ., and-exported to the value of £70,000, annually, in English goods.

The revolution of 1688 upset the exclusive privileges of this company. By the 1st William and Mary, the African, and all other exclusive companies not authorized by parliament were abolished. The company, however, continued its operations.”⁴⁵

It is interesting that the year that England considered the African slave trade (1618) was the beginning of the 30 Years War. As we see from Blake, slavery does not flourish under James I but it was considered. Elizabeth did no such thing. This is indicative of James’ personality. He did in fact reject papal authority and the Jesuits did try to assassinate him with the Gunpowder Plot. However, it was only because of his personal prerogative to sustain his powers as an absolute Monarch and head of the Church. He persecuted Protestant Puritans in England and he created havoc among the Protestants in Scotland. King James plotted against the Reformation. James passed the Black Acts (1584) to impose royal authority over the Kirk between 1584 and 1603. This Act prohibited ecclesiastical assemblies without the King’s consent; thus attacking previous Protestant legislation. Between 1618-1621, James increased his pressures against the Reformation. The Reformed Presbytery says,

“Thus, after several former attempts to this effect, was episcopacy again established, and prelates lording over GOD’S heritage advanced, imposing their Popish ceremonies, which in that pretended assembly convened at Perth, anno 1618, were enacted, and afterwards ratified in a subsequent parliament, in the year 1621.”⁴⁶

I understand that the Protestant Elizabethan “Golden Age” flourished under his reign but James was no Protestant Christian. He openly rejected the Protestant upbringing he received from George Buchanan with his wicked Black Acts. Charles I was also no Protestant. He was a crypto-catholic. He continued his Father’s attack on the Scottish Reformation through his Crypto-Catholic tyrant Bishop William Laud. We all know the humiliation he received under Cromwell but also, in 1637-1638 the Covenanter Protestants in Scotland rose up against the efforts of their King and renewed the Reformed National Covenant in March of 1638. Charles I refused to allow Protestants to officially assemble in England for the purpose of creating Religious Reform and Uniformity through extensive dialogue and debate. The Protestants were forced to pass a bill through the House of Commons with the agreement of the House of Lords without the King’s consent in June of 1643. In 1643 the Westminster Assembly began. The Scottish Covenanters continued to resist the impositions of popish ceremonies upon their nation and in 1646 Charles I surrendered to the Covenanter army after his General Montrose was defeated at Newark. Later, Charles I would be beheaded by Cromwell.

⁴⁵ Ibid., 107

⁴⁶ *Act, Declaration and Testimony*, Part 1

Charles II was also no Protestant; that wretch, that covenant breaking, treasonous, backstabbing bastard comes to the throne at his Father's execution in 1649. Charles II was appointed King upon condition of him taking the Covenants. The Reformed Presbytery states,

“Upon which the parliament of Scotland, on the 5th of February, 1649, caused proclaim his son Charles II, king of Great Britain, France, Ireland (which title he had assumed himself at the Hague, as soon as the report of his father's death came to his ears), promising their fidelity and defence of his person and authority, according to the National Covenant, and the Solemn League and Covenant. And in the same time declaring, that before he be admitted to the exercise of the royal power, he shall give security for the preservation and maintenance of the true reformed religion, and unity of the kingdoms, now established, by laws both civil and ecclesiastical, according to the covenants: which security for religion and liberty, at the first proposed treaty at the Hague, he deferred to grant, and afterward postponed the signing of the treaty at Breda, when everything was agreed upon, from the great hopes he entertained of accomplishing his design, without acquiescing with their demand from Montrose's expedition, whom he had sent into Scotland with an army, in order to prepare his way into that kingdom, by devastation with fire and sword. But this intrigue not succeeding, he found himself obliged to comply with all their proposals, and signed the treaty. This treaty the king did in effect break, before he left Breda, by communicating after the Episcopal manner, contrary to the express warning and remonstrance of the commissioners from the church of Scotland, who went to him, and showed him his sin in so doing, and how inconsistent it was with his own concessions in the sent treaty; and an evidence that he had no intention to perform what he had agreed to, but dissembled with GOD and man; and he, on the other hand, put them off with sham excuses and professions; and so, from their too much credulity to his fraudulent professions and promises all along, they brought him over to Scotland, and before his landing in this kingdom, he takes the covenant at Spey, on the 23rd of June, 1649, by his oath subjoined in allowance and approbation of the Covenants National, and Solemn League, obliging himself faithfully to prosecute the ends thereof in his station and calling; and for himself and successors, he shall agree to all acts of parliament enjoining the same, and establishing presbyterial church government, the directory for worship, confession of faith and catechisms, in the kingdom of Scotland, as approved by the General Assemblies of this kirk, and parliament of this kingdom. And for their further satisfaction, according to the act of the West Kirk, Edinburgh, August 13th, 1650, approved the same day by the committee of estates, he emitted a declaration at Dunfermline, by profession, fully and heartily acquiescing with all their demands; all which afterward served for nothing but as a lasting monument of his horrid perjury, wicked dissimulation, and mockery of God and man. And even then, when this declaration was

published, he had formed a design for bringing in the enemies of the covenant, and work of reformation, both into the army and judicatories, and for dividing the Presbyterians among themselves. And this he effectually managed for both foresaid ends, by the public resolutions, on the 14th of December, that same year, 1650. This woful and prime step of defection, so contrary to the word, and injurious to the work of God, was faithfully testified against by many, both ministers, and whole presbyteries, who were sensible of the present sinfulness and evil of it, and foresaw the bitter and dismal consequences that followed upon it.”⁴⁷

As Blake mentioned, Charles II had a brother, the Duke of York (Later King James II), who was a fervent Roman Catholic and a persecutor of Protestants. He enjoyed killing Scottish Covenanters and set up the infamous Royal African Company devoted to the African Slave Trade. Later, when James the Duke of York became King, he pursued anti-Protestant Legislation in proportions in much greater degree than even his wicked predecessors. James II allowed Romanists into the highest offices in government, welcomed the Papacy’s envoys, and even had a Jesuit confessor named Edward Petre! Even his crypto-catholic Anglican brothers objected to this. Now the Jesuits were in control of the English slave trade that could now be blamed on the Protestants while all the time James II was an open Romanist and Jesuit conspirator pulling all the strings.

Yet what happened when the Protestant King and Queen William and Mary came to power in England? The African slave trade is abolished and made illegal.

Why was I not taught this in Public School as I was being made ashamed to be a member of White Anglo Protestant Culture? I’ll tell you why: The Roman Catholic Hierarchy controls the American Educational system for the purpose of destroying the White Anglo Culture that overturned and stripped the Papacy of its Power and Influence in the world five centuries ago.

Now who were the American slave traders?

Notes on the History of Slavery in Massachusetts (1866) by George Henry Moore, pages 5-6 says,

“A subsequent entry in Winthrop’s Journal gives us another glimpse of the subject, Feb. 26, 1638.

“Mr. Peirce, in the Salem ship, the *Desire*, returned from the West Indies after seven months. He had been at Providence, and brought some cotton, and tobacco, and negroes, etc., from thence, and salt from Tertugos;” Winthrop, 1., 254. He adds to this account that “Dry fish and strong liquors are the only commodities for those parts. He met there two men-of-war, set forth by the lords, etc., of Providence with letters of mart, who had taken divers prizes from the Spaniard and many negroes.” Long

⁴⁷ Ibid.

afterwards Dr. Belknap said of the slave-trade, that the rum distilled in Massachusetts was “the mainspring of this traffick.” M. H. S. Coll., i., iv., 197.”

So here we see that it was the New England Colonies who first began the slave trade, not the Southern Colonies. Not only so, they even passed a law, legalizing it in 1641. Blake states that the 1641 Massachusetts law did not provide an absolute condoning of the slave trade but,

“there shall never be any bond slavery, villeinage, nor captivity among us, unless it be for lawful captives, taken in just wars, and such strangers as willingly sell themselves or are sold unto us, and these shall have all the liberties and Christian usages which the law of God established in Israel; requires. This exempts none from servitude who shall be judged thereto by authority.”⁴⁸

I think my Southern brethren in their zeal to expose the crimes of the North, step on their own feet just a bit. The New England Puritans, at least the first generation, were our brethren in religion and race. We need not unjustly smear them in our indignation, however justified that indignation may be. However good the intentions of the Puritans may have been, the Yankee industrialists, adamant to make a profit from the slave trade, pushed on with their production of rum to be traded for slaves and goods.

Records of the Colony of Rhode Island and Providence Plantations in New England, Vol. 6 (1861), pages 380-381, Ed. John Russell Bartlett states,

“This little colony, only, for more than thirty years past, have annually sent about eighteen sail of vessels to the coast, which have carried about eighteen hundred hogsheads of rum, together with a small quantity of provisions and some other articles, which have been sold for slaves, gold dust, elephants’ teeth, camwood...The slaves have been sold in the English islands, in Carolina and Virginia, for bills of exchange, and the other articles have been sent to Europe; and by this trade alone, remittances have been made from this colony to Great Britain, to the value of about £40,000, yearly; and this rum, carried to the coast, is so far from prejudicing the British trade thither, that it may be said rather to promote it; for as soon as our rum vessels arrive, they exchange away some of the rum with the traders from Britain, for a quantity of dry goods, with which each of them sort their cargoes to their mutual advantage... This distillery is the main hinge upon which the trade of the colony turns, and many hundreds of persons depend immediately upon it for a subsistence.”

I have argued that the South did not have the ability to purchase slaves in mass from the African Slave factories as the Yankees did with their massive rum vessels. Some have objected that the South had tobacco to sell to obtain these slaves. This is a complete lie and it was taken up by Fogel and Engerman,

⁴⁸ Ibid., 370

“To those who identify slavery with cotton and tobacco, the small U.S. share in the slave trade may seem unbelievable. Consideration of the temporal pattern of slave imports, however, clearly reveals that the course of the Atlantic slave trade cannot be explained by the demand for these crops. The temporal pattern of the slave trade is displayed in figure 2. It shows that 80 percent of all slaves were imported between 1451 and 1810. This fact clearly rules out cotton as a dominant factor in the traffic since the production of cotton was still in its infancy in 1810. Figure 2 also shows that there was an enormous increase in the extent of the slave trade during the eighteenth century. This fact rules out the possibility of a major role for tobacco. For during the eighteenth century, tobacco imports into Europe increased at an average annual rate of about 350 tons per annum. Since an average slave hand could produce about a ton of tobacco, the total increase in the tobacco trade over the century required an increase of about seventy thousand hands, a miniscule fraction of the six million slave imports during the same period.

It was Europe’s sweet tooth, rather than its addiction to tobacco or its infatuation with cotton cloth, that determined the extent of the African slave trade.”⁴⁹

The United States and Africa: A History, pages 68-69, by Peter Duignan states,

“Soon the Yankee trader was a familiar sight from the Cape of Good Hope to Cape Guardafui and at Madagascar and the offshore islands. Nathaniel Isaacs, an enterprising Anglo-Jewish trader, explorer, adventurer, and inadvertent empire builder, said in commenting upon a visit to an obscure port in 1831:

The post of Lamoo [Lamy Kenya] is free to all nations, but few have visited it, except the enterprising Americans, whose star-spangled banner may be seen streaming in the wind, where other nations, not even my own country, would not deign to traffic. America is the forerunner of commerce in new countries, and she enjoys the sweets which they afford.”

The American Slave-Trade, page 81, by John Randolph Spears states,

“This story, sworn to before United States Consul George William Gordon, was repeated by Consul Henry A. Wise (of Virginia) in an official communication to Secretary of State James Buchanan, under date of May 1, 1845. James K. Polk was then President of the United States, and this story and other stories of like character were sent to the Congress

⁴⁹ *Time on the Cross*, Fogel and Engerman, 14-15

of the United States in House Ex. Doc. 61, 30th Congress second session, and Senate Ex. Doc. 28 of the same session.

Said Consul Wise in an official letter dated February 18, 1845:

“I beseech, I implore, the President of the United States to take a decided stand on this subject. You have no conception of the bold effrontery and the flagrant outrages of the African slave-trade, and of the shameless manner in which its worst crimes are licensed here. And every patriot in our land would blush for our country did he know and see, as I do, how our own citizens sail and sell our flag to the uses and abuses of that accursed traffic. We are a ‘by-word among nations’—the only people who can now fetch and carry any and everything for the slave-trade . . . and, because we are the only people who can, are we to allow our proudest privilege to be perverted, and to pervert our own glorious flag into the pirate’s flag?”

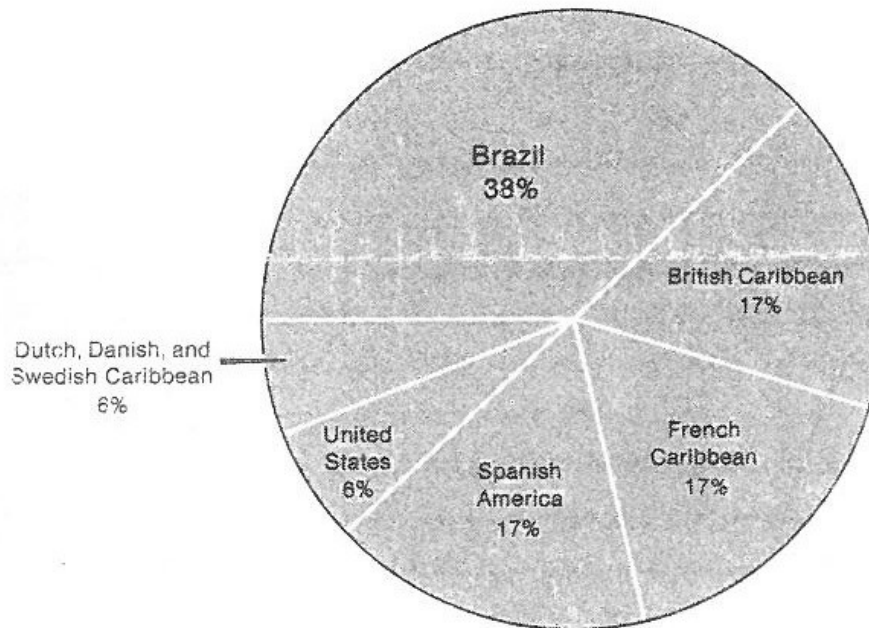
Even after the slave trade had been formally abolished Yankees still wanted to profit from it. *House Documents*, Thirty-First Congress, First Session, Ex. Doc. No. 5. by the United States Congress, Message from the President of the United States [Zachary Taylor] Dec. 24, 1849, read Dec. 27, 1849, states,

“Your attention is earnestly invited to an amendment of our existing laws relating to the African slave-trade, with a view to the effectual suppression of that barbarous traffic. It is not to be denied that this trade is still, in part, carried on by means of vessels built in the United States and owned or navigated by some of our citizens.”

Here we see then that the North American participation with the Slave Trade was a Yankee affair, performed by Yankee vessels flying the Stars and Stripes not the Confederate flag.

Objection: New England could not have been so productive in the slave trade without the Southern demand!

Ans. First, as I have already shown in the prolegomenon, the Africans were forced onto us by King George. Second, Robert William Fogel and Stanley Lewis Engerman’s *Time on the Cross: The Economics of American Negro Slavery*, page 14, shows that the United States possessed only 6% of the slaves taken in the entire slave trade from 1500 A.D. to 1870 A.D. Brazil possessed 38%, the British Caribbean 17%, the French Caribbean 17%, and Spanish America 17%.

Figure 1**The Distribution of Slave Imports in the New World, 1500-1870**

Dabney showed that before Northern Abolitionism, the South only possessed a little more than half of that 6%. Why is it then, that the only major players in this trade, who themselves did not kidnap these Africans, and possessed the lowest percentage of slaves were the only major slave holding country, invaded, tortured, gang raped and murdered supposedly for owning slaves? Could it be because they were white Protestants pursuant unto the Jesuit Inquisitional Counter-Reformation?

After 1800 the South was no longer a market for slaves. Moreover, the *Constitution of the Confederate States of America* states in Article I, Section 9 – “Limits on Congress, Bill of Rights” states,

“1. The importation of negroes of the African race from any foreign country other than the slaveholding States or Territories of the United States of America, is hereby forbidden; and Congress is required to pass such laws as shall effectually prevent the same.”

Thus we have seen that the ever popular Yankee story that the Southerners kidnapped and enslaved Africans has turned out to be a myth. Not only so, it was the Yankees who were the real flesh merchants of the earth.

Chapter II

The Yankee Attitude Towards the Black Man

"No Amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere, within any state, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said State." Corwin Amendment, Joint Resolution of Congress, Adopted March 2, 1861

Before I consider the actions taken by Yankees against blacks I want to expose the underlying attitude that Yankees had against blacks so as to not be accused of misrepresentation. To begin, I want to expose the chief Yankee: Abraham Lincoln. Abraham Lincoln said in the Lincoln Douglas Debates, Fourth Joint Debate,

"I will say that *I am not nor ever have been in favor of bringing about in any way the social and political equality of the white and black races*, that I am not nor have ever been in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people. And I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And in as much as they cannot so live, while they do remain together, there must be the position of superior and inferior. *And I, as much as any other man, am in favor of having the superior position assigned to the white race.*"

Moreover, Abraham Lincoln was not concerned about ending slavery out of some moral virtue but preserving the union and introducing us to federal citizenship. In his Letter to Horace Greeley he stated,

"If *I could save the Union without freeing any slave I would do it*, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that."

From Lincoln's *Speech on the Repeal of the Missouri Compromise Speech at Peoria, Illinois October 16, 1854*,

"Free them, and make them politically and socially, our equals? My own feelings will not admit of this; and if mine would, we well know that those of the great mass of white people will not."

Alexis de Tocqueville says in *Democracy In America*, 1831 Chapter XVIII: Future Condition Of Three Races In The United States – Part I,

“I see that in a certain portion of the territory of the United States at the present day, the legal barrier which separated the two races is tending to fall away, but not that which exists in the manners of the country; slavery recedes, but the prejudice to which it has given birth remains stationary. Whosoever has inhabited the United States must have perceived that *in those parts of the Union in which the negroes are no longer slaves, they have in no wise drawn nearer to the whites. On the contrary, the prejudice of the race appears to be stronger in the States which have abolished slavery, than in those where it still exists*; and nowhere is it so intolerant as in those States where servitude has never been known.”⁵⁰

David Wilmot, *The United States House of Representatives*, 1848,

“I plead the cause and the rights of white freemen [and] I would preserve to free white labor a fair country, a rich inheritance, where the sons of toil, of my own race and own color, can live without the disgrace which association with negro slavery brings upon free labor.”

William Lloyd Garrison, by Wendell Phillips Garrison and Francis Jackson Garrison, pages 253-254,

“I never,” says Mr. Garrison, “can look up to these wretched retreats for my colored brethren without feeling my soul overwhelmed with emotions of shame, indignation, and sorrow”; and almost he believes “that in Boston we have merely the form of religious worship, without the substance.” Even in towns, like the Quaker New Bedford, where pupils of both colors were admitted to the public schools, “the black boys were seated by themselves, and the white offenders were punished by being obliged to sit with them.” *In a word, the free colored people were looked upon as an inferior caste, to whom their liberty was a curse, and their lot worse than that of the slaves*, with this difference — that while the latter were kept in bondage “for their own good,” it would have been very wicked to enslave the former for their good.”

Our Women in the War page 392 speaks of Yankee behavior in Covington, GA,

“But I must not forget to mention the conduct of a colored girl of ours while the Yankees were passing. She was standing in the yard, viewing with apparent indifference the passing pageant, when she recognized some of her clothing in the bands of a soldier returning to the street. She immediately investigated the matter, and found that ‘they had broken open her house and were appropriating all that she prized. She soon tilled the yard with her SHRIEKS AND LAMENTATIONS.

⁵⁰ <http://www.marxists.org/reference/archive/de-tocqueville/democracy-america/ch18.htm>

A Dutchman in our house at the time inquired, "What's de matter wid dat nigger?"

"Your soldiers," I replied, "are carrying off everything she owns, and yet you pretend to Be fighting for the negro."

"Fight for de nigger! I'd see 'em in de bottom of a swamp before I'd fight for 'em," he answered angrily."

South Carolina Civilians in Sherman's Path by Karen Stokes (page 66)⁵¹ speaks of Sophie Sosnowski, who was headmistress of a school for girls near South Carolina's capital city. She was frustrated by the presence of Yankee troops. She writes,

"One among them...made a regular stump speech, in which he endeavored to demonstrate that this country was destined only for the white man, and that the Indian, as well as the Negro had to be, or in the course of events would be, exterminated; furthermore, he expressed his own wish to have the entire negro race on an immense platform and power sufficient to blow them all to atoms. This latter remark was received with repeated cheers by his companions-in-arms."

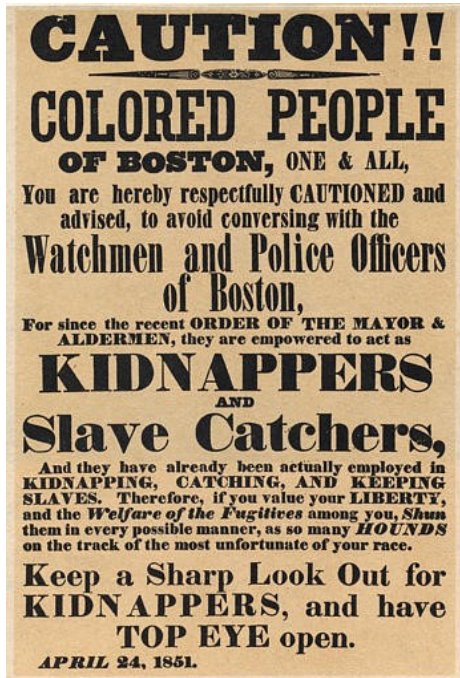
The Yankee attitude towards blacks can be seen in their demographics. Dabney says,

"Between 1840 and 1850, the increase of the slave population solely from the excess of births over deaths, was twenty-eight and eight-tenths per cent., (28.8,) and between 1850 and 1860, it was twenty-three and three tenths (23.3) per cent. One cause for the diminished rate of increase in the latter decade, was doubtless the growing passion of the Yankees for the abduction of our slaves; which, towards the last, carried off thousands annually. But either rate of increase is more rapid than the whites, either North or South, ever attained without the aid of immigration. The native in-crease of the free States in ten years has probably been between eleven and fifteen per cent. So that tried by this well reestablished test, the physical well-being of the slaves is higher than of any race in the world. Meantime, the miserable free blacks of New England, in the midst of the boasted philanthropy of abolitionism, only increase at the rate of one and sevenths of one percent in ten years".⁵²

This trend has continued until today. All the American states with a black population over 15% are Southern states except for New York and Delaware. Black people in Florida, Georgia, North Carolina, Maryland, Virginia, Louisiana, South Carolina, Alabama, Mississippi, Tennessee and Arkansas obviously do not find the South that racist.

⁵¹ See also Cisco, *War Crimes*, page 181

⁵² *Defence of Virginia*, 341-342



So much for the attitude of the Yankees. How did this attitude materialize in their treatment of the blacks?

The first Yankee myth that needs to be exposed is the myth that the Yankees were not slave owners. It will be shown that they *were* slave holders and the only reason they abolished slavery was because a free labor force was available to replace them and emancipation was an angle for the North to demonize the South.

Aside from the facts already cataloged about northern slavery seen here, according to TABLE V, PATTERN OF SLAVE AND SERVANT OWNERSHIP IN PHILADELPHIA IN 1767, Philadelphia had 521 slave owners.⁵³

[The above image is a poster pertaining to the Fugitive Slave Act of

1850:http://en.wikipedia.org/wiki/Fugitive_Slave_Act_of_1850]

And contrary to another popular myth, the Quakers did own slaves,

“And among the slaveowners identified in the 1769 assessors’ reports are the names of at least seven Quakers who had not owned slaves two years before. The evidence is substantial, then, that when faced with a direct choice between forgoing the human labor they needed or ignoring the principles enunciated by their leaders and officially sanctioned by the Society through its Quarterly and Yearly Meetings, the rank and file of Philadelphia Friends chose the latter course. More than twenty years of abolitionist campaigning by men such as Woolman and Benezet, and the increasing commitment of the Society of Friends to ending slavery, culminating in the decisions of 1758, failed to stem the influx of slave labor into Philadelphia, to bring about more than a handful of manumissions, or even to prevent an increase in slaveownership among Quakers. Not until about 1764, by which time white bound labor had become as available as before the war, did Quakers stop buying slaves; and not until the eve of the American Revolution was the ideological commitment of the Quaker leadership able to prevail over the membership at large in the matter of manumission.”⁵⁴

The only reason they got rid of slavery is because slavery’s use had expired. Walter Kennedy states,

⁵³ Nash, Gary, *Slaves and Slaveowners in Colonial Philadelphia*, 244; accessed: http://catotheyounger.org/academics/courses/PSC442_542/literature/Class_003_01February2011/007_SlaveryintheNorth/Nash_SlavesAndSlaveownersInColonialPhiladelphia.pdf

⁵⁴ Ibid., 254

“The scope of the practice of African slavery in the north can be gauged by the number of slaves in each Northern state in 1790. It should be noted that by this time the supply of free white laborers was more than adequate to meet the needs of the Northern states.”⁵⁵

Now to the abolition of slavery in the North:

Northern law never gave freedom to a person who was a slave.

Dabney says in *Defence of Virginia*,

“in the words of the Hon. A. H. H. Stuart of Virginia, in his Report to the General Assembly, as chairman of its joint committee on the Harper’s Ferry outrages. He says⁵⁶... No law can be found on the statute-book of any Northern State, which conferred the boon of freedom on a single slave in being. All who were slaves remained slaves. Freedom was secured only to the children of slaves, born after the days designated in the laws; and it was secured to them only in the contingency that the owner of the female slave should retain her within the jurisdiction of the State until after the child was born. To secure freedom to the afterborn child, therefore, it was necessary that the consent of the master, indicated, by his permitting the mother to remain in the State, should be superadded to the provisions of the law. Without such consent, the law would have been inoperative, because the mother, before the birth of the child, might, at the will of the master, be removed beyond the jurisdiction of the law. There was no legal prohibition of such removal, for such a prohibition would have been at war with the policy of the law, which was obviously- removal, and not emancipation. The effect of this legislation was, as might have readily been foreseen, to induce the owners of female slaves to sell them to the planters of the South, before the time arrived when the forfeiture of the offspring would accrue. By these laws, a wholesale slave trade was inaugurated, under which a large proportion of the slaves of the Northern States were sold to persons residing south of Pennsylvania; and it is an unquestionable fact that a large number of the slaves of the Southern States are the descendants of those sold by Northern men to citizens of the South, with covenants of general warranty of title to them and to their increase,” Thus wrote Mr. Stuart, after thorough research. A brief recital of the enactments of the Northern slaveholding States will show that his general representation is correct. We begin with Massachusetts. *No law against slavery, (which had been long legally established in the colony,) was ever passed by her legislature [Moore, Slavery in Mass., p. 242.];* and in that sense, the right to hold slaves may

⁵⁵ *Myths of American Slavery*, pg. 53

⁵⁶ Report of the Joint Committee on the Harpers Ferry Outrages by Virginia, General Assembly, Joint Committee on Harper’s Ferry Outrages, Page 10, Doc. 57

be said to have formally existed, until it was extinguished by her adoption of the “constitutional amendment,” in 1866!

Practically, slavery was gradually removed after 1780, by the current of the legal decisions against it, grounded upon a clause in the new bill of rights, adopted by the State in that year. This clause asserted, nearly in the words of the Declaration of Independence, the native equality and liberty of men...That the Massachusetts statesmen who adopted the same proposition in the Declaration of Independence, never dreamed of its possessing any force to abolish slavery in the United States which set it forth: That the convention which drew up the bill of rights for Massachusetts did not think of such an application; That this document declared “no part of any citizen’s property could be taken from him without his own consent.” That slaves continued to be bought and sold, and advertised as before; And that the abolitionists, still in the minority, continued after 1780 to remonstrate against slavery as a sin still legalized. But such a mode of determining the question was well adapted to the meddlesome and crooked temper of that people. *By this judicial trick the envious non-slaveholders were enabled to attack their richer slaveholding neighbours, and render them so uneasy as to insure their disposing of their slaves;* while still there was neither law nor public opinion prevalent enough to procure a legal act of emancipation.

New Hampshire and Vermont embodied the principle of prospective emancipation in their new constitutions. In 1790 there were 158 slaves in New Hampshire. In 1840 there was still one! Rhode Island passed a law in 1784, that no person born after that year should continue a slave. Connecticut embodied in the revision of her laws, in 1784, a law providing that all children born of slave parents after March 1st of that year, should be free at twenty-five years of age. In 1797 the term of servitude was reduced to twenty-one years for all born after August 1st of that year. Slavery was not actually abolished by law until June 12th, 1848; when the census shows there were no fewer than seventeen slaves in the State; and how old and worthless they must have been, appears from the fact that the youngest of them must have been born before March 1st, 1784.

In New York, the laws for slaves were more severe than in the Southern States, and the African slave trade was zealously encouraged during the whole colonial period. The slave could not testify, even to exculpate a slave. Three justices, with a sort of jury of five freeholders, could try capitally, and inflict any sentence, inclusive of burning alive [Chancellor Kent] It was not until 1799 that the State commenced a system of laws for the gradual abolition of slavery. Every slave child born after July 4th of that year was to be free, the males after twenty-eight, and the females after twenty-five years. In 1810, the benefit of freedom was also extended to those born before July 4th, 1799, to take effect July 4th, 1821, the date

at which the earliest born of those freed by previous law reached their majority of twenty-eight years. Still the census of 1830 found 15 slaves! ***The Revised Statutes of New York, after 1811, provided a penalty for those carrying them out of the State for sale; showing that the tendency to do so existed.*** In New Jersey, the first act looking towards prospective emancipation was adopted in 1784. By it all born after 1804 were to be free in 1820. It was not until 1820 that action was taken to give effect to this promise ; and then the nature of the law was such as to postpone the hopes of the slaves. The first section of the law of February 24th, 1820, says: " Every child born of a slave within this State since the 4th day of July 1804, or which shall hereafter be born as aforesaid, shall be free ; but shall remain the servant of the owner of his or her mother, and the executors, administrators and assigns of such owners, in the same manner as if such child had been bound to service by the Trustees or Overseers of the poor, and shall continue in such service, if a male until the age of twenty-five years, and if a female until the age of twenty-one years." It was within the scope of possibility that slave women whom this law left slaves for life might bear children as late as the year 1848: whence bondage would not have been terminated wholly by it until 1813.

New Jersey had 236 slaves for life in 1850. It is stated by one of the best informed of her old citizens, that the prospective effect of these enactments was to cause a considerable exodus to Southern markets; and that when a boy, he heard much talk of the sale of negroes, and the sending of them to "the Natchez," and was cognizant of the continual apprehension of the negroes concerning the danger.

In Pennsylvania, emancipation was also prospective and gradual. Her first act was passed March 1st, 1780. The rate at which it operated may be seen from these figures: In 1776 she had about 10,000 slaves; in 1790, (ten years after her first act,) she had 3,737; in 1800, 1,706 ; in 1810, 795; in 1820, 211; in 1830, 403; and in 1840, 64 slaves.

Thus, the emancipation legislation of the Northern States has been reviewed, and the assertions of the Hon. Mr. Stuart substantially sustained. ***That Northern emancipation was prompted by no consideration for the supposed rights of Africans, but by regard to their own interests, is evinced by many facts.*** Of these, perhaps the most general and striking is the persistent neglect of the welfare of their emancipated slaves; the refusal to give them equal civic rights, until they found a motive for doing so in malice against the South; and the shocking decadence, vice and misery to which - ***a nominal liberty, according to the testimony of Northern writers, has consigned their wretched free blacks.***⁵⁷

⁵⁷ Dabney, 79-86

Now to the so-called equality and suffrage afforded the blacks in the North. It will be shown that the idea that Yankees believed in equality and in the enfranchisement of blacks in the North and the liberation of the blacks in the South during the civil war to be yet another Yankee myth. It will be shown that the Catholic/Jesuit Atheist/Arminian Yankees despised the blacks and only used them to disenfranchise the Calvinist Protestant South.

Alice Williamson Diary,

“May 2nd A reg. of East Tennesseans [Unionists-DS] have come to hold this Post. They are the meanest men I ever saw; but they have one good trait they make the negroes ‘walk a chalk’

May 3rd The East Tennesseans burnt a school hous last night it was a contraband school.⁵⁸ They say they will have none of that while they stay here.

May 4th The soldiers are behaving very well I do not suppose the negroes think so though they threatened to burn the old tavern last night (that like every thing else is filled with contrabands.) but the citizens told them if they did Gallatin would burn; they let it alone but say if they get up a school in it they will burn it and G. may go to H____”⁵⁹

Notes on the History of Slavery in Massachusetts (1866) by George Henry Moore, 228-229,

“The Massachusetts Law, entitled “An act for suppressing and punishing of Rogues, Vagabonds, common Beggars, and other idle, disorderly, and lewd Persons” was presented in the Senate on the 6th of March, 1788. It went through the usual stages of legislation, with various amendments, and was finally passed on the 26th of March, 1788. It contains the following very remarkable provision:

“V. Be it further enacted by the authority aforesaid [the Senate and House of Representatives in General Court assembled], that no person being an African or Negro, other than a subject of the Emperor of Morocco, or a citizen of some one of the United States (to be evidenced by a certificate from the Secretary of the State of which he shall be a citizen), shall tarry within this Commonwealth, for a longer time than two months, and upon complaint made to any Justice of the Peace within this Commonwealth, **that any such person has been within the same more than two months**, the said Justice shall order the said person to depart out of this Commonwealth, and in case that the said African or Negro shall not depart as aforesaid, any Justice of the Peace within this Commonwealth, upon complaint and proof made that such person has

⁵⁸ Cisco, *War Crimes*, states this was a school for black children. pg. 175

⁵⁹ <http://library.duke.edu/rubenstein/scriptorium/williamson/text.html>

continued within this Commonwealth ten days after notice given him or her to depart as aforesaid, shall commit the said person to any house of correction within the county, ***there to be kept to hard labour***, agreeable to the rules and orders of the said house, until the Sessions of the Peace, next to be holden within and for the said county; and the master of the said house of correction is hereby required and directed to transmit an attested copy of the warrant of commitment to the said Court on the first day of their said session, and if upon trial at the said Court, it shall be made to appear that the said person has thus continued within the Commonwealth, contrary to the tenor of this act, ***he or she shall be whipped not exceeding ten stripes, and ordered to depart out of this Commonwealth within ten days***; and if he or she shall not so depart, the same process shall be had and punishment inflicted, and so toties quoties.”

Indiana’s *Constitution of 1851*, Article 13 – “Negroes and Mulattoes” states,

“Section 1. No negro or mulatto shall come into or settle in the State, after the adoption of this Constitution.

Section 2. All contracts made with any Negro or Mulatto coming into the State, contrary to the provisions of the foregoing section, shall be void; and any person who shall employ such Negro or Mulatto, or otherwise encourage him to remain in the State, shall be fined in any sum not less than ten dollars, nor more than five hundred dollars.

Section 3. All fines which may be collected for a violation of the provisions of this article, or of any law which ay hereafter be passed for the purpose of carrying the same into execution, shall be set apart and appropriated for the colonization of such Negroes and Mulattoes, and their descendants, as may be in the State at the adoption of this Constitution, and may be willing to emigrate.

Section 4. The General Assembly shall pass laws to carry out the provisions of this article.”⁶⁰

The State of Illinois in its Statutes of Illinois, 1853, passed “An Acts to Prevent the immigration of Free Negroes into the State.”⁶¹ And again,

“At the Constitutional convention held in Springfield in 1862, an article referring to negroes and numbered XVIII. Was added on march 5 to the proposed Constitution. It reads as follows:

⁶⁰ <http://www.in.gov/history/2858.htm>

⁶¹ Harris, Norman Dwight, *The History of Negro Servitude in Illinois*, 236

Sec. I. No Negro or MULATTO SHALL MIGRATE OR SETTLE IN THIS State, after the adoption of this Constitution.”⁶²

Edgar J. McManus in his *Black Bondage in the North* pointed out on page 184 of his work that many Northern States had barred blacks from voting: New Jersey in 1807, Connecticut in 1814, Rhode Island in 1822 and Pennsylvania in 1838.

James Albert Hamilton in his *Negro Suffrage and Congressional Representation*, page 22, pointed out that Ohio defeated Negro suffrage in 1867.

Poison Vaccines and The LA Sugar House Incident by Brian E. Orger, (Which is quite a fascinating look into the Yankee attitude towards blacks), tells of Dr. George Hill,

“In the summer of 1863 another civilian doctor by the name of George Hill witnessed the Union army occupy what is today called Morgan City, at that time called Brasher. An event took place here, the likes of which would not be seen again until Hitler and the Nazis started their “final solution.”

Dr. Hill was reported as being “a distinguished physician and surgeon of Opelousas.” But all his years as a doctor did not prepare him for what he saw.

“In the summer of 1863, Berwick’s Bay and a portion of the Lafourche country were taken possession of by the Confederate army. I, with many others who had lost property by the raid which the Federal army made between the 20th of April and the 20th of May of this year, visited the Bay for the purpose of recovering our property. I was among the first to cross the bay; and having been informed on the night of my arrival by a gentleman named March that several of my lost Negroes were at the sugar house of Dr. Sanders (Henry Sanders), and that others were there in a dying condition, I [left] in the morning [for the] sugar house of Dr. S. and entered it by a door in the west end.

[Original sentence says: I, in the morning as soon as sugar house of Dr. S. and entered it by a door in the west end.] –ed

The scene which then and there presented itself can never be effaced from my memory. On the right hand, female corpses in a state of nudity, and also in a far advanced stage of decomposition. Many others were lying all over the floor, many speechless and in a dying condition.

“All appeared to have died of the same disease : bloody flux. The floor was slippery with blood, mucus and feces. The dying, and all those unable to help themselves, were lying with their scanty garments rolled around their heads and breasts – the lower part of the body naked – and every

⁶² Ibid., 238

time an involuntary discharge of blood and feces, combined with air, would pass, making a slight noise, clouds of flies, such as I never saw before, would immediately rise and settle down again on all the exposed parts of the dying. In passing through the house a cold chill shook my frame, from which I did not recover for several months, and, indeed, it came near costing my life.

“As I passed from the house I met with a Negro man of my own, who informed me that he had lost his wife and two children. I asked him if his friends – the Yankees – had not furnished him with medicine. He said, ‘No, and if they had, I would not have given it to my family as all who took their medicine died in twelve hours from the time of its being given.’”⁶³

Susan Dabney Smedes tells of the Union treatment of blacks in Mississippi in her *Memorials of a Southern Planter*, pages 207-210,

“Papa had taken off his two fine imported rifles. He left a number of others of less value behind, the sporting guns of his sons. There were eleven of them in the hall. The Federals took them all out and broke them against two young water-oaks that had been set out that spring. It killed the two trees...One day they got more angry than usual, and swore with many oaths that they meant to shoot the overseer. They were drunk enough to do it. They gave him five minutes to prepare for death. The man was no coward. He said simply, ‘God will be merciful to my soul. He knows that I am taken suddenly in my sins. My poor wife and children!’ He closed his eyes for a few minutes in prayer, and then said, ‘I am ready.’” ...***They had taken all the money from every negro on the plantation.*** Uncle Isaac had buried eighty dollars in gold,—the savings of years. This he was made to unearth. He had lately bought a new silver watch, for which he had paid forty dollars. This was taken from him. Uncle Isaac was not a special favorite with his master, but he had been his playfellow in babyhood and boyhood. Partly for this reason, and partly because he was the master’s own age, sixty-three years, and had been for years afflicted with incurable lameness, Thomas Dabney made him a present of a pair of his old carriage horses. Uncle Isaac was a preacher, and the horses were intended to give him ease and comfort in going about and in ploughing his own little patch. These horses he sold to a stage-driver for fifty dollars. His master was disgusted, as he had not wished the horses to do hard work.”

And to conclude with another famous piece of Yankee deceit, the Emancipation Proclamation, proclaimed all slaves in Confederate territory to be forever free. This was

⁶³ http://www.plpow.com/Atrocities_PoisonVaccines.htm

not for the benefit of black people, but was a war strategy to cause slave rebellion in the South, to create a two front war for the South to manage.

Chapter III

The South's Treatment of Their Slaves

"If morality is not any of these things fundamentally, then what is it? Michael Shermer's stab at the question in his *The Science of Good and Evil* makes a decent first approximation: morality, he says, refers to "right and wrong thoughts and behaviors in the context of the rules of a social group." What this terse statement reminds us is that (1) morality always refers back to a set of rules and (2) each social group may have its own set of such rules. Therefore, as in the case of religion, we should look for the essence of morality in some larger and deeper area than the details of any particular moral system."

The Christian Delusion ed. Loftus, Chapter 13,
"Christianity Does Not provide the Basis for
Morality" by David Eller, PhD., 352

Secular people are completely baffled to know what standard they are to use to determine good from evil, or moral and immoral actions, except when they deal with white people who believe the Bible. Everything is up for grabs for them and completely arbitrary unless they are talking to white people who want to preserve their own identities. The standard in this case is, whatever these people believe is evil, and so we can compromise everything we do and contradict every right of man we believe in when dealing with them.

Dr. Clark defines Ethics as "the study of right and wrong, of the most desirable manner of life, and of the most worthy motivation."⁶⁴

There are three primary theories of ethics: Teleological Ethics, Ateleological Ethics and Revealed Ethics, i.e. Religion.

Teleological Ethics

Teleological Ethics asserts that the morality of an act is dependent on its purpose. An act is virtuous if it is a means to that end. Clark objects,

"At the outset someone might object that this type of theory is not worthwhile discussing because it is false. The moral value of an act cannot be judged by its consequences for the reason that the agent cannot control them. A man may have the best intentions and he may do what is right, and yet through some accidental, unforeseen circumstance, the consequences are unhappy. For example, he might make a generous donation to a charitable organization that has been highly recommended to

⁶⁴ *Essays on Ethics and Politics*, 50

him. But because of some recent change in the board of directors or for some other reason of which the donor is unaware, the money is used foolishly or even wickedly. Does this unforeseen consequence make the donation evil? Should not its moral value depend on the intention of the donor and not on the consequences of the act? Or, conversely, a wicked man may intend to do harm, but for similar reasons the results turn out to be good. Do not motives, the objector asks, bear on moral values as much as or even more than consequences do?...There is a second preliminary objection to teleological ethics...Far from being a theory of morality, one might declare it a theory of immorality. For, it will be said, if we decide on the basis of consequences, and if virtue is only a means, then this theory is reduced to the execrable position that the end justifies the means. And is there anything more vile than this principle-a principle that has justified the worst crimes in history?...The Roman Catholics wanted to rid France of the Protestants, and the massacre accomplished this end.”⁶⁵

One form of Teleological Ethics is the ethical theory called Psychological Hedonism. This theory asserts that the Good is pleasure. On this view all people always desire pleasure and nothing else but pleasure. This theory is an illusion. Will the Psychological Hedonists refuse bitter medicine or a discomforting trip to the dentist to cure their ailment? Will they not suffer the pains of employment? All these do not give pleasure at the moment. If not an immediate pleasure, maybe then all people always desire or act towards a future pleasure. Clark objects,

“There are many evidences that this is not true. A drunkard may know that guzzling his liquor will make him sick and give him a headache, but he guzzles. He desires the immediate pleasure and sacrifices the pleasure of tomorrow.”⁶⁶

The difficulties continue for secular theories because it can never be determined how a good desire is distinguished from a bad desire. And finally, the definition of pleasure as sensation falls prey to the hundreds of criticisms Clark has made to the entire endeavor of Empiricism.

Another form of Teleological Ethics is the ethical theory called Utilitarianism. This is the ethical theory that affirms that the proper moral action is one that produces the overall happiness for the greatest number. This has been the ethic of many tyrannical nations. The execution and torture of the inferior race gives pleasure to the superior race therefore it is the right thing to do. This theory also caters to totalitarian systems. In Utilitarianism, the individual must sacrifice his own interests for the interests of the whole or the state. Clark summarizes the problem with teleological theories:

“It would be necessary to know not merely the immediate results of a given choice, but the more remote, and the still more remote into an

⁶⁵ *A Christian View of Men and Things*, 114-115

⁶⁶ *Ibid.* 118

indefinite future. It would be necessary to know the effects of the proposed action on every individual who might possibly be involved. And all these effects in their various degrees would have to be balanced against the same calculations made for each of the other proposed policies. Only after all these calculations had been completed could it be said that such and such ought to be done. But obviously these calculations cannot be completed. Therefore, a teleological system cannot conclude that one action rather than another is a moral obligation.”⁶⁷

Ateleological Ethics

This theory of Ethics denies that moral excellence is found in its purpose or that a certain act is a means to a good end. This theory affirms that morality is found in the act itself irrespective of its consequences. The primary proponent of this view was Immanuel Kant. Kant’s construction is based on logical consistency. Immoral action is logically fallacious and self-deceiving. This is a replacement of Teleology’s theory that morality is based in consequence. Clark says,

“Truth telling is right, so Kant argued, because everyone can tell the truth without any logical impossibility arising in the total situation, while lying is wrong because it is logically impossible for everyone to tell lies. But what about suicide? Of course, Kant believed that suicide is wrong. But is it not logically possible for me to commit suicide and at the same time to will that everyone else should commit suicide? If I will to break a promise, I desire to make myself an exception. I want other people to keep their promises to me; I want faithfulness to be universal, with myself an exception. Because of such an exception, argues Kant, the act contemplated is immoral. But no such exception is logically necessary in the case of suicide. I may believe, without contradicting myself, that life is evil, that suicide is the solution, and that everyone ought to commit suicide.”⁶⁸

This system of ethics is strenuously against the idea of incentive because man should perform moral actions because they are good actions, not to gain a reward. This is where Biblical revealed ethics improves.

To consider a couple more popular items:

Many people, consider the rule of right and wrong to be a mechanistic and secularized view of the Golden Rule. This is unsatisfying. Does this interpretation of the Golden Rule imply that a Warden, in charge of executing a convicted Serial killer, should release the Serial killer, because if the Warden were in the place of the Serial killer, and the Serial killer in the place of the Warden, the Warden would desire freedom? This view of the Golden Rule would only serve, as it has, to justify the enfranchisement of pure evil.

⁶⁷ Ibid., 124-125

⁶⁸ Ibid., 129-130

Another item that I have come across is to appeal to innate knowledge. Aside from the arbitrariness of this position, it is also baseless when coming from the mouth of an Empiricist. Locke presented the classic Empiricist rejection of Innate Knowledge in his *An Essay Concerning Human Understanding*. If knowledge comes only by experience, innate knowledge, which affirms knowledge before experience, is *ipso facto* precluded. Noam Chomsky and B.F. Skinner advanced the debate in the past few decades. Chomsky, well known as the most influential philosopher of our time, resoundingly rejected the classical Empiricist position, presenting a basis for innate knowledge through genetics.

Another item that I have heard from Anarchist philosophers is compulsion. Evil is identified in the act of compulsion. This position can only be adhered to by people completely unwilling to indulge in the most ridiculous hypocrisies. To be a parent, one must compel. A child's life is dominated by the compulsions of his parents, even the most liberal of them. From forced citizenship, education, culture, environment, language and medicine, a child's life is necessarily compelled to conform to the ideas and will of his parents. I distinctly remember being held down by my atheist "liberal" father and the nurses at my pediatrician's office as I screamed at the top of my lungs in horror as I was being repeatedly stabbed with my pre-pubescent vaccinations.

Revealed Ethics

Revealed ethics avoid all the problems of secular theories. The omniscient creator of the universe knows all the consequences of an action. His commands are universal. Natural law, universal ethical norms, cannot be deduced or induced from sensation. Einstein's Relativity theories tell us everything is in a constant state of flux and change. Secondly, induction is a formal fallacy. Also, the authority of their obligation is unquestioned. *Thus saith the Lord* is how we know these commands are right and good. Moreover, the Biblical view gives man promises of reward for obedience, and a purpose to live and to continue human society, while secular theories can give us no reason to believe life is even worth living. Not every command in the scripture is easy to understand. However, that does not eliminate the possibility of knowing right from wrong in some cases. The other theories cannot even get off the ground.

The Biblical Theory of ethics is found in the Torah.

Let the Yankee take into consideration some statements and questions as repeated from above:

1. The Slave trade was originally forced on us. What else were we supposed to do that we didn't do?
2. What were we supposed to do with them? These people were brought to our shores, starving and desperate to get out of the hands of the slave merchants. They begged us to buy them. What were we supposed to do? Let them go? They had no property, no

weapons, and the Indians would have slaughtered them in the wilderness. We couldn't send them all back to Africa. For one that would have cost a fortune and secondly, Africa was full of armies who would round up these people and put them right back into the slave trade.

3. How would you have handled a savage, uneducated people better than we did? These people were not like the modern day educated black people. They were a savage, pagan, immoral people, and given the circumstances it was the best practical option. Educated and civilized people can progress as free laborers more efficiently than being a slave. Uncivilized people progress as slaves of Bible believing freeman more efficiently than being free as Southern slaves themselves admitted and Fogel demonstrated.

4. The process was to civilize these people and in process of time emancipate a reformed and enlightened race. How else should we have gone about this?

Given the circumstances we did an awesome job with the cards we were dealt.

I have provided a full consideration of the quality of Southern slave life in the Prolegomenon.

Walter Kennedy catalogs 8 Yankee myths surrounding Slavery:⁶⁹

1. Slavery was an institution operated by white people for the oppression of black people.

There is no distinct institution or moral person of white people. White people are divided up into different tribal histories with their accompanying political and religious distinctives. As we have seen, the slave trade was performed by the Yankees and the slave institution was forced onto us Southerners by the Yankee trade via King George and the Royal African Company. Having established this system as a necessity, later Southerners did voluntarily purchase slaves and provided the blacks the best system of slavery ever known.

2. Slavery was a system organized by Christians

As we have seen, the slave trade was first enacted by the Muslim nations and then enacted in white European Christian nations by the Vatican. The Protestant nations resisted it and only complied with it when their government was controlled by Jesuits and their Catholic agents. We also saw that the slave trade was ended by White Protestant Christians; Not Catholics; Not Muslims; Not Atheists.

3. Slavery was a Southern Institution.

The Slave trade was a Yankee institution and the North also owned slaves many years after the Civil War as we have seen.

4. Slavery was a self-evident sin, and so recognized by the Christian Church.

⁶⁹ Kennedy, Walter, *Myths of American Slavery* (Pelican Publishing Company: Gretna, 2003), 10-11

Dabney will show in a later chapter that slavery, in substance, is an integral part of the Biblical social structure and I will show that it is a necessary aspect of the story of redemption. Abraham himself had many slaves and he is referred to as the Father of us all in Rom. 4:16. To condemn slave owners is to condemn all the Abrahamic religions. Moreover, as we have seen from the history of the last 160 years, Communists (Yes if you believe in universal equality you are a Communist) have no basis whatsoever to lecture anyone concerning morality. Their regimes have been responsible for the greatest massacres in the history of mankind, and they are behind the greatest of all recent massacres, the 50 million+ children murdered by abortion since *Roe V. Wade*.

5. Slavery only existed in the North for a very short time and had little economic effect.

Slavery began in the 17th century in New England, lasted until the late 19th century, and laid the foundations for New England's wealth. Moreover, as we shall see in a later post on the real purpose behind the Civil War, the Southern Slave-produced cotton exports were the backbone of Revenue for the North years after the Northern States had supposedly emancipated their own slaves.

6. The North ended slavery because it was offensive to the moral character of Northerners

It was actually the South that had the first and most numerous slave abolitionist societies. The first was the American Colonization Society of 1816-1817. They worked for the separate nationhood of the American blacks in the establishment of Liberia and Monrovia. And as I have shown, the South was the first to attempt to make the slave trade illegal, and were the first in the world to succeed. The Yankees hated black people and could care less about their benefit. Abolition was an angle used to gain economic and political advantage over the South.

7. The North offered the black man equality and brotherhood.

As I have shown and will continue to show, the opposite was the case. The South had an intimate and familial relationship with the black slaves; and so far from segregation, the majority of the white Southern slave owners, the non-aristocratic slave owners who only owned one to a few families, worked shoulder to shoulder with their black slaves.

8. Racial discrimination and/or segregation is a legacy of Southern slavery.

How a Yankee abolitionist is going to figure that the Slave system was segregation is beyond me. The blacks lived with the whites they worked for. Sometimes they had their own houses but they lived on the same land and worked right along-side the white people. Many have an image of Southern slavery as the Aristocratic Plantation where hundreds of blacks are laboring in the Sun while the rich white man sits in his living room glorying in his gluttony. Yet even a liberal publication, like PBS's *Africans in America* admits,

“The standard image of Southern slavery is that of a large plantation with hundreds of slaves. In fact, such situations were rare. Fully 3/4 of Southern whites did not even own slaves; of those who did, 88% owned twenty or fewer.”⁷⁰

Now it is true that the white man had a franchisement superior to that of the blacks, but that is not condemned in the word of God. In fact the superior franchisement of the National citizen is the rule of the Old Testament law. The Israelites had a superior franchisement to any gentile living among them. Now the Gentile immigrants had equality under the law but not an equality of franchisement.

With the Yankee system came an inherently larger government and a larger and more powerful corporate influence. We warned that this was the plot behind abolition and the so-called Civil War. We told you what was going to happen and to all you Yankee Communists who complain about the Cartel Capitalists: I do not have a bit of sympathy for you. You got exactly what you wanted.

Now another Yankee myth of Southern Slavery is the Underground Railroad. Larry Gara wrote a helpful book *The Liberty Line, The Legend of the Underground Railroad* (The University of Kentucky Press: Lexington, KY, 1961, Preface pages xi, xiii, xiv 1996). We read,

“After examining the traditional sources, I concluded that the underground railroad legend was a mixture of fact and fiction. Research for most earlier histories had relied on memoirs of white abolitionists...Recent scholars have begun to question the traditional stories, some of which are too fantastic to be taken seriously...In 1991 Byron Freuhling, a graduate student in archaeology at the University of Akron, conducted an archaeological search of seventeen Ohio houses said to have been connected with the underground railroad. His conclusion was that none of the homes he examined had contained tunnels or secret places of concealment. ‘If such constructions existed at all, they must be extremely rare,’ he wrote.”

Have we caught the Yankee abolitionists lying again? Oh, but just wait for the next couple articles reader. You haven’t seen anything yet. We are about to break open the slave narratives and get their opinion on what really happened in the South during slavery. These could be the most terrifying books an abolitionist will ever read. These may be the most dangerous books in circulation in America. It is in my judgment that if the contents of these books were known to the general population, we would have a revolution in the South.

I will be working through all the Slave Narrative Volumes in times to come but the most study I have done is in the Mississippi Narrative and it is overwhelmingly in favor of the good treatment the blacks received from white slave owners and the intimate familial

⁷⁰ <http://www.pbs.org/wgbh/aia/part4/4p2956.html>

love that existed between them. I will try to make my comments as brief as possible while primarily focusing on documented evidence from primary sources, taken from people who actually lived in the Southern slave system.

The Slave States of America, Volume 2, page 112, by James Buckingham,

“This is only one among the many proofs I had witnessed of the fact, that the prejudice of color is not nearly so strong in the South as in the North. (In the South) it is not at all uncommon to see the black slaves of both sexes, shake hands with white people when they meet, and interchange friendly personal inquiries; but at the north i do not remember to have witnessed this once; and neither in Boston, New York, or Philadelphia would white persons generally like to be seen shaking hands and talking familiarly with blacks in the streets.”

The Peculiar Institution by Kenneth Stamp, page 323, states,

“Visitors often registered surprise at the social intimacy that existed between masters and slaves in certain situations. A Northerner saw a group of Mississippi farmers encamped with their slaves near Natchez after hauling their cotton to market. Here they assumed a ‘cheek by jowl’ familiarity with perfect good will and a mutual contempt for nicer distinctions of color.”

Now to the Southern slaves themselves. Whenever we come into contact with a Yankee propagandist we must take them to task on their knowledge of these Volumes. And remember, these interviews were conducted by the US Government which had every reason to make these Narratives as Condemning to the South as possible.

Isaam Morgan, Mobile Alabama,

“Any time a slave worked over time or cut mo’ wood dan he s’pose’ to, Massa pay him money for it, caze whenever one of us slaves seen somp’n we lak, we did jus’ lak de white folks does now. Us bought it. “Massa never whupped none of his slaves; he jus’ tole us whut to do an’ iffen we didn’t do it, he’d call us to him an’ he would say in his sorta way: ‘Nigger! How many mo’ times is I gotta tell you to do lak you tole?’ Dat’s all he would say, an’ believe me Mistis, he hada a way of lookin’ at you dat made you jump. When he bought a new slave dat wasn’t use to doin’ what he was tol’, ’twarn’t long befo’ massa had him in line... “Atter de surrender, de Yankees camped near our place, an’ bought aigs f’um us. Dey offered me a hoss iffen I would go nawth wid dem, but I jus’ couldn’t leave de Massa even dough I did wanted dat hoss mighty bad.”⁷¹

Simon Phillips,

⁷¹ *Slave Narratives* Volume I: Alabama

Narratives:<http://archive.org/stream/slavenarrativesa36020gut/36020-0.txt>

“People,” he says, “has the wrong idea of slave days. We was treated good. My massa never laid a hand on me durin’ the whole time I was wid him. He scolded me once for not bringin’ him a drink when I was supposed to, but he never whup me... “The massa never have no more trouble. Them niggers jus’ stays right there and works. Sometime they loaned the massa money when he was hard pushed. Most of ’em died on the old grounds.”⁷²

Mary Rice

“Massa Cullen and Mistis’ Ma’y Jane was de bes’ Marster and Mistis’ in de worl’. Once when I was awful sick, Mistis’ Ma’y Jane had me brung in de Big House and put me in a room dat sot on de ’tother side of the kitchen so she could take kere of me herself ’cause it was a right fur piece to de quahter and I had to be nussed day and night... I was happy all de time in slavery days, but dere ain’t much to git happy over now”.⁷³

Samuel S. Taylor

“My mother was always right in the house with the white people and I was fed just like I was one of their children. They even done put me to bed with them. You see, this discrimination on color wasn’t as bad then as it is now. They handled you as a slave but they didn’t discriminate against you on account of color like they do now. Of course, there were brutal masters then just like there are brutal people now... “In slavery times, a poor white man was worse off than a nigger.”⁷⁴

Sara and Tom Douglas, Alabama

“...slavery times was sho’ good times. We was fed and clothed an’ had nothin’ to worry about”.⁷⁵

Jane Georgiana

“Ole Marster dead an’ gone an’ Ole Mistis too, but I ‘members ‘em jus’ lak dey was, when dey looked atter (after) us whenst we belonged to ‘em or dey belong to us, I dunno which it was.”

⁷² Ibid.

⁷³ Ibid.

⁷⁴ *Slave Narratives: a Folk History of Slavery in the United States From Interviews with Former Slaves: Arkansas Narratives Part 3*:<http://archive.org/stream/slavenarrativesa19446gut/19446.txt>

⁷⁵ *Slave Narratives: a Folk History of Slavery in the United States From Interviews with Former Slaves: Alabama Narratives Part 2*, pg. 196-200

“De times was better fo’ de war.... I goes to church and sings and prays, an’ when de good Lord teks me, I’s ready to go, en I specs to see Jesus an’ Ole Mistis an’ Ole Marster when I gits to de he’beny land’!”⁷⁶

Mrs. Candis Goodwin

“Ah ain’t knowd, ‘xactly, how ol’ ah is, but ah bawn ‘fo’ de war. Bawn ovuh yonder at Seaview, on ol’ Masser Scott’s plantation. Tain’t fur f’om here. Yes, reckon ah ’bout six yeah ol’ when de Yankees come, jes’ a lil’ thin’, you know.

My white people dey good tuh me. Cose dey gits mad wid you but dey don’ beat non o’ us; jes’ ack lak it. Why, ah was jes lak dey’s chullun; ah played wid ‘em, et wid ‘em an’ eb’n slep’ wid ‘em...Uster go down dere, an’ dem Yankees be sittin’ all ‘long de road wid dey blue coats; ret pretty site; ’twas. But ah’s sceard tuh deaf, when ah gits neah ‘em. Ah gits what ah wants f’om de stow, an’ flys pass ‘em. Dem Yankees show had dey way. Dey went in all de white folks house; tek dey silver, an’ inything dey big ‘nough carry out. Jes’ ruin Missus furniture; get up on de table an’ jes’ cut capper. Nasty things!”⁷⁷

Jim Allen,

“I ain’t seen my boss since dem Yankees took me ‘way. I was seven miles down in de swamp when I was tuk. I wouldn’ of tol’ him goodbye. I jes wouldn’ of lef’ him. No sir, I couldn’ have lef’ my good boss. He tol’ me dem Yankees was comin’ to take me off. I never wanted to see him ‘cause I would have went back ‘cause he pertected me an’ loved me.”⁷⁸

John Cameron,

“De war broke out spite o’ how Marster’s Niggers felt. When I seen my white folks leave for war, I cried myself sick, an’ all de res’ did too. Den de Yankees come through a-takin’ de country. Old Marster refugeed us to Virginny. I can’t say if de lan’ was his’n, but he had a place for us to stay at. I know us raised ‘nough food stuff for all de slaves. Marster took care o’ us dere ‘til de war ended.

“Den he come to camp late one evenin’ an tol’ us dat us was free as he was; dat us could stay in Virginny an work or us could come to Mississippi wid him. Might nigh de whole passel bun’led up an’ come

⁷⁶ Ibid., Part 1, pg. 224-226

⁷⁷ *Slave Narratives*, Virginia Narratives:<http://archive.org/stream/slavenarrativesa28973gut/28973.txt>

⁷⁸ *Slave Narratives*, Mississippi Narratives:<http://archive.org/stream/slavenarrativesa12055gut/12055.txt>

back, an' glad to do it, too. Dar us all stayed 'til de family all died. De las' one died a few years ago an' lef' us few old darkies to grieve over 'em."⁷⁹

Charlie Davenport

"Lak all de fool Niggers o' dat time I was right smart bit by de freedom bug for awhile. It sounded pow'ful nice to be tol':

'You don't have to chop cotton no more. You can th'ow dat hoe down an' go fishin' whensoever de notion strikes you. An' you can roam' roun' at night an' court gals jus' as late as you please. Aint no marster gwine a-say to you, "Charlie, you's got to be back when de clock strikes nine."⁸⁰

"I was fool 'nough to b'lieve all dat kin' o' stuff. But to tell de hones' truf, mos' o' us didn' know ourse'fs no better off. Freedom meant us could leave where us'd been born an' bred, but it meant, too, dat us had to scratch for us ownse'fs. Dem what lef' de old plantation seemed so all fired glad to git back dat I made up my min' to stay put. I stayed right wid my white folks as long as I could."⁸¹

Pet Franks

"I knows all 'bout slav'ry an' de war. I was right dere on de spot when it all happened. I wish to goodness I was back dere now, not in de war, but in de slav'ry times. Niggers where I lived didn' have nothin' to worry 'bout in dem days. Dey aint got no sense now-a-days. All dey b'lieves in now is drinkin' an' carousin'. Dey aint got no use for nothin' but a little corn likker an' a fight. I dont b'lieve in no such gwine-on, no sir-ree. Dat's de reason I stays out here by myse'f all de time. I don't want to have nothin' to do wid 'em. I goes to town 'bout once a mont' to git s'pplies, but I don' never fool 'roun' wid dem Niggers den. I gits 'long wid my white folks, too. All da mens an' wimmens what comes out to de club is pow'ful good to me.

"I was born up near Bartley's Ferry right on de river. De way I cal'clates my age makes me 'bout 92 years old. My firs' Marster was name Mr. Harry Allen. He died when I was a boy an' I don't 'member much 'bout him. De Mistis, dat was his wife, married ag'in an' dat husband's name was Marse Jimmy Tatum. Dey was sho' good white folks...I guess Niggers lak dat wished dey was free, but I didn' want to leave my white folks, ever."⁸¹

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Ibid.

Wayne Holliday

“My mammy did de cookin’ for de white folks dere. Dey all thought a lot of her. I never knowed much what slav’ry was ’bout, to tell de truf. De folks never treated us wrong an’ chullun in dem days didn’ get to run aroun’ lak dey do today an’ we didn’ get to hear no gossip ’bout de other niggers. Since we didn’ live in no quarters we didn’ hear nothin. Our folks never said nothin’ ’cause dey was very well satisfied lak dey was. We never hear of no whuppin’s, or runaways either, ’til afte’ de War an’ when we got older.”⁸²

James Lucas

“Slaves didn’ know what to ‘spec from freedom, but a lot of ‘em hoped dey would be fed an’ kep’ by de gov’ment. Dey all had diffe’nt ways o’ thinkin’ ’bout it. Mos’ly though dey was jus’ lak me, dey didn’ know jus’ zackly what it meant. It was jus’ somp’n dat de white folks an’ slaves all de time talk ’bout. Dat’s all. Folks dat ain’ never been free don’ rightly know de _feel_ of bein’ free. Dey don’ know de meanin’ of it. Slaves like us, what was owned by quality-folks, was sati’fied an’ didn’ sing none of dem freedom songs.”⁸³

Sam McAllum

“Some folks treated dey slaves mighty bad—put Nigger dogs on ‘em. All my white folks were good to dey slaves, ‘cordin’ to how good de Niggers b’haved deyse’fs. Course, you couldn’ leave no plantation widout a pass, or de pateroller’d git you. I aint countin’ dat, ’cause dat were somthin’ ever’body knowed ‘forehan’.”⁸⁴

Henri Necaïse

“Dey didn’ give me money, but, you see, I was a slave. Dey sho’ give me ever’thing else I need, clo’es an’ shoes. I always had a-plenty t’eat, better’n I can git now. I was better off when I was a slave dan I is now, ’cause I had ever’thing furnished me den. Now I got to do it all myse’f.
“My Marster was a Catholic. One thing I can thank dem godly white folks for, dey raise’ me right. Dey taught me out o’ God’s word, ‘Our Father which art in Heaven.’ Ever’body ought-a know dat prayer.”⁸⁵

Susan Snow

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid.

“My white folks was good people an’ didn’ whup nobody, ‘less dey needed it. Some o’ de Niggers was sho’ ‘nough bad. Dey used to take de marster’s horses out at night an’ ride ‘em down. One Nigger, Sam, got dat mad at a mule for grabbin’ at cotton he cut his tongue out. Course, Marster whupped him, but when he went to look for ‘im ‘bout a hour after, he foun’ ‘im soun’ asleep. Said he ought to kill ‘im, but he didn’.”⁸⁶

Jane Sutton

“My white folks was all Baptis’ an’ dey made us go to church, too. De church was called de Strong River Church. Dey had big baptisin’s. I ‘members when I joined de church. De white folks preacher baptised us in de creek what run from Marse Berry’s mill pond. I was dressed up in a white lowell slip. When us dress’ up in Sund’y clo’es us had caliker [FN: calico] dresses. Dey sho’ was pretty. I ‘members a dress now dat Old Marster bought for my granny. It was white an’yaller, an’ it was de prettiest thing I ever seen.

“Us white folks was good to us. Dey warnt always a-beatin’ an’ a-knockin’ us ‘roun’. De truf is you couldn’ fin’ a scar on nary one o’ us. ‘Course, some times dey whup us, but dey didn’ gash us lak some o’ de old marsters did dey Niggers...” I ‘members dey promise to give de cullud folks all kin’ o’ things. Dey never give ‘em nothin’ dat I know’s about. Us was jus’ turnt loose to scratch for us ownse’ves. Us was glad to stay on wid de white folks, ‘cause dey was de bes’ frien’s us had. I don’ know nobody what got a thing ‘cept what Old Marster an’ Old Mis’ give ‘em.”⁸⁷

Martha Colquitt,

“Us chilluns wuz a-cryin’ and takin’ on ‘cause us loved Mist’ess and us didn’t want nobody to bother her. Dey made out like dey wuz goin’ to kill her if she didn’t tell ‘em what dey wanted to know, but attar a while dey let her alone...Atter de Yankees wuz done gone off Grandma ‘gun to fuss: ‘How, dem sojers wuz tellin’ us what ain’t so, ‘cause ain’t nobody got no right to take what belongs to Marster and Mist’ess.”⁸⁸

And let us not forget *Slavery and Abolitionism, as Viewed by a Georgia Slave* by Harrison Berry which dispels two Yankee myths: 1. That blacks in the South were kept illiterate 2. That the southern blacks hated their station.

⁸⁶ Ibid.

⁸⁷ Ibid.

⁸⁸ *Slave Narratives*, Georgia Narratives, Part

1:<http://archive.org/stream/slavenarrativesa13602gut/13602.txt>

There was also John Jasper who was converted to Christianity under his slave master and later became a well-known Black Preacher and Philosopher. Again dispelling the two myths as stated above.⁸⁹

For information on Virginia, Dabney's *Defence of Virginia* is smathered all throughout this work and also *Stonewall Jackson: The Black Man's Friend* by Richard G. Williams Jr.

Black Confederates

Remember, the Southern men were out fighting the Yankees. The vast majority of the white people who remained to over-see the blacks were women, children and elderly men. Thus the blacks could not have been physically forced to help in the cause.

Dr. Edward C. Smith, Professor at American University says in his *Blacks in Blue and Gray*

“Throughout the war in Virginia, contrary to what many northerners thought and hoped would happen, there were only a few examples of black efforts to sabotage the confederate cause, yet they had it in their power to wreak wholesale havoc throughout the South. Black uprisings would certainly have forced the confederate government to pull badly needed troops from the lines to provide police protection for farms and families under threat of destruction. ***Furthermore, at any time during the war, especially after the Emancipation Proclamation went into effect, blacks could, with attendant risks, have escaped to nearby Union lines but few chose to do so and instead remained at home and became the most essential element in the southern infrastructure of resistance to northern invasion.*** Over the years I have read the letters of many southern deserters and I have yet to discover a single one from a soldier who said that the reason he left his unit in the field was because he feared that rampaging blacks on the homefront would exploit the chaos and do harm to his farm or family.”⁹⁰

1. The Tredegar Iron Works, from the Virginia Heritage Website:

“By the beginning of the Civil War, Tredegar was the largest ironworks in the Confederacy, with almost 700 black and white workers. The ironworks was virtually the sole source of heavy guns, projectiles, gun carriages, plates for iron-clad vessels, wheels and axles for railroad rolling stock, furnace machinery, and a variety of other products for Confederate munitions factories and navy yards.”

⁸⁹ Hatcher, William E., *John Jasper: The Unmatched Negro Philosopher and Preacher* by: <http://archive.org/stream/johnjasperunmatc00hatciala#page/n7/mode/2up>

⁹⁰ http://www.nps.gov/history/history/online_books/gett/gettysburg_seminars/5/essay3.htm

2. Dr. Lewis Steiner, Chief Inspector of the United States Sanitary Commission while observing Gen. “Stonewall” Jackson’s occupation of Frederick, Maryland, in 1862:

“Wednesday, September 10.—At four o’clock this morning the rebel army began to move from our town “Frederick, Maryland,” Jackson’s force taking the advance. The movement continued until eight o’clock p.m., occupying sixteen hours. The most liberal calculations could not give them more than 64,000 men.

Over 3,000 negroes must be included in this number. These were clad in all kinds of uniforms, not only in cast-off or captured United States uniforms, but in coats with Southern buttons, State buttons, etc. These were shabby, but not shabbier or seedier than those worn by white men in the rebel ranks. Most of the negroes had arms, rifles, muskets, sabres, bowie-knives, dirks, etc. They were supplied, in many instances, with knapsacks, haversacks, canteens, etc., and were manifestly an integral portion of the Southern Confederacy Army. They were seen riding on horses and mules, driving wagons, riding on caissons, in ambulances, with the staff of Generals, and promiscuously mixed up with all the rebel horde. The fact was patent, and rather interesting when considered in connection with the horror rebels express at the suggestion of black soldiers being employed for the National defence.”⁹¹

3. Captain Arthur Freemantle accompanied Lee in Gettysburg in 1863 and wrote,

“This little episode of a Southern slave leading a white Yankee through a Northern village, alone and of his own accord, would not have been gratifying to an abolitionists...Nor would the sympathizers both in England and in the North feel encouraged if they could hear the language of detestation and contempt with which numerous Negroes with the Southern armies speak of their liberators.”⁹²

4. The attitude of the southern black slaves toward the Yankees and the Confederate armies:

Hannah Irwin

“I suppose dem Yankees was all right in dere place,” she continued, “but dey neber belong in de South. Why, Miss, one of ’em axe me what was dem white flowers in de fiel’? You’d think dat a gent’men wid all dem decorations on hisself woulda knowed a fiel’ of cotton. An’ as for dey a-

⁹¹ <http://blackconfederates.blogspot.com/2010/10/maryland-3000-blacks-with-stonewall.html>; Quoted also in *Black Confederates* by Charles Kelly Barrow, Joe Henry Segars, Randall Britt Rosenberg, page 22

⁹² *Black Confederates*, 42; *The Fremantle Diary: A Journal of the Confederacy* by James Fremantle, Chapter 13

settin' me free! Miss, us niggers on de Bennett place was free as soon as we was bawn. I always been free."⁹³

Tom McAlpin

"But Boss, dere ain't never been nobody afightin' lak our 'federates done, but dey ain't never had a chance. Dere was jes' too many of dem blue coats for us to lick. I seen our 'federates go off laughin' an' gay; full of life an' health. Dey was big an' strong, asingin' Dixie an' dey jus knowed dey was agoin' to win. An' boss, I seen 'em come back skin an' bone, dere eyes all sad an' hollow, an dere clothes all ragged. Boss, dey was all lookin' sick. De sperrit dey lef' wid jus' been done whupped outten dem, but it tuk dem Yankees a long time to do it. Our 'federates was de bes' fightin' men dat ever were. Dere warn't nobody lak our 'federates... Yassuh, I was sont to Richmond to bring home some of our wounded 'federates. Dey sont me 'caze dey knowed I was agoin' to do my bes', an' caze dey knowed I warn't afeered of nothin'. Dat's de way I've always tried to be, white boss, lak my white people what raised me. God bless 'em."⁹⁴

Aunt Adeline

"After the War many soldiers came to my mistress, Mrs. Blakely, trying to make her free me. I told them I was free but I did not want to go anywhere, that I wanted to stay in the only home that I had ever known. In a way that placed me in a wrong attitude. I was pointed out as different. Sometimes I was threatened for not leaving but I stayed on.

"I had always been well treated by my master's folks."⁹⁵

Betty Curlett

"When Mars Daniel come home he went to my papa's house and says, 'John, you free.' He says, 'I been free as I wanten be whah I is.' He went on to my grandpa's house and says, 'Toby, you are free!' He raised up and says, 'You brought me here frum Africa and North Carolina and I goiner stay wid you long as ever I get sompin to eat. You gotter look after me!' Mars Daniel say, 'Well, I ain't runnin' nobody off my place long as they behave.' Purtnigh every nigger sot tight till he died of the old sets. Mars

⁹³ *Slave Narratives: Alabama Narratives Part 1*:<http://archive.org/stream/slavenarrativesa36020gut/36020-0.txt>

⁹⁴ Ibid.

⁹⁵ *Slave Narratives, Arkansas Narratives Part 1*:<http://archive.org/stream/slavenarrativesa11255gut/11255.txt>

Daniel say to grandpa, ‘Toby, you ain’t my nigger.’ Grandpa raise up an’ say, ‘I is, too.’”⁹⁶

Mrs. Cora Gillam

“if the rough element from the north had stayed out of the south the trouble of reconstruction would not happened...They tried to excite (incite) the colored against their white friends. The white folks was still kind to them what had been their slaves. They would have helped them get started. I know that. I always say that if the south could of been left to adjust itself, both white and colored would been better off.”⁹⁷

Sam Word

“I never did care much for politics, but I’ve always been for the South. I love the Southland. Only thing I don’t like is they don’t give a square deal when it comes between the colored and the Whites. Ten years ago, I was worth \$15,000 and now I’m not worth fifteen cents. The real estate men got the best of me. I’ve been blind now for four years and all my wife and I have is what we get from the Welfare.”⁹⁸

James Gill

“all dem good times ceasted atter a while when de War come and de Yankees started all dere debbilment. Us was Confedrits all de while, leastwise I means my mammy an’ my pappy and me an’ all de res’ of de chillun ’cause ole mars was and Mars Jeff would er fit ‘em too and me wid him iffen we had been ole enough...”But de Yankees, dey didn’ know dat we was Confedrits, dey jus’ reckon we like most all de res’ of de niggers. [What we are seeing is that they were like the rest but the Yankees tried to brainwash everyone into thinking the opposite of the truth.-DS]... When de Yankees ud come dey would ax my mammy, ‘Aunt Mary, is you seen any Se-cesh today?’ and mammy, she ud say ‘Naw suh’ eben iffen she had seen some of us mens, but when our sojers ud come and say, ‘Aunt Mary, is you seen ary Yankee ’round here recent?’ she ud allus tell dem de truf. Dey was a bunch of us sojers, dat is de Confedrits, what used to stay ’round in de community constant, dat we knowed, but dey allus had to be on de dodge ’cause dere was so many more Yankees dan dem.”⁹⁹

Black Contributions in the “Cradle of Secession” by Brian Lee Merrill,

⁹⁶ Ibid., Part 2: <http://archive.org/stream/slavenarrativesa13700gut/13700.txt>

⁹⁷ Ibid., Part 3: <http://archive.org/stream/slavenarrativesa19446gut/19446.txt>

⁹⁸ Ibid., Part 7: <http://archive.org/stream/slavenarrativesa11422gut/11422.txt>

⁹⁹ Ibid. Part 3: <http://archive.org/stream/slavenarrativesa19446gut/19446.txt>

“When the first shell crashed into Pinckney Street in the early morning on August 29th, 1863 and subsequently started a fire, the first fire company to arrive on the scene was composed of free Black firefighters. They battled the blaze all the while cursing the Federals.”¹⁰⁰

The Mississippi Historical Society’s online publication *Black Confederate Pensioners After the Civil War* by James G. Hollandsworth Jr. states,

“Black southerners contributed to the Confederate war effort in four ways. First, as slaves, they provided the labor that fueled the Southern cotton economy and maintained the production of foodstuffs and other commodities. Second, slaves were rented to or drafted by the Confederate government to work on specific projects related to the South’s military infrastructure, such as bridges and railroads. Third, black southerners were part of the work force in the Confederacy’s war-related foundries, munitions factories, and mines. In addition, they transported food and war material to the front by wagon, and provided services to wounded and sick soldiers in Confederate hospitals. Last, a large number of black southerners went to war with the Confederate army as noncombatants, serving as personal servants, company cooks, and grooms.”¹⁰¹

Here we have seen then, the familial love of the Southern whites and blacks, the hatred the Southern blacks bore to the Yankees, the subsequent voluntary military support for the South both by way of immediate fighting and also factory support of arms and also food. All in all, I hope the preceding must have driven any honest supporter of the Union Army to the edge of insanity.

¹⁰⁰ FN: “The Siege of Charleston 1861-1865, E. Milby Burton, page 252”:http://www.sevcamp38.org/files/Black_Contributions.pdf

¹⁰¹ <http://mshistorynow.mdah.state.ms.us/articles/289/black-confederate-pensioners-after-the-civil-war>

Chapter IV

The Biblical Doctrine of Slavery Defended

Alexander Mcleod's Negro Slavery Unjustifiable Reviewed

*1 Tim 1: 9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and **kidnappers** and liars and perjurers, and whatever else is contrary to sound teaching.*

In 1860 the publisher's advertisement to *Negro Slavery Unjustifiable* By Rev. Alexander Mcleod D.D. stated, "There is not a slave holder now in the communion of the Reformed Presbyterian Church". The RPCNA was the second denomination in America to forbid its members to own slaves. Rev. Mcleod's treatise was this influential in his time. Before we begin I would like to remind the reader that in our contemporary debates over health care, the whole idea of having rights to someone else's services has already been considered and deemed immoral. (pg. 11, point 2)

Mcleod presents two primary propositions:

1. "*The practice of buying, holding, or selling our unoffending fellow creatures as slaves is immoral.*" (pg. 9)
2. "*To hold any of our fellow men in **perpetual** slavery is sinful.*" (pg. 10)

We must understand that there is a distinction between a slave trade, or kidnapping people and selling them, and the institution of slavery. The former is sinful (Exo. 21:16) while the latter is not *per se*. However, Mcleod is careful to point out that the institution has many restrictions, the primary one listed in proposition 2 is the duration of the slave's service. Beginning on page 32 Mcleod explains the Biblical doctrine of slavery. First, there are two primary categories: Natives and Foreigners.

With regards to Natives we have a number of passages to consider:

*Exo 22:1 "If a man **steals** an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and four sheep for the sheep. 2 "If the thief is caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account. 3 But if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; **if he owns nothing, then he shall be sold for his theft.** 4 If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double."*

*Lev 25: 39 ‘ If a countryman of yours becomes **so poor with regard to you that he sells himself to you**, you shall not subject him to a slave’s service. 40 He shall be with you as **a hired man**, as if he were a sojourner; he shall serve with you until the year of jubilee. 41 He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers. 42 For they are My servants whom I brought out from the land of Egypt; they are not to be sold in a slave sale. 43 You shall not rule over him with severity, but are to revere your God.*

*Exo 21: 2 “If you buy a Hebrew slave, he shall serve **for six years**; but on the seventh he shall go out as a free man without payment.³ If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him. 4 If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone. 5 But if the slave plainly says, ‘I love my master, my wife and my children; I will not go out as a free man,’ 6 then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.*

*Deut 15:12“ If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you **six years, but in the seventh year you shall set him free.** 13 **When you set him free, you shall not send him away empty-handed.** 14 You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the Lord your God has blessed you. 15 You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this today*

So regarding Natives, slavery was imposed upon some for crime or voluntarily entered into as a financial safety net in a case of a financial emergency. The duration of the slavery was only 6 years: not hereditary. JFB comments on Lev 25:39 “*The ransom money was determined on a most equitable principle. Taking account of the number of years from the proposal to redeem and the Jubilee, of the current wages of labor for that time, and multiplying the remaining years by that sum, the amount was to be paid to the master for his redemption. But if no such friendly interposition was made for a Hebrew slave, he continued in servitude till the year of Jubilee, when, as a matter of course, he regained his liberty, as well as his inheritance. Viewed in the various aspects in which it is presented in this chapter, the Jubilee was an admirable institution, and subservient in an eminent degree to uphold the interests of religion, social order, and freedom among the Israelites.*”

As Mcleod points out, this system avoids burdensome taxation for prisons and welfare programs. Our country could get out of debt very quickly with this system.

Now to the foreigner:

Lev 24: 22 There shall be one standard for you; it shall be for the stranger as well as the native, for I am the Lord your God. ”

*Lev 25: 35 ‘ Now in case a countryman of yours becomes poor and his means with regard to you falter, then you are to sustain him, **like a stranger or a sojourner**, that he may live with you.³⁶ Do not take usurious interest from him, but revere your God, that your countryman may live with you. 37 You shall not give him your silver at interest, nor your food for gain.*

*Lev 25: 44 As for your male and female slaves whom you may have—you may acquire male and female slaves **from the pagan nations that are around you**. 45 Then, too, it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession. 46 You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, **you shall not rule with severity over one another**.*

*Exo 21: 20 “If a man **strikes his male or female slave with a rod** and he dies at his hand, he shall be punished. 21 If, however, he survives a day or two, no vengeance shall be taken; for he is his property...²⁶ “If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye.²⁷ And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.*

Dabney says, in *A Defence of Virginia* page 126,

“It is said that the permission to buy, possess, and bequeath slaves of heathen origin, which we have cited, related only to the seven condemned tribes of Canaan, and was part of the divinely appointed penalty for their wickedness. Even such a man as Dr. Wayland, of Brown University, Rhode Island, has adopted this plea, thus justifying in a prominent instance the assertion that Abolitionism is grounded in a shameful ignorance of facts. The answer to the plea is, that it is expressly contrary to fact. **The Hebrews were positively prohibited to reserve any of the seven condemned nations for slaves, and were enjoined to exterminate them all, lest the contagion of their vile morals should corrupt Israel.** On the other hand, they were told that they might buy them slaves of any of the other Gentile nations around them, with whom they were to live on terms of national amity. (See Deuteronomy, xx. 10 to 18.) After directing the policy of the Hebrews towards conquered enemies from these nations, and permitting the enslaving of the captives, Moses proceeds: (v. 15.) “Thus

shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save nothing alive that breatheth; but thou shalt utterly destroy them, namely, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the Lord thy God hath commanded thee; that they teach you not to do after all their abominations,” etc. (See also, Josh. vi. 17 to 21; viii. 26; x. 28 to 32, etc., etc.)”

This is in direct contradiction to Mcleod who says,

“Lev. 25:44,45. Of the heathen that are round about you, shall ye buy bondmen and bondmaids. Of the children of the strangers that sojourn among you, shall ye buy, and of the families which they begat in your land. This permission was merciful. The descendants of Abraham were expressly appointed the executioners of the divine sentence against the tribes of Canaan. Extermination was the command; ***but on their voluntary subjectin they were only reduced into a state of servitude.***”

The fact is Mcleod’s last statement is mere conjecture and contradictory to God’s mandate to leave nothing alive of the 7 nations. I believe Dabney refuted him.

Now Yah did forbid cruelty and severity in slave holding as defined by Exo. 21:20-27. Some may object that the beatings in Exo. 21 are not uncruel in themselves. This is only because we live in a very lawless and effeminate society that this seems cruel. Beatings are required for the CHILDREN of Slave holders (Prov. 23:13), much more for his slaves.

Now what about the New Testament?

First, the title passage of this post repeats Moses’ prohibition of man stealing. Paul repeats Moses’ commands to treat slaves with justice and without cruelty in *Col. 4:1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven*, but he never prohibits the institution itself stating, “*Slaves, be obedient to those who are your masters*” Ephesians 6:5.

On page 38 Mcleod deals with what was most likely the most popular sentiment among Christian people in American during the slave trade:

“Objection VI. I abhor the principle. The practice of importing and selling men is detestable. But here they are. We found them slaves. We are not obliged, at the expense of our property, to set them at liberty. The community in general will not consent to it. They will therefore be slaves. I want a servant. I may purchase and hold a slave. His condition will not be rendered worse by serving me. I am bound to treat him mercifully: but, as

matters are now situated, there can be no evil in my keeping him in bondage.”

Answer. If men were not strongly influenced by interested motives, they could not impose so far on their own understandings as to give indulgence to the principle contained in this objection. A long continuance of evil doing will change the nature of wrong into right. If so, there is an end to the distinction between virtue and vice. Your fathers left the negroes in bondage, as an inheritance to you. Does this justify you in retaining them? No. If the first stealer and the first buyer acted contrary to justice, the constant retainer cannot be guiltless. You condemn the principle, but justify the practice. Act consistently, I beseech you. Touch not, taste not, handle not the unclean thing. Let me call your attention to another fact. You have a slave of thirty years of age in your possession. He was born in your house. By natural laws, and according to the first principles of civil liberty, he was born equally free with your son. Who has, upon him, committed the robbery by which he has been deprived of his natural rights? Yourself. Lay not the blame on your parents, for you imitate their example. The text applies to you directly. You have stolen from his connections, from himself, a man born in your house. Have you purchased him? You have countenanced an impious commerce; the best reparation you can make is to set your slave at liberty. You cannot afford to perform acts of such extensive benevolence. Do justice, however. Deal mercifully with your servant. When the wages which he might have annually earned shall have amounted to the purchase money, and lawful interest, set him immediately at liberty from your control. If you are a worthy character, he shall afterwards voluntarily serve you, unless he be ungrateful indeed, provided you give him due wages. After confessing the system to be indefensible, it is to be hoped you will not give your suffrages to render it permanent.—I shall proceed”.

Dabney refutes this in detail,

“And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.” We fully admit, then, that the title of the original slave catcher to the captured African was most unrighteous. ***But few can be ignorant of the principle, that a title, originally bad, may be replaced by a good one***, by transmission from hand to hand, and by lapse of time. When the property has been acquired, by the latest holder, fairly and honestly; when, in the later transfers, a fair equivalent was paid for it, and the last possessor is innocent of fraud in intention and in the actual mode of his acquisition of it, more wrong would be effected by destroying his title, than by leaving the original wrong unredressed. Common sense says, that whatever may have been the original title, a new and valid one has arisen out of the circumstances of the case. If this principle be denied, half the property of the civilized world will be divorced from its present

owners. All now agree that the pretext which gave ground for the conquest of William of Normandy was wicked; and however just it might have been, by the laws of nations, the conquest of the government of a country ought not to disturb the rights of individuals in private property. The Norman Conquest resulted in a complete transfer of almost all the land in England to the hands of new proprietors; and nearly all the land titles of England, at the present day, are the legal progeny of that iniquitous robbery, which transferred the territory of the kingdom from the Saxon to the Norman barons. ***If lapse of time, and change of hands, cannot make a bad title good, then few of the present landlords of England have any right to their estates.*** Upon the same principles, the tenants leasing from them have no right to their leases, and consequently they have no right to the productions of the farms they hold. If they have no right to those productions, then they cannot communicate any right to those who purchase from them; so that no man eating a loaf of English bread, or wearing a coat of English wool, could be certain that he was not consuming what was not his own. Thus extravagant and absurd are the results of such a principle. Let us apply to the abolitionists their own argument, and we shall unseat the most of them from the snug homes whence they hurl denunciations at us. It is well known that their forefathers obtained the most of that territory from the poor Indians, either by fraud or violence. If lapse of time and subsequent transfers cannot make a sound title in place of an unsound one, then few of the people of the North have any right to the lands they hold; and, as honest men, they are bound to vacate them. To this even as great a man as Dr. Wayland, the philosopher of abolitionism, has attempted an answer, by saying that this right, arising from possession, only holds so long as the true, original owner, or the inheritor of his right, does not appear; and that, when he appears, the right of possession perishes at once. But he argues, the original and true claimant to the ownership of the slave is always present, in the person of the slave himself; so that the right originating in possession cannot exist for a moment. Without staying to inquire whether the presence of the inheritor of the original right necessarily puts an end to this right of possession—a proposition worse than questionable—I would simply remark, that, to represent the slave himself as the possessor of the original right, is a complete begging of the question. It assumes the very point in dispute, whether the right of the master is sound or not. And we would add, what would the courts of New England, what would Dr. Wayland say, should the feeble remnants of the New England Indians, who are yet lingering in those States, claim all the fair domains of their tribe? And what would be said in England, if the people of Saxon descent should rise upon all those noble houses who boast a Norman origin, and claim their princely estates?

But we carry this just argumentum *ad hominem* nearer home. If the Virginian slaveholder derived from the New England or British slave-trader, no valid title to the African, then the trader had no valid title to the planter's money. What can be clearer than this? And if continued possession, with lapse of time, and transmission from hand to hand, cannot convert an unsound title into a sound one, all the wealth acquired by the African slave trade, together with all its increase, is wrongfully held by the heirs of those slave dealers: it belongs to the heirs of the planters from whom it was unjustly taken. Now it is well known that the New England States, and especially the little State of Dr. Wayland, Rhode Island, drew immense sums from the slave trade; and it was said of the merchants of Liverpool and Bristol, that the very bricks of their houses were cemented with the blood of the slave. Who can tell how much of the wealth which now freights the ships, and drives the looms of these anti-slavery marts, is the fruit of slave profits? Let the pretended owners disgorge their spoils, and restore them to the Virginian planters, to indemnify them for the worthless and fictitious title to the" slaves whom they have been called upon to emancipate; in order that means may be provided to make their new liberty a real blessing to them. Thus we should have a scheme for emancipation, or colonization, which would be just in both its aspects. But will abolitionism assent to this? About as soon as death will surrender its prey. Let them cease, then, for shame's sake, to urge this sophism.

If this principle of a right originated by possession can be sound anywhere, it is sound in its application to our slaves. ***The title by which the original slave catchers held them may have been iniquitous. But these slave catchers were not citizens of the Southern colonies;*** these slaves were not brought to our shores by our ships. They were presented by the inhuman captors, dragged in chains from the filthy holds of the slave ships; ***and the alternative before the planter was, either to purchase them from him who possibly had no right to sell them, or re-consign them to fetters, disease, and death.*** The slaves themselves hailed the conclusion of a sale with joy, and begged the planters to become their masters, as a means of rescue from their floating prison. The planters, so far as they were concerned, paid a fair commercial equivalent for the labour of the slaves; and the right so acquired passed legally through generations from father to son, or seller to purchaser. The relation, so iniquitously begun in those cases where the persons imported were not slaves already in Africa, has been fairly and justly transferred to subsequent owners, and has resulted in blessings to the slaves. Its dissolution is more mischievous to them than to the masters. Must it not be admitted that the injustice in which the relation originated no longer attaches to it? The difference between the title of the original slave catcher, and that of the late Virginian slave owner, is as great as between the ruffian Norman freebooter, who conquered his fief at

Hastings, and his law-abiding descendant, the Christian gentleman of England.”¹⁰²

First, I would like to give some attention to popular criticisms of Virginia and then give a consideration of Dabney’s consideration of Abolitionism.

Obj. The hereditary slavery in Lev. 25:44-46 was a positive law for people specifically appointed by God to judgment.

Ans. Speaking of Lev. 25:44-46, Dabney says on page 126,

“It is said that the permission to buy, possess, and bequeath slaves of heathen origin, which we have cited, related only to the seven condemned tribes of Canaan, and was part of the divinely appointed penalty for their wickedness. Even such a man as Dr. Wayland, of Brown University, Rhode Island, has adopted this plea, thus justifying in a prominent instance the assertion that Abolitionism is grounded in a shameful ignorance of facts. The answer to the plea is, that it is expressly contrary to fact. The Hebrews were positively prohibited to reserve any of the seven condemned nations for slaves, and were enjoined to exterminate them all, lest the contagion of their vile morals should corrupt Israel. On the other hand, ***they were told that they might buy them slaves of any of the other Gentile nations around them***, with whom they were to live on terms of national amity. (See Deuteronomy, xx. 10 to 18.) After directing the policy of the Hebrews towards conquered enemies from these nations, and permitting the enslaving of the captives, Moses proceeds: (v. 15.) “Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save nothing alive that breatheth; but thou shalt utterly destroy them, namely, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the Lord thy God hath commanded thee; that they teach you not to do after all their abominations,” etc. (See also, Josh. vi. 17 to 21; viii. 26; x. 28 to 32, etc., etc.)”

Obj. The title to the African slaves was illegal because they were kidnapped (Deut. 24:7). Therefore, to buy them was sinful.

Ans. Dabney says on pages 288-292,

“And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.” We fully admit, then, that the title of the original slave catcher to the captured African was most unrighteous. ***But few can be ignorant of the principle, that a title, originally bad, may be replaced by a good one, by transmission from hand to hand, and by lapse***

¹⁰² *Defence of Virginia*, 288-292

of time. When the property has been acquired, by the latest holder, fairly and honestly; when, in the later transfers, a fair equivalent was paid for it, and the last possessor is innocent of fraud in intention and in the actual mode of his acquisition of it, more wrong would be effected by destroying his title, than by leaving the original wrong unredressed. Common sense says, that whatever may have been the original title, a new and valid one has arisen out of the circumstances of the case. *If this principle be denied, half the property of the civilized world will be divorced from its present owners. All now agree that the pretext which gave ground for the conquest of William of Normandy was wicked; and however just it might have been, by the laws of nations, the conquest of the government of a country ought not to disturb the rights of individuals in private property. The Norman Conquest resulted in a complete transfer of almost all the land in England to the hands of new proprietors; and nearly all the land titles of England, at the present day, are the legal progeny of that iniquitous robbery, which transferred the territory of the kingdom from the Saxon to the Norman barons. If lapse of time, and change of hands, cannot make a bad title good, then few of the present landlords of England have any right to their estates.* Upon the same principles, the tenants leasing from them have no right to their leases, and consequently they have no right to the productions of the farms they hold. If they have no right to those productions, then they cannot communicate any right to those who purchase from them; so that no man eating a loaf of English bread, or wearing a coat of English wool, could be certain that he was not consuming what was not his own. Thus extravagant and absurd are the results of such a principle. Let us apply to the abolitionists their own argument, and we shall unseat the most of them from the snug homes whence they hurl denunciations at us. It is well known that their forefathers obtained the most of that territory from the poor Indians, either by fraud or violence. *If lapse of time and subsequent transfers cannot make a sound title in place of an unsound one, then few of the people of the North have any right to the lands they hold; and, as honest men, they are bound to vacate them.* To this even a great a man as Dr. Wayland, the philosopher of abolitionism, has attempted an answer, by saying that this right, arising from possession, only holds so long as the true, original owner, or the inheritor of his right, does not appear; and that, when he appears, the right of possession perishes at once. But he argues, the original and true claimant to the ownership of the slave is always present, in the person of the slave himself; so that the right originating in possession cannot exist for a moment. Without staying to inquire whether the presence of the inheritor of the original right necessarily puts an end to this right of possession—a proposition worse than questionable—I would simply remark, that, to represent the slave himself as the possessor of the original right, is a complete begging of the question. It assumes the very point in dispute, whether the right of the master is sound or not. And we would add, what would the courts of New England, what

would Dr. Wayland say, should the feeble remnants of the New England Indians, who are yet lingering in those States, claim all the fair domains of their tribe? And what would be said in England, if the people of Saxon descent should rise upon all those noble houses who boast a Norman origin, and claim their princely estates?

But we carry this just argumentum ad hominem nearer home. If the Virginian slaveholder derived from the New England or British slave-trader, no valid title to the African, then the trader had no valid title to the planter's money. What can be clearer than this? And if continued possession, with lapse of time, and transmission from hand to hand, cannot convert an unsound title into a sound one, all the wealth acquired by the African slave trade, together with all its increase, is wrongfully held by the heirs of those slave dealers: it belongs to the heirs of the planters from whom it was unjustly taken. Now it is well known that the New England States, and especially the little State of Dr. Wayland, Rhode Island, drew immense sums from the slave trade; and it was said of the merchants of Liverpool and Bristol, that the very bricks of their houses were cemented with the blood of the slave. Who can tell how much of the wealth which now freights the ships, and drives the looms of these anti-slavery marts, is the fruit of slave profits? Let the pretended owners disgorge their spoils, and restore them to the Virginian planters, to indemnify them for the worthless and fictitious title to the slaves whom they have been called upon to emancipate; in order that means may be provided to make their new liberty a real blessing to them. Thus we should have a scheme for emancipation, or colonization, which would be just in both its aspects. But will abolitionism assent to this? About as soon as death will surrender its prey. Let them cease, then, for shame's sake, to urge this sophism.

If this principle of a right originated by possession can be sound anywhere, it is sound in its application to our slaves. *The title by which the original slave catchers held them may have been iniquitous. But these slave catchers were not citizens of the Southern colonies; these slaves were not brought to our shores by our ships. They were presented by the inhuman captors, dragged in chains from the filthy holds of the slave ships; and the alternative before the planter was, either to purchase them from him who possibly had no right to sell them, or re-consign them to fetters, disease, and death. The slaves themselves hailed the conclusion of a sale with joy, and begged the planters to become their masters, as a means of rescue from their floating prison. The planters, so far as they were concerned, paid a fair commercial equivalent for the labour of the slaves; and the right so acquired passed legally through generations from father to son, or seller to purchaser.* The relation, so iniquitously begun in those cases where the persons imported were not slaves already in Africa, has been fairly and justly transferred to subsequent owners, and has

resulted in blessings to the slaves. Its dissolution is more mischievous to them than to the masters. Must it not be admitted that the injustice in which the relation originated no longer attaches to it? The difference between the title of the original slave catcher, and that of the late Virginian slave owner, is as great as between the ruffian Norman freebooter, who Conquered his fief at Hastings, and his law-abiding descendant, the Christian gentleman of England.”

John Robbins’ Slavery and Christianity Refuted

The following quotations from John Robbins will be from his *Slavery and Christianity* (The Trinity Foundation: Unicoi, Tn, 2007). John Robbins’ support of the Yankee cause in the American Civil War is inexcusable.

Dabney (*Defence of Virginia*, page 176 and following) offers 7 arguments why the book of Philemon is acknowledging the moral validity and authority of the slave institution:

1. That Paul sent Onesimus back to Philemon, not by any physical authority, but moral authority alone which Onesimus submitted to, having recently been converted under the ministry of Paul. We read that Paul actually needed Onesimus: Phm: 12 I have sent him back to you in person, that is, sending my very heart, 13 whom I wished to keep with me, so that on your behalf he might minister to me in my imprisonment for the gospel”.

Paul knew from the Mosaic law that Onesimus was Philemon’s property. (Exo 21:21) He wanted Onesimus to stay and help him but Paul knew that Philemon had a *de jure* legal claim over Philemon.

John Robbins (35) mentions that Paul did not report this runaway slave to the Roman authorities because of Deut. 23:15-16. This is unconvincing. If all slaves could legally flee from their masters, it would make the institution powerless and without any legal validity. According to Gill this was only a temporary refuge from an angry or hostile master until other arrangements could be made. We have no evidence that Philemon was cruel to Onesimus or mistreated him in any way. Thus Robbins’ has *ipso facto* rejected the legal authority that Philemon had over Onesimus. Yet on page 38 Robbins said, “As the legal property of Philemon, whatever help Onesimus might have given Paul would legally be help from Philemon.” We have a clear contradiction. Secondly, Robbins failed to provide the reason why Paul sent Onesimus back to Philemon. Irony, coming from a man who claims to champion Private Property.

2. This is acknowledged by Paul when he says, “but without your consent I did not want to do anything” (verse 14).

Here we have evidence of Philemon’s legal authority over Onesimus. Robbins states that this consent was referring to theft, as in God requires all men to give consent and not to force anything on or from another with force. The problem is, the issue pertained to

Philemon's consent not Onesimus'. Robbins thinks this consent is antithetical to slavery saying, "That is Paul opposes slavery." But wait Mr. Robbins, Paul asked for Philemon's consent not Onesimus'. Thus he was not opposing slavery but acknowledging its authority and the authority of the slave master.

3. This is further acknowledged in verse 18 where Paul recognizes Philemon's right to indemnity.

Since there is no evidence in the Scripture that Onesimus stole anything from Philemon, this must be referring to his ownership of Onesimus as his slave.

4. Moreover, it is in verse 10 where Paul beseeches Philemon.

If this was merely a moral or spiritual issue, Paul could use his Apostolic authority to command Philemon with respect to Onesimus. But that is not what he does, because this is a civil issue. Onesimus is Philemon's property and thus Paul must appeal to Philemon's right as an owner of property.

5. As I have proved elsewhere from Lev 25, a slave may be held hereditarily. This is exactly the ownership that Philemon had over Onesimus which Paul acknowledges in verse 15: "For perhaps he was for this reason separated from you for a while, that you would have him back forever."

6. Onesimus is referred to by Paul as a *doulos*.

This is the word used for slave all over the NT. The words for a hired servant are *misthios* or *misthōtos*. Interestingly, the Hebrew equivalent to *doulos*, *ebed* is used of Messiah as the Servant of God in the OT (Isa 53:11 for example). One wonders how slavery can then be demonized without also demonizing the gospel.

John 8:28 So Jesus said to them, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me. ESV

And again,

John 8:42 42 Jesus said to them, "If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me.

This sounds very much like the language of a slave.

7. Far from advocating the abolishment of Onesimus' slavery Paul states in verse 16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

Here he clearly shows a two-fold relationship to Onesimus, both as a slave and as a spiritual brother, as the slave was a member of the slave master's household and could even receive the covenant sign in the OT on account of his household status. Thus, Calvin and Gill. Thus, Paul is not saying that Onesimus is no longer a slave, but that he is not *merely* a slave. Robbins (42) thinks that Paul was freeing this slave in the face of overwhelming contradiction in the history of Biblical interpretation. Robbins admits on page 42,

“Despite the clarity of Paul’s statements, despite the fact that he repeats them, many commentators have inexcusably misunderstood his argument and missed his conclusion.”

Here we have the bitterness of Robbins as he knows that his Yankee-Communist interpretation is utterly rejected in the history of Christian interpretation. The preceding interpretation of Philemon, the seven arguments listed above, is the interpretation of Christianity in the history of the world, whether Catholic or Protestant.

I am now going to go item by item through Robbins’ booklet and reply to some of the statements he made regarding the South and Biblical Political Theory in General.

In a footnote on page 11 Robbins tries to demonize the South by saying,

“During the American Civil War, the Pope favored the Confederate government, for they both favored slavery; they both opposed capitalism; and they both favored feudalism; that is, they were both medieval. The Pope saw the war as a way to end the threat that America, a large, free, Protestant nation, posed to the political ambitions of Rome for world domination: Divide and Conquer.”

How so many contradictory thoughts can exist in one mind is baffling. First, the word *slavery* is ambiguous. Does he mean the trade or the institution? He probably means both which is a lie as I proved already. Not only did Virginia not cooperate with the slave trade, she opposed it every way she could. It was the Northern-Yankee-New England Colonies that sent the slave vessels to Africa and it was not the Confederate flag that the West African shores saw flying upon vessels from North America; it was the stars and stripes.

Now to the Pope: Robbins is correct in saying that the Pope wanted this war because he wanted all these Protestants killing each other. But to say that and then exclude the Pope’s support of the North goes to show his dishonesty. I have already explained the Jesuit Communism that infiltrated the Northern Protestant Universities and Seminaries pursuant unto the Council of Vienna, the Treaty of Verona and the Third French Revolution. Moreover, we must also take into account that the Jesuits imported an army of Irish Catholics into the North with the Irish Potato Famine which they caused via, their servant (Whether willingly or not, I don’t know) Queen Victoria. In a Private “letter from “Brilliant Brother Bridgenorth” to Eric Jon Phelps, April 12, 2002, quoting a

portion of *The Great Starvation (1845-1852), An Irish Holocaust*, Seamus P. Metrus & Richard J. Rajner, (Stony Point, New York: American Ireland Education Foundation, 1995), p. xviii, we read,

“During this five-year period – with Queen Victoria sitting on the British throne (The Royal Butcheress of Ireland whose Masonic Scotland Yard never caught Walter Richard Sickert, the notorious “Jack the Ripper”), and closely attended by her Jesuit advisors – freighters laden with Irish wheat, oats, barley, eggs, beef and pork were DEPARTING Irish ports en route to other countries, at the rate of about EIGHT FREIGHTERS PER DAY, while nearly one million of my Irish ancestors were starving to death. [In the 1930s the Company would cause Stalin’s Massacre of Orthodox Ukrainians, the so called “Famine in the Ukraine,” ordering Stalin to lock up all the food as millions perished.] In addition to producing another Vatican harvest – the Irish Protestant body count – the ensuing increased Irish emigration provided the Jesuits with a stepped-up flow of Irish Catholics to the United States, to help build within that Protestant nation a blindly obedient Papal fifth column, as an instrument for destroying American constitutional self-government. It worked. [In the 1960s the Jesuits would cause the forced mass emigration of North Vietnamese Catholics to South Vietnam by using Ho Chi Minh to spread the rumor that his Communists were going to kill all the Catholics in North Vietnam. The U.S. Navy, controlled by Cardinal Spellman’s Francis Matthews, provided the vessels for that movement.]”¹⁰³

The Pope played both sides of the American Civil War. Charles Chiniquy says in his *Fifty Years in the Church of Rome*, pages 695-697,

“When saying these things to the President [Lincoln-DS], I was exceedingly moved, my voice was as choked, and I could hardly retain my tears. But the President was perfectly calm. When I had finished speaking, he took the volume of Bussambaum from my hands, read the lines which I had marked with red ink, and I helped him to translate them into English. He, then, gave me back the book, and said:

“I will repeat to you what I said at Urbana, when for the first time you told me your fears lest I would be assassinated by the Jesuits. ‘Man must not care where and when he will die, provided he dies at the post of honor and duty.’ But I may add, to-day, that I have a presentiment that God will call me to him through the hand of an assassin. Let His will, and not mine, be done!” He then looked at his watch, and said: “I am sorry that the twenty minutes I had consecrated to our interview have almost passed away; I will be forever grateful for the warning words you have addressed to me about the dangers ahead to my life, from Rome. I know that they are not

¹⁰³ Taken from Eric Phelps’ *Vatican Assassins*, 2001

imaginary dangers. If I were fighting against a Protestant South as a nation, there would be no danger of assassination. The nations who read the Bible, fight bravely on the battle-fields, but they do not assassinate their enemies. The Pope and the Jesuits, with their infernal Inquisition, are the only organized power in the world which have recourse to the dagger of the assassin to murder those whom they cannot convince with their arguments, or conquer with the sword.

“Unfortunately, I feel more and more, every day, that it is not against the Americans of the South, alone, I am fighting, it is more against the Pope of Rome, his perfidious Jesuits and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position. So long as they will hope to conquer the North, they will spare me; but the day we will rout their armies (and the day will surely come, with the help of God), take their cities, and force them to submit; then, it is my impression that the Jesuits, who are the principal rulers of the South, will do what they have almost invariably done in the past. The dagger or the pistol of one of their adepts, will do what the strong hands of the warriors could not achieve. This civil war seems to be nothing but a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. ***It is Rome who wants to rule and degrade the North, as she has ruled and degraded the South, from the very day of its discovery. There are only very few of the Southern leaders who are not more or less under the influence of the Jesuits, through their wives, family relations and their friends.***[This was God’s judgment for our abandoning the Solemn League and Covenant to espouse Jefferson’s Pluralism-DS] Several members of the family of Jeff Davis belong to the Church of Rome. Even the Protestant ministers are under the influence of the Jesuits without suspecting it. To keep her ascendancy in the North, as she does in the South, Rome is doing here what she has done in Mexico, and in all the South American Republics; she is paralyzing, by a civil war, the arms of the soldiers of Liberty. She divides our nation, in order to weaken, subdue and rule it.

“Surely we have some brave and reliable Roman Catholic officers and soldiers in our armies, but they form an insignificant minority when compared with the Roman Catholic traitors against whom we have to guard ourselves, day and night. The fact is, that the immense majority of the Roman Catholic bishops, priests and laymen, are rebels in heart, when they cannot be in fact; with very few exceptions, they are publicly in favor of slavery. I understand, now, why the patriots of France, who determined to see the colors of Liberty floating over their great and beautiful country, were forced to hang or shoot almost all the priests and the monks as the irreconcilable enemies of Liberty. For it is a fact, which is now evident to me, that, with very few exceptions, every priest and every true Roman

Catholic is a determined enemy of Liberty. Their extermination, in France, was one of those terrible necessities which no human wisdom could avoid; it looks to me now as an order from heaven to save France. May God grant that the same terrible necessity be never felt in the United States! But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, to-morrow, from among us, or they would shoot them as traitors. But I keep those sad secrets in my heart; you are the only one to whom I reveal them, for I know that you learned them before me. The history of these last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness and liberty. But I forget that my twenty minutes are gone long ago.”

This is exemplified in Robert E. Lee and Jefferson Davis’ treatment of Stonewall Jackson. EJP points out¹⁰⁴ that at Bull Run, Jefferson Davis would not allow “Stonewall” Jackson to capture Washington D.C. after the Yankees fled there after having been defeated. And yes, I firmly admit that Davis was connected with Pope Pius IX.¹⁰⁵ But this connection was not for the benefit of the South but to its detriment, especially the Protestant states, while Catholic states like Louisiana and Florida hardly felt any of the devastation that the Protestant States did. The Vatican and its Jesuit Order controlled those Crypto-Catholic Episcopalians Robert E. Lee and Jefferson Davis (just like they did with William Laud) pursuant unto the Calvinist South’s destruction.

Many Southerners are surprised to find out that Robert E. Lee was Court Marshaled for his behavior in the war.¹⁰⁶ Bevin Alexander states,

“The evidence suggests that, on the Confederate side, Stonewall Jackson, not Lee, possessed the strategic vision necessary to win key battles and possibly, entire campaigns. Instead Robert E. Lee blocked the more daring and opportunistic Jackson, while pursuing a destructive strategy that permitted the North to wear down the South. . . . The full statement on Jackson’s battle philosophy comes from Brig. Gen. John D. Imboden, who quotes Jackson as saying there are two things never to lose sight of by a commander: ‘Always mystify, mislead and surprise the enemy, if possible; and when you strike and overcome him, never let up in the pursuit so long as your men have strength to follow, for an army routed, if hotly pursued, becomes panic-stricken and can then be destroyed by half their number. The other rule is, never fight against heavy odds, if by any possible maneuvering you can hurl your own force on only a part, and thus

¹⁰⁴ VA, 2011, page 559

¹⁰⁵ <http://www.danvilleartillery.org/popeletter.htm>

¹⁰⁶ Savage, Douglas, *The Court Marshall of Robert E. Lee: A Historical Novel* (1993)

the weakest part, of your enemy and crush it. Such tactics will win every time and a small army may thus destroy a large one in detail and repeated victory will make it invincible.’ . . .

Three times since mid-August [1862] Jackson had proposed a plan to annihilate the Northern army. *Lee had delayed* implementing his first proposal, to crush John Pope against the Rapidan, until it was too late. At Second Manassas he had driven Pope into attacking with inadequate routes of retreat and an undefended flank, but Lee again had waited until it was too late. In the Maryland campaign he wanted to place McClellan on the horns of a dilemma: to attack the Confederate army and lose or to give up Philadelphia and possibly Baltimore and still lose. Lee instead followed his own plan [Antietam, in spite of the fact that Lee knew McClellan was in possession of his secret battle plan, Special Orders 191], which was to convince the Northern people to accept peace. Now for the fourth time, Lee rejected Jackson’s strategy to win the war in a swift campaign by eradicating the Northern army. Lee decided to stay at Fredericksburg. His reason was to deny the enemy the territory between the North Anna and Rappahannock. Jackson protested, but to no avail, and resignedly moved his corps to Fredericksburg . . .

Four times previously Lee had rejected Jackson’s proposal to annihilate a Federal army. Now [at Chancellorsville] Jackson saw a fifth opportunity, and this time he pressed hard for it. . . . Though Lee had rejected past opportunities, this time, knowing that his army was in desperate straits and recognizing that Jackson had seen a chance to transform the situation, Lee answered calmly [and reluctantly], ‘Well, go on [instead of exclaiming, “Praise God and Glory Hallelujah!”].’ . . . One of the most spectacular marches in the history of warfare had begun.”¹⁰⁷

Jackson had five different opportunities to destroy the Yankees and Lee betrayed us every time! This treatment of Stonewall would continue when he was shot by one of his own men and then finished off by Freemason (And thus Jesuit Temporal Coadjutor according to Johann Bode) Dr. Hunter Holmes McGuire, M.D., L.L.D., with the poison cup of The Order. Red-Republican Yankee Deformed Apologists will object: “The Catholics were getting back at Lincoln for the Civil war, which was why those Papal Knights John Wilkes Booth and John Surratt killed him.” Yes those Catholic men did assassinate Lincoln. But they could have killed Lincoln because he was going to revive the Southern Economy and remunerate us for our lost slave property and take the slaves back to Africa. This could not happen. They were keeping him from re-establishing the South as a world power again. He had discussed remuneration, and reviving the Southern economy in the Lincoln-Douglas debates and that was not to happen. We were to be impoverished, gang raped, and pillaged by the Red-Republican Yankee, Irish Catholic Bummers, Tories and Carpet Baggers. We were to be placed under the Military Industrial

¹⁰⁷ *Lost Victories: The Military Genius of Stonewall Jackson*, pp. xii, 60, 265, 394, 395; Taken from EJP, VA, 2011, 562-563

Complex pursuant unto the re-establishment of the Holy Roman Empire via the economic power of North America.

Robbins then says that the attitude of contemporary confederates towards the Southern slave Institution is, "Southern slavery was pretty good". (12) The word "good" is obviously ambiguous and I believe deliberately so. This provides a curtain for Robbins to hide the fact that he does not have a clue what he is talking about. I have proved that African slavery was brought here to start a race war. Race Wars are not good. I have proved that the subjugation of the Hamite Race was a judgment of God. Judgments from God are good in that God does them but in themselves they are not good. This judgment was a punishment. However, I have shown that Virginia administrated it about as good as a sinful people could.

Robbins then says that the South thought that "Agrarianism was good and industrialism was evil." (12) Dabney says things similar to that and there is good reason for it. Walter Prescott Webb's, *Divided We Stand* (Farrar & Rinehart, Inc.: New York, Toronto, 1937) gives a full historical record of how Northern Industrialism destroyed the South even further during and after Reconstruction. I will add my review of this work as an addendum to this book.

Dabney makes clear that the slave institution was a necessity given their circumstances. Dabney says,

"But, we emphatically repeat, the source of the evils apparent in our industrial system was the presence among us of four millions of heterogeneous pagan, uncivilized, indolent, and immoral people; **and for that gigantic evil, slavery was, in part at least, the lawful, the potent, the beneficent remedy.** Without this, who cannot see that such an incubus must have oppressed and blighted every interest of the country? Such an infusion must have tainted the sources of our prosperity. It would have been a curse sufficient to paralyze the industry, to corrupt the morals, and to crush the development of any people on earth, to have such a race spread abroad among them like the frogs of Egypt. And that the South not only delivered itself from this fate, but civilized and christianized this people, making them the most prosperous and comfortable peasantry in the world, developed a magnificent agriculture, and kept pace with the progress of its gigantic rival, attests at once the energy of our people, and the wisdom and righteousness of the expedient by which all this has been accomplished...It was currently asserted that one free white labourer did as much work as two or three slaves; and Southern gentlemen used often to be heard assenting to it. But here the reader should be reminded of what has been already shown; that if this industrial evil existed among us, that evil was not slavery, **but the presence among us of four millions of recent pagans, characterized by all the listlessness, laziness, and unthrift of savages.** Slavery did not make the intelligent and industrious worthless; nor does freedom turn the lazy barbarian into a civilized and diligent

citizen. If there ever was any truth in this comparison of the efficiency of the African labourer with the free white, it doubtless existed when the former were newly brought into our country. The estimate then formed became traditionary, and prevailed after the partial training and civilization of the blacks had wholly removed its grounds. Several facts prove that no white agricultural labour was so efficient (especially under our ardent sun) as the Africans, had become. Of this, the crowning proof is, again, given us by the unfortunate experiences of actual abolition. Many Virginian proprietors, having still retained the old, but false prejudice, that the negro slave was a less efficient labourer than the white hireling, and being well assured that the labour of the slaves would be deteriorated by emancipation, procured white labour from the North. What was the result? An almost universal conviction that the freed negro, deteriorated as he was, proved still a better labourer than the white hireling!”¹⁰⁸

Robbins then says that the South thought that Feudalism is good and Capitalism is evil. Well, Dabney did have a big problem with the North’s laissez-faire Capitalism. This in no way denies the idea of private property, but also avoids the hypocrisy of the Yankee tradition which in their ignorance sought equality in North America by means of establishing a Corporate Oligarchy that has all but monopolized the world market and gained complete control over the governments of the world. Yankee-ism, is just another example of how Communist ideas are always designed to terminate all power in the hands of a few. This is no surprise, seeing that contemporary “Capitalist” Libertarian views of economics were in essence invented by the Jesuits.¹⁰⁹

Robbins then says that the South thought that,

“Legally enforced social (and perhaps racial) hierarchies are good; equality before the law is evil. In holding these views, Southern nationalists find common ground with both Romanists and Marxists”.

Marxists believe in social hierarchies? This man had a Doctoral Degree in Politics? By rejecting social hierarchies Robbins has in essence espoused the view of Marxism and Communism: Universal Equality. Dabney contrasts the Southern Biblical model with the Marxist model we now live under in his *Anti-Biblical Theories of Rights*, 23-25,

“The radical social theory asserts, under the same name, a totally different doctrine; its maxim is “all men are born free and equal.” It supposes the social fabric constituted of individuals naturally absolute and sovereign as its integers, and this by some sort of social contract, in entering which individual men act with a freedom equally complete as to God and each

¹⁰⁸ *Defence of Virginia*, 296-297, 321-322

¹⁰⁹ Salamancan Jesuits like Molina and Juan de Mariana laid the foundations for Libertarianism and the Austrian School of Economics.

other. It defines each one's natural liberty as freedom to do whatever he wishes, and his civil liberty, after he optionally enters society, as that remainder of his natural prerogative not surrendered to the social contract. Consequently the theory teaches that exactly the same surrender must be exacted of each one under this social contract, whence each individual is inalienably entitled to all the same franchises and functions in society as well as to his moral equality; so that it is a natural iniquity to withhold from any adult person by law any prerogative which is legally conferred on any other member in society. The equality must be mechanical as well as moral, else the society is charged with natural injustice... (1), There can be no just imputation of the consequences of conduct from one human being to another in society; (2), No adult person can be justly debarred from any privilege allowed to any other person in the order or society, except for conviction of crime; (3), All distinctions of " caste" are essentially and inevitably wicked and oppressive; (4), Of course every adult is equally entitled to the franchise of voting and being voted for, and all restrictions here, except for the conviction of crime, are natural injustice; (5), Equal rights and suffrage ought to be conceded to women in every respect as to men."

Dabney responds to each point:

(1.) Besides Adam and Messiah Dabney adds other instances of hereditary imputation in Holy Scripture,

"I add other instances, some of which are equally extensive. "The woman was first in the transgression," for which God laid upon Eve two penalties (Gen. iii. 16), subordination to her husband and the sorrows peculiar to motherhood. The New Testament declares (1 Tim. ii. 11 to end) that it is right her daughters shall continue to endure these penalties to the end of the world. (See also 1 Peter, iii. 1-6.) In Genesis ix. 25-27, Ham, the son of Noah, is guilty of an unfilial crime. His posterity are condemned with him and share the penalty to this day. In Ex. xx. 5, God declares that he will visit the iniquity of the fathers upon the children to the third and fourth generations. Amalek met Israel in the time of his flight and distress with robbery and murder, instead of hospitality. Not only were the immediate actors punished by Joshua, but the descendants of Amalek are excluded forever from the house of the Lord, for the crime of their fathers. (Deut. xxv. 19.) It is needless to multiply instances, except one more, which shall refute the favorite dream of the rationalists that Jesus substituted a milder and juster law. For this Jesus said to the Jews of his own day (Matt, xxiii. 32-36) : " Fill ye up then the measure of your fathers: . . . that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye

slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.”¹¹⁰

(2.) Dabney refutes the idea of universal equality of franchise,

“Not to speak of the subordination of women and domestic bondage (of which more anon), God distributed the franchises unequally in the Hebrew commonwealth. The priestly family possessed, by inheritance, certain teaching and ruling functions which the descendants of no other tribe could share. There was a certain law of primogeniture, entitled the right of the firstborn, which the younger sons did not share equally, and which the father himself could not alienate. (Deut. xxi. 15,16.) The fathers of houses (Ex. xviii. 21; Josh. xxii. 14), in virtue of their patriarchal authority, held a senatorial dignity, and this evidently for life. (See also the history of Barzillai.)”¹¹¹

(3.) Dabney refutes the atheistic, absolute denial of caste or inequality in privilege,

“Of course there is a sense in which every just conscience reprehends inequalities of caste. This is where they are made pretext for depriving an order or class of citizens of privileges which belong to them of right, and for whose exercise they are morally and intellectually qualified. But this is entirely a different thing from saying that all the different orders of persons in a state are naturally and morally entitled to all the same privileges, whether qualified or not, simply because they are men and adults...***Thus, in the Hebrew commonwealth, the descendants of Levi were disfranchised of one privilege which belonged to all their brethren of the other tribes; and enfranchised with another privilege from which all their brethren were excluded. A Levite could not hold an inch of land in severalty. (Num. xviii. 22, 23.)*** No member of another tribe, not even of the princely tribe of Judah, could perform even the lowest function in the tabernacle. (Heb.vii. 13, 14.) These differences are nowhere grounded in any statement that the children of Levi were more or less intelligent and religious than their fellow-citizens...A “caste distinction ” is also found among the bondmen, whose subjection was legalized by the constitution. A person of Hebrew blood could only be enslaved for six years. A person of foreign blood could be held in hereditary slavery, although born within the land of Israel as much as the other. It was also provided that the treatment of bondmen of Hebrew blood should be more lenient. (Lev. xxv. 42-47.) A “caste distinction” was also provided concerning the entrance of persons of foreign blood into the Hebrew state and church. (Exodus xvii. 16; Deut. xxiii.3-8.)... Let the inference from these histories be clearly understood. It is not claimed that these caste distinctions established by God himself obligate us positively to establish similar distinctions in our

¹¹⁰ Ibid., 27-28

¹¹¹ Ibid., 28

day. But the fact that God once saw fit to establish them does prove that they cannot be essentially sinful. To assert that they are, impugns the righteousness of God....”We shall be reminded of Paul’s famous declaration (Col. iii. 11): “Where there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all”; or this (Gal. iii. 28): ” There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.”¹¹²

One of many problems for the liberal argument at the later part of Dabney’s quote here is that these passages obviously did not remove the supremacy of the male and the subordination of the female as Dabney will prove in a moment. So if it did not remove the natural distinctions between male and female, it did not remove the racial ones. The distinction removed here is ecclesiastical.

(4.) Dabney refutes universal suffrage so enshrined in the slogan, “One man, one vote”,

“4. God’s commonwealth was not founded on universal suffrage. That he rejected the Jacobinical principle is plain from the history of the Gibeonites. They were exempted by covenant with Joshua from the doom of extinction, and retained a title to homes for many generations upon the soil of Palestine, and, as we see from 2 Sam. xxi. 6, they were very carefully protected in certain rights by the government. They were not domestic slaves, neither were they fully enfranchised citizens. From the higher franchises of that rank they were shut out by a hereditary disqualification, and this was done by God’s express enactment. (Josh. ix. 27.)...And to make the matter worse, the Scripture declares that this disqualification descended by imputation from the guilt of the first generation’s paganism and fraud upon Joshua”.¹¹³

(5.) Dabney refutes the idea of gender equality,

“If a Hebrew landholder had male descendants when he died, his daughters inherited no share in his land. They could inherit land in cases where there was no male heir. And this was the legislation, not of Moses, but of God himself. (Num. xxvii. 8.)

It is more decisive to add, that the New Testament continues to assign subordination to women. 1 Cor. xi. 3: ” The head of the woman is the man.” 1 Cor. xiv. 34: ” Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.” Eph. v. 22-24: ” Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church. . . .

¹¹² Ibid., 29-30

¹¹³ Ibid., 31

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.” 1 Tim. ii. 11, 12: “Let the woman learn in silence, with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence,” (oude abdevreiv dudpo;,, “nor to dominate man.” The concept of usurpation is only implicit in the Greek verb.) 1 Tim. v. 14: “I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.” Titus, ii. 4, 5: “That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” 1 Pet. iii. 1, 5, 6: “Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word they also without the word may be won by the conversation of the wives; for after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands, even as Sarah obeyed Abraham, calling him lord.”¹¹⁴

It is then Robbins who is the Marxist. Moreover, Romanists are not nationalists they are internationalists. In the Encyclical of Pope Pius XI, December 23, 1929 we read,

“4. Let Us begin with those things that seem more important because they have closer relation to the Holy See and to the government of the Church entrusted by Providence to the Supreme Pontiff. It seems especially opportune in this connection to recall some passages of Our first Encyclical, “Ubi Arcana.” In this letter We made the following complaint: “It is scarcely necessary to say with how much pain and grief We see Italy outside this friendly harmony of so many States. For Italy is Our own country, the country in which the overruling hand of God placed and fixed the See of His Vicar on earth. He placed it here in Rome, which had been the capital of that marvelous, yet limited empire, thus making it capital of the entire world. ***For thus it became the seat of a sovereignty that surpasses all national and political boundaries***, that embraces all men and all peoples, like the sovereignty of Christ Himself, whom it represents and whose office it fills. The origin and character of this sovereignty, no less than the inviolable rights of conscience of millions of the Faithful throughout the world, require that it should be, in fact and in appearance, independent and free from every human authority and law, even though it be a ‘Law of Guarantees.’”

Marxists are not Nationalists either. Friedrich Engels, *The Principles of Communism* 1847,

“22 What will be the attitude of communism to existing nationalities? The nationalities of the peoples associating themselves in accordance with the principle of community will be compelled to mingle with each other as

¹¹⁴ Ibid., 32

a result of this association and thereby to dissolve themselves, just as the various estate and class distinctions must disappear through the abolition of their basis, private property.”¹¹⁵

Anyone familiar with the agenda of the United Nations is very familiar with this. Robbins then mentions that it is not unusual to find “Thomas DiLorenzo defending the feudal, slaveholding South.”

Well one must understand, that since the Renaissance there is another type of Catholic within the Roman Church known as a liberal to the Jesuits. These are people who have admitted the inescapable benefits of the Protestant Reformation and departures from medieval, Roman thinking. These people have been persecuted by the Vatican as well. The Jesuit Oath states,

“I do now denounce and disown any allegiance as due to any heretical king, prince or State, named Protestant or Liberal, or obedience to any of their laws, magistrates or officers.”

Liberal Catholics are legion in the United States and that may be why they along with my white Protestant demographic are targeted by the Catholic Fascist Regimes.

Lastly, I would like to point out how slavery is an inescapable institution in human affairs. Liberals in America, like all other human beings own slaves: their children. It is the Communist idea that children are not the property of their parents but of the state. Engels states in his *Principles of Communism*,

“—21—

What will be the influence of communist society on the family?

It will transform the relations between the sexes into a purely private matter which concerns only the persons involved and into which society has no occasion to intervene. It can do this *since it does away with private property and educates children on a communal basis*, and in this way removes the two bases of traditional marriage – the dependence rooted in private property, of the women on the man, and *of the children on the parents*.”

Therefore, any rejection of Communism must be an admission that children are the property of their parents. Yet, this is exactly what abolition rejected: the idea that a human being can be owned as property. So the choice is clear, either admit that ownership of a human being is morally just, or admit that you are a Communist. Moreover, many if not most Americans spank their children, yet this is no different than the right the slave master exercised in disciplining his slaves. Moreover, if a child runs

¹¹⁵ <https://www.marxists.org/archive/marx/works/1847/11/prin-com.htm>

away from home, a parent can contact the authorities to have their child brought back to them. What else is a child then but a slave?

Chapter V

War Crimes Against Southern Civilians

Chronicles of the American Inquisition

“We believe in a war of extermination...”

Brig. Gen. James H. Lane

Anyone familiar with the History of Western Civilization has heard of the Inquisition. Before and during the 30 Years War, the Vatican openly called on the armies of confederate nations in the Holy Roman Empire to exterminate their Religious and Political enemies. Could it be that the most powerful Protestant Calvinist lands in the world, which also included a Catholic element in Louisiana that had suppressed the Jesuits in the late 18th Century and the early 19th Century, received such treatment? This is a question to be answered in a following blog but for now, is it not at least curious that the Son of General Sherman was a Jesuit Priest named Thomas Ewing Sherman?

The following will be a catalogue of the war crimes against the people of the South. Dr. Cisco's *War Crimes Against Southern Civilians* provides much more and in fuller detail but I have focused on the most grievous and most documentable online.

1. *Official Records of the Union and Confederate Navies in the War of the Rebellion* by Mr. Charles Stewart, Series I-Volume 25,

“General order of Rear Admiral Porter, V. S. Navy, regarding Depredations committed by the fleet on unarmed citizens.

General Order,
U.S. Mississippi Squadron,
No. 158.
Flagship Black Hawk, January 18, 1864.

I regret to say that I have been deeply mortified in one or two instances by the conduct of persons in charge of some of the gunboats, the most prominent of whom are Acting Master F. T. Coleman and Acting Ensign S. B. Coleman, of the Mound City. These two officers, in the absence of their gallant commander (who has led the Mound City through battles that will render her name historic and which have reflected much honor and credit on the brave crew), have committed offenses against the laws of justice and humanity which call for the severest punishment the law can inflict. Lost to all sense of propriety and regardless of all orders, they have both indulged in a system of petty pillaging and outrages on unarmed individuals, and have converted the vessel of which they had charge into an instrument of tyranny and aversion to the people, instead of upholding

that nice sense of honor, propriety, and discipline by which the Navy has been known since it first had an existence...

David D. Porter.

Bear-Admiral, Comdg. Mws. Squadron

2. Maj. Gen. Benjamin Butler, General Order No. 28,

“New Orleans, May 15, 1862.

“As the officers and soldiers of the United States have been subject to repeated insults from the women (calling themselves ladies) of New Orleans in return for the most scrupulous non-interference and courtesy on our part, it is ordered that hereafter when any female shall by word, gesture, or movement insult or show contempt for any officer or soldier of the United States she shall be regarded and held liable to be treated as a woman of the town plying her avocation.”¹¹⁶

3. The St. Louis Massacre, May 10, 1861.¹¹⁷

4. The Burning of Charleston,

Our Women in the War. ”: The Lives They Lived; the Deaths They Died by News and Courier, Charleston, S.C 1885, page 254,

“At the given signal, in rushed Howard’s lawless 15th corps, to wreak their vengeance upon an unprotected town of women and children. But again an over-ruling Providence and merciful Father said, “Thus far shalt thou go, and no farther,” or what would have remained of us?

ON CAME THE FLAMES, driven by a fierce wind and augmented by the cruel torches of the fiends, who unrelentingly applied them to building ‘after building, as they rushed from block to block in their fury. The streets were bright as day, and the air was rent with the screams and cries of distress, mingled with infant wails, and the demon yells of the tormentors. Who can picture that scene, except to compare it with the lower regions?”

Theft

5. Tennessee civilians in the Nashville area were forced out of their homes under Brig. Gen. Robert B. Mitchell.¹¹⁸

¹¹⁶ Parton, James, *General Butler in New Orleans*, page 87

¹¹⁷ <http://www.us-civilwar.com/st.louis.htm>

6. The Plantation of Mrs. William Harding of Belle Meade, Tennessee was invaded by Yankee troops and pillaged.¹¹⁹

7. The Pillaging of Fredericksburg, Virginia. [Image¹²⁰] When confronted with the crimes of his men Maj. Gen. Oliver O. Howard stated, "Soldiers are not supposed to be angels."¹²¹



8. The 21st Regiment Ohio Volunteer Infantry, under Captain Gates set fire to a house filled with women in it destroying these people's lives.¹²²

9. *The Conduct of Federal Troops in Louisiana during the invasions of 1863 and 1864* by Henry Watkins Allen says of the Union pillaging of Dasincourt Borel of New Iberia and the horse taken from him by the Yankees,

"It is the only means of support I have left me,' said he 'and if I do not get it, I cannot support my family. My children will starve.'...the horse is no more your property than the rest [said Banks]...Louisiana is mine. I intend to take everything."¹²³

10. Elise Tharbodeaux of the Vermillion, witnessed a mass execution of hundreds of cattle in his yard performed by Union troops.¹²⁴ An act of theft and cruelty; not only to the animals but to the people who needed them for sustenance.

11. Even after the Union's formal withdrawal, people in Louisiana still suffered under their hand. *The Civil War in Louisiana* by John David Winters says,

"In September and October the jayhawkers came from hiding and resumed their regime of rape, murder and pillage. A new home guard was raised in November but the jayhawkers, now led by a slave named Bernard continued their reign of terror."¹²⁵

¹¹⁸ Durham, Walter T., *Nashville: The Occupied City* as quoted by Walter Cisco in *War Crimes Against Southern Civilians*

¹¹⁹ Ibid., 180

¹²⁰ <http://dotcw.com/wp-content/uploads/2012/12/The-sacking-of-Fredericksburg-December-12.jpg>

¹²¹ O'Reilly, Francis Augustin, *The Fredericksburg Campaign*, 124

¹²² Canfield, Silas S., *History of the 21st Regiment Ohio*, 46

¹²³ Pg. 40

¹²⁴ Cisco, pg. 93-94

¹²⁵ Pg. 387

12. *The War of the Rebellion*, Series 1, Volume 38, Part 5,

“Headquarters Calvary Division
Near Roswell, July 6, 1864-7 p.m.

Major-General Sherman,

My impression is that Johnston will make no attempt on this flank, but that his cavalry has gone to his left. He will try to keep his communications - with the source of his supplies westward. All information from citizens and his acts in this vicinity lead to this belief. His cavalry instead of falling back to the fords and bridges in this locality crossed on the bridges, &c, with the infantry. Everything is taken out of this country; the grain cut by the rebel soldiers and hauled off. All citizens of property also have left. There were some line factories here, one woolen factory, capacity 30,000 yards a month, and has furnished up to within a few weeks 15,000 yards per month to the rebel Government, the Government furnishing men and material. Capacity of cotton factory 216 looms, 191,086 yards per month, and 51,666 pounds of thread, and 4,229 pounds of cotton rope. This was worked exclusively for the rebel Government. The other cotton factory, one mile and a half from town, I have no data concerning. There was six months' supply of cotton on hand. ***Over the woolen factory the French flag was flying, but seeing no Federal flag above it I had the building burnt. All are burnt. The cotton factory was worked up to the time of its destruction, some 400 women, being employed.*** There was some cloth which had been made since yesterday morning, which I will save for our hospitals (several thousand yards of cotton cloth), also some rope and thread. I have just learned that McCook is near the paper-mills, on Soap Creek, and I may not take up the position first proposed in this letter. I will try to disguise the strength of my command. Very respectfully, your obedient servant,

K. GAEEAED, Brigadier- General, Commanding”¹²⁶

And what became of these 400? They were shipped away, finally arriving in Louisville, KY.

“Only think of it; Four hundred weeping and terrified Ellens, Susans, and Maggies transported in springless and seatless army wagons, away from their lovers and brothers of the sunny South, and all for the offense of weaving tent-cloth and spinning stocking yarn...

Cincinnati Daily Commercial, 19 July 1864”¹²⁷

¹²⁶ Pg. 68

¹²⁷ <http://www.women-will-howl.com/precious-cargo.html>

13. Sherman's Pillage; *The Women of the South in War Times*,¹²⁸

"IN SHERMAN'S SWATH TO THE SEA

The utter destitution of the women and children of Georgia in the wake of Sherman's army is well illustrated by the narrative of one of them—Mary A. H. Gay. The authenticity of her narrative has been vouched for by Joel Chandler Harris, of "Uncle Remus" fame.

From her home near Decatur, Georgia, Miss Gay set out for Atlanta, in 1864, on an errand of mercy. She arrived at the latter city after Sherman had entered, and she saw the despoiling of the houses not already destroyed. Having obtained a pass, she went from Atlanta southward to Jonesboro, taking with her carefully secreted and much needed clothing for the Confederate soldiers.

On the way she saw and afterwards graphically described the appearance of "the entire Southern population of Atlanta, and that of miles around as they were dumped out upon the cold ground without shelter." In her description of the scene as she passed through, she wrote: "An autumnal mist or drizzle was slowly but surely saturating every article of clothing upon them. Aged grandmothers upon the verge of the grave, tender girls in the first bloom of young womanhood, and little babes not three days old in the arms of sick mothers, were driven from their homes and all thrown out upon the cold charity of the world."

14. Philip Sheridan's pillaging of Virginia. *The War of the Rebellion*, Series 1, Volume 43, Part 2,

"Woodstock, Va., October 7, 1864—9 p. m.
(Received 9th.)
Lieut. Gen. U. S. Grant,

Commanding Armies of the United States:

...I have destroyed over 2,000 barns, filled with wheat, hay, and farming implements; over 70 mills, filled with flour and wheat; have driven in front of the army over 4[,000] head of stock, and have killed and issued to the troops not less than 3,000 sheep. This destruction embraces the Luray Valley and Little Fort Valley, as well as the main valley. A large number of horses have been obtained, a proper estimate of which I cannot now make. Lieut. John B. Meigs, my engineer officer, was murdered beyond Harrisonburg, near Dayton. For this atrocious act all the houses within an area of five miles were burned. Since I came into the Valley,

¹²⁸ Pg. 303-304

from Harper's Ferry up to Harrisonburg, every train, every small party, and every straggler has been bushwhacked by people, many of whom have protection papers from commanders who have been hitherto in this valley. From the vicinity of Harrisonburg over 400 wagon loads of refugees have been sent back to Martinsburg; most of these people were Bunkers, and had been conscripted. The people here are getting sick of the war; heretofore they have had no reason to complain, because they have been living in great abundance. I have not been followed by the enemy up to this point, with the exception of a small force of rebel cavalry that showed themselves some distance behind my rear guard to-day...

P. H. SHERIDAN,

*Major-General*¹²⁹

15. Grant's Pillage, *Staunton Vindicator*, October 21st, 1864,

"Unable to vanquish Robert E. Lee on the battlefield Grant has turned his arms against the women and children of our land."

16. Pillage at Clinton, GA,

"SHERMAN AT CLINTON.

Correspondence of the Macon Telegraph & Confederate.
CLINTON, Ga., Saturday, Nov. 26

I snatch a moment to advise you of the destruction committed by the enemy here. Many of us are utterly ruined — hundreds of our people are without anything to eat — their stock of cattle and hogs are killed; horses and mules with wagons are all taken off — all through our streets and commons are to be seen dead horses and mules — entrails of hogs and cattle killed, and in many instances, the hams only taken — oxen and carts taken away, so that we are not able to remove this offensive matter — our school-houses and most of the churches burned — Capt. BOMERS' beautiful residence in ashes, together with everything of his that could be found, destroyed. He was from home. Atrocities most heinous were committed — MORGAN's tannery, with a quantity of Government leather, destroyed, and his family, like many others, deprived of all food — clothes taken off the backs of some of the contrabands, and ***female servants taken and violated without mercy***, by their officers, and in some instances when they were reared as tenderly as the whites. But I cannot

¹²⁹ Pg. 307-308

recapitulate in detail the many outrages — residence of J. MCGRAY, Dr. BLOUNT, J.H. BLOUNT and others burned.”¹³⁰

Rape

17. Men from the Ninth Regiment of New York Volunteers attempted to rape a woman in Fredericksburg, VA.¹³¹

18. The Nineteenth Regiment Illinois under Col. J. B. Turchin committed mass theft, pillage, mass rape and murder.

“General Orders

No. 39.

Headquarters Army Of The Ohio,

In Camp, Huntsville, Ala., August 6, 1862.

I. By a general court-martial, which convened at Athens, Ala., on the 7th day of July, 1862, pursuant to Special Orders, No. 93, of July 5, 1862, and which was adjourned to Huntsville, Ala., by Special Orders, No. 108. of July 20, 1862, from the Headquarters Army of the Ohio, and of which Brig. Gen. J. A. Garfield, D. S. Volunteers, is president, was arraigned and tried Col. J. B. Turchin, of the Nineteenth Regiment Illinois Volunteers: Charge 1.—

Neglect of duty, to the prejudice of good order and military discipline.

Specification.—In this, that the said Col. J. B. Turchin, of the Nineteenth Regiment Illinois Volunteers, being in command of the Eighth Brigade, Army of the Ohio, did, on or about the 2d day of May, 1862, march the said brigade into the town of Athens, State of Alabama, and having had the arms of the regiment stacked in the streets did allow his command to disperse, and in his presence or with his knowledge and that of his officers to plunder and pillage the” inhabitants of said town and of the country adjacent thereto, without taking adequate steps to restrain them.

Among the incidents of said plundering and pillaging are the following:

A party entered the dwelling of Milly Ann Clayton and opened all the trunks, drawers, and boxes of every description, and taking out the contents thereof, consisting of wearing apparel and bed-clothes, destroyed, spoiled, or carried away the same. They also insulted the said Milly Ann Clayton and threatened to shoot her, and then proceeding to the kitchen they there attempted an indecent outrage on the person of her servant girl.

¹³⁰ <http://www.nytimes.com/1864/12/13/news/rebel-sources-effect-sherman-s-march-warren-glasscock-counties-miscellaneous.html?pagewanted=2>

¹³¹ Graham, Lt. Matthew, *The Ninth Regiment*, 385-

386: <http://archive.org/stream/ninthregimentnew01grah#page/384/mode/2up>

A squad of soldiers went to the office of R. O. David and plundered it of about \$1,000 in money and of much wearing apparel, and destroyed a stock of books, among which was a lot of fine Bibles and Testaments, which were torn, defaced, and kicked about the floor and trampled under foot.

A party of this command entered a house occupied by two females, M. E. Malone and S. B. Malone, and ransacked it throughout, carrying off the money which they found, and also the jewelry, plate, and female ornaments of value and interest to the owners, and destroying and spoiling the furniture of said house without cause.

For six or eight hours that day squads of soldiers visited the dwelling house of Thomas S. Malone, breaking open his desk and carrying off or destroying valuable papers, notes of hand, and other property, to the value of about \$4,500, more or less, acting rudely and violently toward the females of the family. This last was done chiefly by the men of Edgerton's battery. The plundering of saddles, bridles, blankets, &c, was by the Thirty-seventh Indiana Volunteers.

The same parties plundered the drug store of William D. Allen, destroying completely a set of surgical, obstetrical, and dental instruments, or carrying them away.

The store of Madison Thompson was broken open and plundered of a stock of goods worth about \$3,000, and his stable was entered, and corn, oats, and fodder taken by different parties, who on his application for receipts replied that they gave receipts at other places, but intended that this place should support them," or words to that effect.

The office of J. F. Lowell was broken open and a fine microscope and many geological specimens, together with many surgical instruments and books, carried off or destroyed.

Squads of soldiers, with force of arms, entered the private residence of John P. Malone and forced open all the locks of the doors, broke open all the drawers to the bureaus, the secretary, sideboard, wardrobes, and trunks in the house, and rifled them of their contents, consisting of valuable clothing, silver-ware, silver-plate jewelry, a gold watch and chain, &c, and in the performing these outrages they used coarse, vulgar, and profane language to the females of the family. These squads came in large numbers and plundered the house thoroughly. They also broke open the law office of said Malone and destroyed his safe and damaged his books. *A part of this brigade went to the plantation of the above named Malone and quartered in the negro huts for weeks, debauching the*

females and roaming with the males over the surrounding country to plunder and pillage.

A mob of soldiers burst open the doors and windows of the business houses of Samuel Tanner, jr., and plundered them of their contents, consisting of sugar, coffee, boots and shoes, leather, and other merchandise.

Very soon after the command entered the town a party of soldiers broke into the silversmith shop and jewelry store owned by D. H. Friend, and plundered it of its contents and valuables to the amount of about \$3,000.

A party of this command entered the house of R. S. Irwin and ordered his wife to cook dinner for them, and while she and her servant were so engaged they made the most indecent and beastly propositions to the latter in the presence of the whole family, and when the girl went away they followed her in the same manner, notwithstanding her efforts to avoid them.

Mrs. Hollinsworth's house was entered and plundered of clothing and other property by several parties, and some of the men fired into the house and threatened to burn it, and used violent and insulting language toward the said Mrs. Hollinsworth. The alarm and excitement occasioned miscarriage and subsequently her death.

Several soldiers came to the house of Mrs. Charlotte Hine and committed rape on the person of a colored girl and then entered the house and plundered it of all the sugar, coffee, preserves, and the like which they could find. Before leaving they destroyed or carried off" all the pictures and ornaments they could lay their hands on.

A mob of soldiers filled the house of J. A. Cox, broke open his iron safe, destroyed and carried off papers of value, plundering the house thoroughly, carrying off the clothes of his wife and children.

Some soldiers broke into the brick store of P. Tanner & Sons, and destroyed or carried off nearly the entire stock of goods contained there, and broke open the safe and took about \$2,000 in money and many valuable papers.

A party of soldiers, at the order of Captain Edgerton, broke into an office through the windows and doors and plundered it of its contents, consisting of bedding, furniture, and wearing apparel. Lieutenant Berwick was also with the party. This officer was on the ground.

The law office of William Richardson, which was in another part of the town, was rifled completely and many valuable papers, consisting of bonds, bills, and notes of hand, lost or destroyed.

The house of J. H. Jones was entered by Colonel Mihalotzy, of the Twenty-fourth Illinois Volunteers, who behaved rudely and coarsely to the ladies of the family. He then quartered two companies of infantry in the house. About one hour after Captain Edgerton quartered his artillery company in the parlors, and these companies plundered the house of all provisions and clothing they could lay their hands on, and spoiled the furniture and carpets maliciously and without a shadow of reason, spoiling the parlor carpets by cutting bacon on them, and the piano by chopping joints on it with an axe, the beds by sleeping in them with their muddy boots on. The library of the house was destroyed, and the locks of the bureaus, secretaries, wardrobes, and trunks were all forced and their contents pillaged. The family plate was carried off, but some of the pieces have been recovered.

The store of George R. Peck was entered by a large crowd of soldiers and stripped of its contents, and the iron safe broken open and its contents plundered, consisting of \$940.90 and \$4,000 worth of notes.

John Turrentine's store was broken into by a party of soldiers on that day, and an iron safe cut. open belonging to the same and about \$5,000 worth of notes of hand taken or destroyed. These men destroyed about \$200 worth of books found in said store, consisting .of law books, religious books, and reading books generally...

The court finds the accused as follows:
Of the specification to the First Charge, Guilty.
Of the First Charge, Guilty.”¹³²

And how was Turchin punished? Well Abraham Lincoln thought it fit to promote Turchin to Brigadier General.

20. In Aiken, South Carolina, the Confederacy met an old Baptist Pastor,

“leaning against a fence post for support. ‘My daughter,’ he sobbed. ‘A bunch of Yankees raped her-they just left here.’ The [Confederate] troopers charged down the road and quickly overtook the party of foragers. ‘Boys, I know why you do this, but I had nothing to do with it.’ Said one wounded Federal as he begged for his life. The Confederates spared him but executed the others.”¹³³

¹³² *The War of the Rebellion*, Series 1, Volume 16, Part 2, 273-277

¹³³ Cisco, pg. 146-147; FN: *Sherman's March* by Burke Davis pg. 151-152

21. Murder, torture and gang rape: *War Crimes Against Southern Civilians* by Walter Cisco page 152 (Chapter on South Carolina),

“Confederate brigadier general James Chesnut was informed by Wheeler’s cavalrymen of a crime they discovered that was far worse. The home of a family identified as the “M.’s” was found plundered. A party of seven Federals had come upon only Mrs. M and her teenaged daughter at home. They tied up the mother and each then proceeded to rape the daughter. ***By the time Confederates arrived, the girl was dead and the mother was out of her mind.*** The Yankees were overtaken on the road by the Southern troopers, who shot them down, cut their throats, and left the bodies with a sign that read, “THESE ARE THE SEVEN.”

Against Southern Blacks

22. *The War of the Rebellion*, Official Records, Series 3, Volume 3,

“Pope’s Plantation, Saint Helena Island, May 13, 1862. Major-General Hunter,
Commanding Department of the South:

General: It seems important to advise you of the scenes transpiring yesterday in the execution of your order for the collection and transportation of the able-bodied colored men from the islands to Hilton Head. The colored people became suspicious of the presence of the companies of soldiers detailed for the service, who were marching through the islands during the night. Some thought the rebels were coming and stood guard at the creeks. The next morning (yesterday) they went to the fields, some, however, seeking the woods. They were taken from the fields without being allowed to go to their houses even to get a jacket, this, however, in some cases, being gone for by the wife. The inevitableness of the order made many resigned, but there was sadness in all. As those on this plantation were called in from the fields, the soldiers, under orders, and while on the steps of my headquarters, loaded their guns, so that the negroes might see what would take place in case they attempted to get away...***On some plantations the wailing and screaming were loud and the women threw themselves in despair on the ground.*** On some plantations the people took to the woods and were hunted up by the soldiers. The school at Eustis was a scene of confusion, the children crying, and it was found of no use to carry it on...

Edward L. Pierce,
*Special Agent Treasury Department*¹³⁴

¹³⁴ Pg. 57

Rape

23. The Plantation of Mrs. William Harding of Belle Meade, Tennessee was invaded by Yankee troops who molested the slave women of the plantation.¹³⁵

24. The Rape of Athens. At the home of Milly Ann Clayton, of AthensAlabama, Union soldiers under Col. Turchin,

“insulted the said Milly Ann Clayton and threatened to shoot her, and then proceeding to the kitchen they there attempted an indecent outrage on the person of her servant girl...Squads of soldiers, with force of arms, entered the private residence of John P. Malone *A part of this brigade went to the plantation of the above named Malone and quartered in the negro huts for weeks, debauching the females and roaming with the males over the surrounding country to plunder and pillage...Several soldiers came to the house of Mrs. Charlotte Hine and committed rape on the person of a colored girl* and then entered the house and plundered it of all the sugar, coffee, preserves, and the like which they could find.”¹³⁶

25. Cisco states,

“Butler’s discipline of his own men often seemed curiously lax. For example, on June 10, 1862, Cpl. William M. Chinock raped an African-American woman named Mary Ellen De Riley. Found guilty by a military court for the crime of rape, Chinock was reduced from corporal to private and fined forty dollars.”¹³⁷

These and many other crimes prompted Jefferson Davis to state,

“Now therefore, I Jefferson Davis, President of the Confederate States of America, and in their name do pronounce and declare the said Benjamin F. Butler to be a felon deserving of capital punishment. I do order that he be no longer considered or treated simply as a public enemy of the Confederate States of America but as an outlaw and common enemy of mankind, and that in the event of his capture the officer in command of the capturing force do cause him to be immediately executed by hanging; and I do further order that no commissioned officer of the United States taken captive shall be released on parole before exchange until the said Butler shall have met with due punishment for his crimes.”¹³⁸

26. Rape and Theft. *The War of the Rebellion*, Series 1, Volume 15,

¹³⁵ Durham, 180

¹³⁶ *The War of the Rebellion*, Series 1, Volume 16, Part 2, 273-277

¹³⁷ Cisco, 67-68

¹³⁸ Adj. And Insp. General’s Office, Richmond [Va.], December 24, 1862. General Orders, No. 111: <http://www.history.umd.edu/Freedmen/pow.htm>

“Headquarters First Brigade, Grover’s Division,
In camp on Rayon Baruff, beyond
Washington, La., April 27, 1863.

“Sir: In compliance with Special Orders, No. 100,¹ have the honor to submit the following report of the operations of this brigade from the time it left Baton Rouge until its arrival in Opelousas...

This brigade encamped on the evening of the engagement, April 14, 1863, near the scene of the action. Next morning it marched in pursuit of the enemy, and at night encamped near Indian Village. Next day it marched to New Iberia. The scenes of disorder and pillage on these two days’ march were disgraceful to civilized war. Houses were entered and all in them destroyed in the most wanton manner. Ladies were frightened into delivering their jewels and valuables into the hands of the soldiers by threats of violence toward their husbands. Negro women were ravished in the presence of white women and children. These disgusting scenes were due to the want of discipline in this army, and to the utter incompetency of regimental officers.

...WILLIAM DWIGHT, Jr.,
Brigadier-General, Commanding Brigade”¹³⁹

27. Rape at Clinton, GA,

“SHERMAN AT CLINTON.
Correspondence of the Macon Telegraph & Confederate.
CLINTON, Ga., Saturday, Nov. 26

I snatch a moment to advise you of the destruction committed by the enemy here. Many of us are utterly ruined — hundreds of our people are without anything to eat — their stock of cattle and hogs are killed; horses and mules with wagons are all taken off — all through our streets and commons are to be seen dead horses and mules — entrails of hogs and cattle killed, and in many instances, the hams only taken — oxen and carts taken away, so that we are not able to remove this offensive matter — our school-houses and most of the churches burned — Capt. BOMERS’ beautiful residence in ashes, together with everything of his that could be found, destroyed. He was from home. Atrocities most heinous were committed — MORGAN’s tannery, with a quantity of Government leather, destroyed, and his family, like many others, deprived of all food — clothes taken off the backs of some of the contrabands, and ***female servants taken and violated without mercy***, by their officers, and in some instances when they were reared as tenderly as the whites. But I cannot

¹³⁹ 370-373

recapitulate in detail the many outrages — residence of J. MCGRAY, Dr. BLOUNT, J.H. BLOUNT and others burned.”¹⁴⁰

28. Pillage and theft, Andy Brice,

“By instint, a nigger can make up his mind pretty quick ’bout de creed of white folks, whether they am buckra or whether they am not. Every Yankee I see had de stamp of poor white trash on them. They strutted ’round, big Ike fashion, a bustin’ in rooms widout knockin’, talkin’ free to de white ladies, and *familiar to de slave gals*, ransackin’ drawers, and runnin’ deir bayonets into feather beds, and into de flower beds in de yards.”¹⁴¹

29. *Sexual Misbehavior In the Civil War: A Compendium* by Thomas P. Lowry (Which is chalked full of incidents like these),

“In October 1865, a ‘colored girl,’ Sarah, who worked at Murray Robinson’s plantation, was beaten and raped at Rowe’s Pump. Her assailant was Oscar Mendelsohn of the 54th New York Veteran Volunteers...’He caught me by the breast, threw me down and ravaged me for a quarter of an hour.’ ”¹⁴²

30. At the South Carolina Bryce family home, Union troops overwhelmed the house. They kicked out the Bryce family but the blacks received a far worse treatment.

“South Carolina author William Gilmore Simms described some of the more horrific aspects of the night, noting first the rapes of black women by the soldiers and then their mistreatment of white women and even the dead...

Regiments, in successive relays, subjected scores of these poor women to the torture of their embraces”.¹⁴³

My black friend, was it really the Southern Plantation owner that raped your ancestors? And by the way, this little quote may shed some more light on the subject of abuse of slaves in the South:

Abraham Lincoln, *Speech on the Repeal of the Missouri Compromise-Speech at Peoria, Illinois October 16, 1854*,

¹⁴⁰ <http://www.nytimes.com/1864/12/13/news/rebel-sources-effect-sherman-s-march-warren-glasscock-counties-miscellaneous.html?pagewanted=2>

¹⁴¹ *Slave Narratives*, South Carolina Narratives, Part 1:<http://archive.org/stream/slavenarrativesv18912gut/18912.txt>

¹⁴² Pg. 138

¹⁴³ Stokes Karen, *South Carolina Civilians in Sherman’s Path*, 46

“We know that some southern men do free their slaves, go north, and become tip-top abolitionists; while some northern ones go south, and become most cruel slavemasters.”¹⁴⁴

I wonder how many cruel slave masters in the South were really Yankees?

Assault

31. *The War of the Rebellion*, Official Records, Series 1 Volume 34, Part 2,

“Maj. Gen. W. S. Rosecrans:

General: A negro, Sam Marshall, who resides in Leavenworth, reports to me that yesterday he went over to Platte City, Mo., to get his children, who he was told would be allowed to come away free. The children were at a Mr. Green’s. Sam went in daylight with a team driven by a white man, and made no demonstration of insolence or disrespect to anybody. He was arrested by the military commander, one Capt. David Johnson, of the Missouri militia, who talked to him about the impropriety of his conduct. The sheriff, one Jesse Morris, also lectured him and told him the captain would send a guard to take him away, as it was a wonder he was not killed. About a dozen of the soldiers did escort him about half a mile out of Platte City, where they tied him to a tree, and stripping him to the waist lacerated his back with a cowskin, the marks of which Sam. will carry to his grave. They told him they were “introducing him to the Paw Paw militia,” and that if Colonel Jeimison would come to PlatteCity they would treat him in the same way. The militia were dressed in Federal uniform and armed with revolvers. Two of them Sam. knew. They are young Chinn and a young Cockerel. Sam. is a quiet, well-behaved negro, whose tears and sorely lacerated back seem to attest the truth of his statement.

...S. R. CURTIS,

Major- General.”¹⁴⁵

32. *The War of the Rebellion*, Official Records, Series I, Volume 42,

“New Berne, N. C, September 1, 1864.

Maj. Gen. B. F. Butler,

Comdg. Department of Virginia and North Carolina:

General: The negroes will not go voluntarily, so I am obliged to force them. I have sent seventy-one and will send this afternoon about 150. I

¹⁴⁴ https://learn.montpelier.org/system/learning_resources/3/original/Abraham-Lincoln-Speech-at-Preoria-Oct-16-1854.pdf

¹⁴⁵ Pg. 587-588

expect to get a large lot to-morrow. I have done all that could be done, but I am not as fortunate as you expected me to be. I shall keep working. I have the honor to be, very respectfully,

Fred Martin,
*Captain and Aide-de-Camp.*¹⁴⁶

Theft

33. *Army Life of an Illinois Soldier* by Charles Wright Wills,

“Most of the mischief is done by the advance of the army, though, God knows, the infantry is bad enough. The d—d thieves even steal from the negroes (which is lower business than I ever thought it possible for a white man to be guilty of) and many of them are learning to hate the Yankees as much as our “Southern Brethren” do. The army is becoming awfully depraved.”¹⁴⁷

34. *Yankee Autumn in Acadiana* by David C. Edmonds quotes Rev. James Earl Bradley living west of Opelousas in 1863 when the Yankees invaded his home,

“they entered the house, searched every room and found the only (saddle) on the place. It belonged to Miss Amanda’s deceased brother, but they took it. They examined the cabins, robbed us of our dinner (and robbed) the Negroes too. It was such fun to see big darkie in the cabins daring white soldiers to search him.”¹⁴⁸

35. Benjamin George, a black slave who lived near Samuel Schumulen, a man invaded by Yankee criminals, tried to help Schumulen. For this the Yankees robbed him, and shot him in the leg, crippling him for life.¹⁴⁹

36. *The War of the Rebellion*, Series 1, Volume 34, Part 1,

“Headquarters District of West Louisiana,
Monett’s Ferry, April 24, 1864...

The destruction of this country by the enemy exceeds anything in history. For many miles every dwelling-house, every negro cabin, every cotton-gin, every corn-crib, and even chicken-houses have been burned to the ground ; every fence torn down and the fields torn up by the hoofs of horses and wheels of wagons. Many hundreds of persons are utterly without shelter. But for our prompt attacks Natchitoches would have been

¹⁴⁶ Pg. 653-654

¹⁴⁷ Pg. 136

¹⁴⁸ Pg. 248

¹⁴⁹ Cisco, pg. 95

burned to the ground, and also the little village of Cloutierville, both of them having been fired in several places.

R. Taylor
Major-General
[Confederate-DS]”¹⁵⁰

CAN WE NOW SEE WHY THE WHITE MEN IN THE SOUTH AFTER THE CIVIL WAR WERE ANGRY AND BITTER? OF COURSE THEY WERE. THEY HAD EVERY RIGHT TO BE. LET ME ASK YOU A QUESTION MY SOUTHERN BROTHER: ARE YOU ANGRY AFTER READING THIS? WELL THEN LET ME ASK YOU ANOTHER QUESTION: WHAT ARE YOU GOING TO DO ABOUT IT?

Are you going to sit back while your homeland has been raped in more ways than one for the last 150 years? The white men around you are ready for action and the Jesuits are going to harness that anger into the creation a coming white Fascist party. We have to prevent this. We don't need Fascism. We don't need infiltrated organizations like the KKK. And we certainly don't need the Republican Party. They are the ones who invaded us down here in the first place! They are just as atheist and communist as the left. We need the South to rise again. We need to base this on the foundations of the Protestant Reformation. The Solemn League and Covenant needs to be re-affirmed. In the coming blogs I am going to discuss who is to blame. These are the conclusions I will come to:

1. The Vatican and its Jesuit Order and Military cult, the Knights of Malta
2. The extension of the Vatican in Protestant lands: The Masonic Lodge.

In the coming years the narrative that Alex Jones and company have popularized is that the Bankers are in control of everything and that ultimately, they are to blame for all the problems in the world. As any knowledgeable reader can see, this will easily evolve into the Jews being blamed. That will be their platform. However, the Jews have a master in Rome. Remember what the Jews said in John 19:15,

“Away with Him, away with Him, crucify Him!” Pilate said to them,
“Shall I crucify your King?” The chief priests answered, “***We have no king but Caesar.***”

Study the Vatican's Latin Kingdom of Jerusalem and ask yourself who ultimately benefits from Zionism.

Chapter VI

Why Did the North Invade the South?

The reader may be surprised to know that the American Civil War was not a Civil War. The Southern people were not fighting to control the United States Government. The Southern people were fighting for the right to be left alone. They were fighting for Southern Independence while the Yankees were fighting for the right to dominate another people against their will. Thus the American Civil War was really The War of Northern Aggression. It may also surprise the reader to know that the Union Army was led by Communists. Karl Marx writes in his letter to Abraham Lincoln,

“The workingmen of Europe feel sure that, as the American War of Independence initiated a new era of ascendancy for the middle class, so the American Antislavery War will do for the working classes. They consider it an earnest of the epoch to come that it fell to the lot of Abraham Lincoln, the single-minded son of the workingclass, to lead his country through the matchless struggle for the rescue of an enchained race and the reconstruction of a social world.”¹⁵¹

Young Spartacus, Number 105, December 1982-January 1983, states,¹⁵²

“The American Civil War is, in fact, one of the few clearly revolutionary wars in history. Revolutionaries of the era flocked to fight in the Union army, and of these, German revolutionary emigres from the 1848 Revolution formed the largest contingent. Friedrich Anneke, Friedrich Franz Hecker, Marx’s close friend Joseph Weydemeyer, were all colonels in the Union army. Marx personally knew Union generals and German revolutionaries August Willich, Louis Blenker, Alexander Schimmelfennig and Carl Schurz. Gustave Paul Clusseret, later a Paris Commune and comrade of Marx, gained experience as a Union general in the Civil War.”

Here is a List of Union Leaders who were Communists.

1. Brigadier General Joseph Weydemeyer was a member of the Communist League. You can find correspondence between Weydemeyer and Karl Marx in Marx’s Letter to Joseph Weydemeyer, March 5, 1852.¹⁵³
2. Assistant Secretary of War Charles Anderson Dana, also managing editor of the New York Tribune was connected to Karl Marx. Dana had Marx’s work published

¹⁵¹ <https://www.marxists.org/archive/marx/iwma/documents/1864/lincoln-letter.htm>

¹⁵² <http://www.marxists.org/history/etol/newspape/youngspart-sl/B-105-1982-12-1983-01.pdf>

¹⁵³ http://www.marxists.org/archive/marx/works/1852/letters/52_03_05.htm

frequently.¹⁵⁴The letter written to Brigadier General Joseph Weydemeyer, mentions Dana in the first line as being a coadjutor with Marx.

3. According to Young Spartacus, as quoted above, Louis Blenker, previous member of the German Revolutionary party of 1848, (And remember, 1848 is the year of the Third French Revolution and the Communist Manifesto) and Brigadier General of the Union Army, had strong connections to Karl Marx.

4. One of the Leaders of the Communist League in Germany, August Willich, later Major General in the Union Army, had strong connections to Marx as Young Spartacus testifies.

5. Allan Pinkerton, formerly active in Socialist British Chartism, was later head of the Union Intelligence Service for the Yankee's Union Army.

6. As testified by Young Spartacus, Carl Schurz, later Union Army General, had strong Connections to Karl Marx, as he was also active in the German Revolution of 1848.

7. As testified by Young Spartacus, Alexander Schimmelfennig had strong connections to Karl Marx and, and was a general in the Union Army. He was previously active in the Communist League and was closely connected to Carl Schurz and August Willich.

8. Franz Siegel, Union Major General, was previously active in the German Revolution of 1848 and the 1849 Baden Revolution. Later he became the director of the St. Louis public schools in 1860. Are we starting to see how and why the myth of the Virtuous Yankee has been forced onto our minds here?

9. As testified by Young Spartacus, Friedrich Karl Franz Hecker was also connected to Karl Marx. He also was active in the German Revolution of 1848. He was later Brigade Commander in the Union Army.

To be accurate then, the Civil War was a Communist Revolution which in fact is a Jesuit controlled Inquisition. The reader may be surprised to know that the Monastic element within the Roman Catholic Church has always been Communist. The New Advent Catholic Encyclopedia states in its article on "Poverty",

"The express vow of renunciation of all private property was introduced into the profession of the Friars Minor in 1260. About the same time another change took place; hitherto no limit had been placed on the common possessions of religious, but the mendicant orders in the thirteenth century forbade the possession, even in common, of all immovable property distinct from the convent, and of all revenues; and the Friars Minor of the strict observance, desiring to go one step further, assigned to the Holy See the ownership of all their property, even the most indispensable. Following the example of St. Francis and St. Dominic,

¹⁵⁴ <http://www.marxists.org/archive/marx/works/subject/newspapers/new-york-tribune.htm>; *John Spargo*, Karl Marx, p. 187

many founders established their orders on a basis of common poverty, and the Church saw a large increase in the number of the mendicant orders until the foundation of the clerks regular in the sixteenth century; even then, many orders united common poverty with the regular clerical life: such were the Theatines (1524), whose rule was to live on alms and contributions spontaneously given; and the Society of Jesus (1540). It soon became evident that this profession of poverty which had so greatly edified the thirteenth century was exposed to grave abuses, that a certain state of destitution created more cares than it removed, and was not conducive either to intellectual activity or to strict observance; and that mendicity might become an occasion of scandal. Consequently the Council of Trent (Sess. XXV, c. iii, de reg.) permitted all monasteries, except those of the Friars Minor Observantines and the Capuchins, to possess immovable property, and consequently the income derived therefrom; but the Carmelites and the Society of Jesus, in its professed houses, continue to practise the common poverty which forbids the possession of assured incomes.”¹⁵⁵

Thomas Aquinas says,

“The second thing that is competent to man with regard to external things is their use. On this respect man ought to possess external things, not as his own, but as common, so that, to wit, he is ready to communicate them to others in their need. Hence the Apostle says (1 Timothy 6:17-18): “Charge the rich of this world . . . to give easily, to communicate to others,” etc.

Reply to Objection 1. Community of goods is ascribed to the natural law, not that the natural law dictates that all things should be possessed in common and that nothing should be possessed as one’s own: but because the division of possessions is not according to the natural law, but rather arose from human agreement which belongs to positive law, as stated above (57, 2,3). Hence the ownership of possessions is not contrary to the natural law, but an addition thereto devised by human reason.

Reply to Objection 2. A man would not act unlawfully if by going beforehand to the play he prepared the way for others: but he acts unlawfully if by so doing he hinders others from going. On like manner a rich man does not act unlawfully if he anticipates someone in taking possession of something which at first was common property, and gives others a share: but he sins if he excludes others indiscriminately from using it. Hence Basil says (Hom. in Luc. xii, 18): “Why are you rich while

¹⁵⁵ <http://www.newadvent.org/cathen/12324a.htm>

another is poor, unless it be that you may have the merit of a good stewardship, and he the reward of patience?”¹⁵⁶

and again,

“On the contrary, In cases of need all things are common property, so that there would seem to be no sin in taking another’s property, for need has made it common.”¹⁵⁷

The Jesuits also perfected Communism in their South American Reductions: The New Advent Catholic Encyclopedia admits in its article “Reductions of Paraguay”,

“(1) Conditions of Property

The economic basis was a sort of communism...The land and all that stood upon it was the property of the community. The land was apportioned among the caciques, who allotted it to the families under them. Agricultural instruments and draught-cattle were loaned from the common supply. No one was permitted to sell his plot of land or his house, called abamba, i.e. “own possession.” The individual efforts of the Indians, owing to their indolence, soon proved to be inadequate, whereupon separate plots were set aside as common fields, called Tupamba, i.e. “God’s property” which were cultivated by common labour under the guidance of the Padres. The products of these fields were placed in the common storehouse, and were used partly for the support of the poor, the sick, widows, orphans, Church Indians, etc., partly as seed for the next year, partly as reserve supply for unforeseen contingencies, and also as a medium of exchange for European goods and for taxes (see below). The yield of the private fields and of private effort became the absolute property of the Indians, and was credited to them individually in the common barter transactions, so that each received in exchange the goods he desired. Those abamba plots which gave a smaller yield because of faulty individual management were exchanged from time to time. The herds of livestock were also common property. The caballos del Santo, which were used in processions on festal occasions, were especially reserved. Thus the Reduction Los Santos Apostoles at one time owned 599 of these.”¹⁵⁸

In the last few centuries the Catholic Church in the West has not totally abandoned their Faith but adapted to the highly successful Protestant cultures that were absolutely humiliating Catholic countries in wealth and influence by either assembling themselves into Communist Unions to fight against the evil “Rich Protestants” or giving lip service

¹⁵⁶ *Summa Theologica*, Second Part of the Second Part, Question 66, Article 2, <http://www.newadvent.org/summa/3066.htm#article7>

¹⁵⁷ *Ibid.*, Article 7

¹⁵⁸ <http://www.newadvent.org/cathen/12688b.htm>

institutionally and full ascent personally to the principles of Protestant Economics. Though there are many forms of Capitalism, Protestantism championed the ideas of individual liberty and private property; all ideas formerly anathema to Rome but agreeable to the greedy Western Roman Catholic businessman who wants to profit from the Protestant Reformation. Protestant Countries gave their people freedom of the press which laid the foundation for the coming technological innovations. Rome's Jesuit Order has now destroyed Western Protestant Countries by destroying their cultures from within, and is now taking the world back to the Dark Ages.

In 1773 the order of the Jesuits was suppressed with the Papal Bull *Dominus ac Redemptor Noster*. The French Revolution was led by Jesuits Emmanuel Joseph Sieyès and Adam Weishaupt. The killing of the Catholics was a punishment for their Suppression. The Jesuits were behind Napoleon's subsequent invasion of all the Countries that had recently suppressed the Jesuits. Sieyes was the instigator of the coup d'état of 1799 which brought Napoleon Bonaparte to power. Phelps says in *Vatican Assassins* (2001), pg. 247-249,

“Did not the Jesuits benefit when Napoleon Bonaparte drove the Bourbon King of Spain, Charles IV, into exile? Did not the Jesuits benefit when Napoleon exiled the Braganza monarchs, Queen Maria Francisca I (1777-1816) and her son John (later King John VI, 1816-1826) of Portugal to Brazil? Did not the Jesuits benefit when Napoleon drove the Knights of Malta from the island of Malta, confiscating all their treasures and weapons? (Remember, the Knights had previously expelled the Jesuits from Malta.) Did not the Jesuits benefit when Napoleon conquered the Protestant Dutch Republic, founded by one of our heroes, William I of Orange? Did not the Jesuits benefit when Napoleon conquered Italy, and vanquished Austria as both nations had expelled the Jesuit Order? Did not the Jesuits benefit when Napoleon conquered Protestant Switzerland? Would not the Jesuits have benefited if the French General Hocke had succeeded in breaking away Catholic Ireland from Protestant England (later accomplished after World War I)? Would not the Jesuits have benefited had Napoleon conquered Jerusalem, he having called for the establishment of “Jerusalem for the Jews” on April 14, 1799? Did not the Jesuits benefit when Napoleon broke up the Pope's Holy Roman Empire? Why did nearly every strategy of Napoleon result in benefiting the Jesuit Order? The answer is in the person of Abbe Sieyes. According to Ridpath's *Universal History* this priest was a prime mover of the French Revolution, the Directory, and was the Second Consul on Napoleon's Consulate (Pierre-Roger Ducos being the third), calling for the end of the nobility and clergy — the enemies of the Society of Jesus! It is also most fascinating to see that Sieyes, the man whose coup d'état brought Napoleon to power, was Jesuit-trained. We read:

“Sieyes, Emmanuel Joseph (1748-1836), one of the chief political thinkers and writers of the period of the French Revolution and the first empire . . .

He was destined for the Church, was educated by the Jesuits, became a licentiate of the Canon law [including the oppressive and evil Council of Trent] . . . ” [The Encyclopedia Britannica, New Werner Edition, New American Supplement, Ninth Edition, Day Otis Kellogg, (New York: The Werner Co., 1903) Vol. XXII, p. 45- Footnote in Vatican Assassins-DS] Thus Napoleon, the Roman Catholic Freemason called “Robespierre on horseback” by Madame de Stael, whose right-hand man was both a Jesuit-trained and controlled advisor, Abbe Sieyes, was brought to power from the Jesuit stronghold of Corsica.”

...Following Napoleon’s Russian campaign – his successful betrayal and murder of hundreds of thousands of freedom-loving republican soldiers [Napoleon abandoned them. He had to kill this army that would never accept an Absolute monarch as described in Ridpath’s Universal History, Vol. XIV, p. 746, “As soon as the fate of his great campaign was decided, Napoleon, leaving Murat in command of the army, took a sledge, sped with all hast across the snow-covered wastes of Poland, and came unannounced to Paris.”-DS] – the Jesuits sought to restore the old order of things. The Jesuit Order was revived in 1814 and the Congress of Vienna began as well. Meanwhile, Napoleon was rewarded for a job well done with an annual pension of two million francs while on the island of Elba. But the Monarchs at the Congress of Vienna squabbled; so, the Jesuits brought Napoleon back to France, known as “the hundred days.” This frightened the Monarchs into coming to terms with each other. With the Congress of Vienna having fulfilled the purpose of the Jesuit Order, the soldiers of France could now be finally defeated. Napoleon gathered an army of French patriots and deliberately sacrificed it at Waterloo by attacking the wrong point of the British line. We read concerning General “Stonewall” Jackson’s observations:

“In the summer of 1856, he employed his long vacation in a European tour, in which he visited England, France, and Switzerland. During this journey he carefully examined the field of Waterloo, and traced out upon it the positions of the contending armies. When he returned home, he said although Napoleon was the greatest of commanders, he had committed an error in selecting the Chateau of Hougomont as the vital point of attack upon the British line; it should have been the village of Mont St. Jean. This opinion has subsequently been corroborated by high authority in the military art.” [Life and Campaigns of Lt. General T. J. (Stonewall) Jackson, R. L. Dabney, (Harrisonburg, Virginia: Sprinkle Publications, 1983; originally published in 1865) pp. 82, 83.-Footnote-DS]...

Dear truth-seeker, do you think the master of Austerlitz would make such a basic blunder – by accident – blasting all hope for French liberty? How ridiculous! Napoleon was captured by the English and banished to an

island in the South Atlantic Ocean called St. Helena. There, his Memoirs were written which accurately described his masters, the Sons of Loyola, having betrayed him into the hands of his captors.”

History of the Captivity of Napoleon at St. Helena (1846) by Montholon Volume 2, page 388 says,

“But there is a religious society, the tendency of which is highly dangerous, and which should never have been admitted into the territories of the empire- — viz., the Society of Jesus. Its doctrines are subversive of all monarchical principles. The General of the Jesuits desires to be sovereign master, the sovereign of sovereigns. Everywhere that the Jesuits are tolerated, they strive for power, at any price. Their society is by nature fond of ruling, and nourishes, therefore, an irreconcilable hatred of all existing power. Any action, any crime, however atrocious it may be, is meritorious, if committed- for the interest of the society, or by the orders of its General. The Jesuits are all men of talent and learning. They are the best existing missionaries, and would be, were it not for their ambition of ruling, the best instructing body, for the propagation of civilisation and the development of its progress. They may be of service in Russia for some years longer, because the first need of that empire is civilisation.”

As is typical in the Roman Church, this **Bull** was contradicted by the Jesuit order’s re-establishment of 1814. Immediately, Counter-Reformation conferences were held by that Papal Knight Klemens von Metternich and his Congress of Vienna. In 1818 the Duke of Richmond warned of the Roman Catholic plot,

“The Duke of Richmond.—The following language of the Duke of Richmond, while Governor of the Canadas, is reported by Mr. H. G. Gates, of Montreal, who was present when it was uttered:

“The Duke, a short time prior to his death, in speaking of the Government of the United States, said: ‘It was weak, inconsistent, and bad, and could not long exist. It will be destroyed; it ought not, and will not, be permitted to exist; for many and great are the evils that have originated from the existence of that Government. The curse of the French revolution, and subsequent wars and commotions in Europe, are to be attributed to its example ; and, so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will eventually succeed, by subversion rather than conquest.’ ‘All the low and surplus population of the different nations of Europe will be carried into that country; it is, and will be, a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This

will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles, and, in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity and in many cases propagate them among the natives. These men will become citizens, and, by the constitution and laws, will be invested with the right of suffrage. The different grades -of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments; and to make them act, think, and feel alike in political affairs, will be like mixing oil and water; hence discord, dissension, anarchy, and civil war, will ensue, and some popular individual will assume the Government and restore order, and the sovereigns of Europe, the emigrants, and many of the natives, will sustain him.’ ‘The Church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that Republic’ ‘I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed these opinions relative to the Government of the United States, and their determination to subvert it.’”¹⁵⁹

In 1822, the Treaty of Verona was produced, to regain powers that European Monarchs had lost in the last couple centuries with the fall of The Divine Right of Kings. In the US, this movement was countered by the Monroe Doctrine of 1823.¹⁶⁰ In 1825 the Treaty of Verona was furthered by a Jesuit session in Chieri located in Italy.¹⁶¹ With this plot in place, the Jesuits began to infiltrate Protestant Universities in America through Freemasonry and the Skull and Bones organization.¹⁶² Luigi Desanctis said,

“The Jesuits exist in all Protestant countries under the name of missionaries, with the habit of priest, and . . . they exist there under other names. . . . Take England for example, there they do not legally exist [since 1829 until re-admitted in 1902 by King Edward VII]; nevertheless, they have not given up that country, and I assure you that they are more numerous in England than in Italy, and this because all the English, Scotch and Irish priests are pupils of the Jesuits [as was the assassin of President John F. Kennedy, Francis Cardinal Spellman], . . . There are Jesuits in

¹⁵⁹ Footnote page 12, of Speech of Mr. L.C. Levin, of Penn., on the Proposed Mission to Rome Delivered in the House of Representatives of the United States, March 2, 1848

[http://www.familytales.org/dbDisplay.php?id=ltr_jed7470&person=jed]

¹⁶⁰ See Samuel Morse, *Foreign Conspiracy Against the Liberties of the United States*

¹⁶¹ Leone, Abate, *The Jesuit Conspiracy*

¹⁶² Shaw & McKenney, *The Deadly Deception* (Lafayette, Louisiana: Huntington House, Inc., 1988) p. 104. ; Robbins, *Secrets of the Tomb: Skull and Bones, the Ivy League and the Hidden Paths of Power*, (Boston: Little, Brown and Company, 2002) p. 119-121; Thanks Eric Phelps

Parliament, amongst the Anglican clergy, amongst the Bishops, and perhaps also in still higher circles [advisors of Queen Victoria] . . .”¹⁶³

This kind of infiltration is exactly what the Jesuits did to Germany. Thus, with the massive Jesuit-inspired Luciferian infiltration of the Protestant Universities (Skull and Bones, etc.), the Jesuit deconstruction of Puritan Calvinism was underway, paving the way for the reconstruction of Holy Roman Empire. The destruction of our social order was under way with the primary targets being our limited government and the idea that a government must have the consent of the governed in order to be *de jure*, our religion, the family and our racial identity (Which would be accomplished with the civil war, Abolition and the Uncivil Rights Era). With the advent of Charles Finney’s Arminianism, Abolition grew naturally from Arminianism’s Communist tendencies.¹⁶⁴ The Northern Jesuitized women began to complain that their “liberation” necessarily followed from Negro emancipation and voting rights. Thus ends White Calvinist Patriarchy and enter Negro male and White female supremacy (Who for additional humiliation to the white man, publicly advertise and flaunt their copulations) under the guise of Universal Equality, i.e. Communism. Thus white Protestant Calvinist masculinity is demonized and suppressed. Charles Chiniquy,

“The Protestants of both the North and South would surely unite to exterminate the priests and the Jesuits, . . . if they could learn how the priests, the nuns, and the monks, which daily land on our shores, under the pretext of preaching their religion . . . are nothing else but the [political] emissaries of the Pope, of Napoleon [III], **and the other despots of Europe**, [Holy Alliance-DS] to undermine our institutions, alienate the hearts of our people from our Constitution, and our laws, destroy our schools, and prepare a reign of anarchy here **as they have done in Ireland, in Mexico, in Spain**, and wherever there are any people who want to be free.”¹⁶⁵

Proceedings of the Nob Mountain Meeting, Held in Columbia County, PA. on the Last Three Days of August, 1865 by the Democratic Party (Columbia County, Pa.) states,

“MR. BURR’S SPEECH...

I will now read to you a very brief extract from Mr. Forney’s [John Weiss Forney] paper in Philadelphia, about three years ago. You have heard of Mr. Forney in Pennsylvania, I believe. (Laughter.) You know he has been of the Cabinet at Washington, the kitchen member; he occupied all sorts of positions under the Lincoln administration,

¹⁶³ Desanctis, Luigi *Popery, Puseyism, and Jesuitism*, (London: D. Catt, 1905; translated by Maria Betts from the original Italian edition published as *Roma Papale* in 1865) p. 135.” Taken from EJP’s VA, 2001, pg. 118

¹⁶⁴ Warfield, *Studies in Perfectionism*

¹⁶⁵ *Fifty Years in the Church of Rome*, 699-700

and is trying the same way to get into Mr. Johnson's kitchen. Forney said in his paper, three years ago:

"Another principle must certainly be embodied in our re-organized form of government. The men who shape the legislation of this country when the war is passed, must remember that what we want is power and strength. The problem will be to combine the forms of a republican government with the powers of a monarchical government."

There is an admission that they were about to "re-organize" the government. They, Forney, Lincoln & Co., were going to kindly give you the forms of a republican government, but to put you really under the hammer of a monarchical government. There were Republicans in Pennsylvania who read Forney's paper and took that as a sweet morsel, and rolled it under their tongues, the traitors and scoundrels! and you, gentlemen of Pennsylvania, who believed right, made the great mistake that you did not take the thing by the throat, then and there, and strangle it and them on the very spot when they first dared enunciate such sentiments as these! How is it that the men who boldly proclaimed that they would strip you of all the principles of republican government, and would leave you only its forms, while they put you under the hammer of a monarchical government, have escaped hanging so long? How is it that they have been allowed to stain the soil of this country, that their very existence has been allowed here as a stench and a shame to a once free and brave people?

The *North American*, a very respectable organ of the Republican party in this State, at the same time that Mr. Forney was preaching about revolutionizing the Government, said:

"This war has already shown the absurdity of a Government of limited powers."

Here is one of the most conservative and respectable organs of the party—a very different sheet from John W. Forney's unscrupulous affair—saying, that the war has demonstrated the fact that a Government of limited powers is an absurdity. And it said further:—

*"It has shown that the power of our Government ought to be, and must be, unlimited."*¹⁶⁶

I am a follower of Robert Dabney's Economics. I am no Communist, no Libertarian, or Red Republican and I hate usury. I exposed Gary North on this issue. I am a Southerner and a Confederate. I believe in the supremacy of Agrarianism not at the expense of Industrialism but at the subordination of Industrialism. I also believe in Patriarchalism.

¹⁶⁶ Pg. 122

Ownership and social obligations should not be merely individual as in the self-centered Libertarian philosophy. Nor should ownership and social obligations be at the State level as in Communism. Ownership and social obligations should be familial- Patriarchal. Both Libertarianism and Communism are both premised on the idea that a person should be considered *a priori* an individual social orphan. That was the purpose of these Communist Revolutions.

Now can we find a connection between Yankee Abolitionism and the Papal Knight Prince Klemens von Metternich and his Congress of Vienna? Yes we can. In *Memoir and Letters of Charles Sumner*, Volume 2 (1893) by Edward L. Pierce, we read of Sumner's letter to George Hillard,

“TO GEORGE S. HILLARD.
Berlin, Dec. 25, 1839.

Dear Hillard, — A happy Christmas to you, and all my friends! If this sheet is fortunate in reaching the steamship, you will receive it before my arrival; otherwise, it may be doubtful which will first see Boston. Your last is of Oct. 14, and gives me the afflicting intelligence of the death of Alvord.

“Dead ere his prime,
Young Lycidas, and hath not left his peer.”

The loss is great for all; but greater for us, his friends. I can hardly realize that my circle of friends is to be drawn closer by this departure; and yet this is the course of life: one by one we shall be summoned, till this circle entirely disappears. I shall break away from Berlin soon, — though, I confess, -with great reluctance. I fain would rest here all the winter, pursuing my studies, and mingling in this learned and gay world. I know everybody, and am engaged every day. All the distinguished professors I have seen familiarly, or received them at my own room. Raumer, and Ranke, the historians; of these two, Ranke pleases me the most: he has the most vivacity, humor, and, I should think, genius, and is placed before Raumer here. You doubtless know his “History of the Popes;” Mrs. Austin is translating it in England. Humboldt is very kind to me. He is placed at the head of the conversers of Germany. So far as I can compare conversation in different languages, his reminds me of Judge Story's: it is rapid, continuous, unflagging, lively, various. He has spoken to me in the highest terms of Prescott's book, — which I saw on his table, — as has Ranke also. In a note to me, he spoke of “l'excellent et spirituel Gouverneur Everett.” Savigny I know well, and have had the great pleasure of discussing with him the question of codification. I was told in Paris that he had modified his views on this subject of late years; but I was sorry to find that my informants are mistaken. He is as firm as ever in his opposition to codes. He listened very kindly to my views on the subject,

but seemed unshakable in his own. He is placed, by common consent, at the head of jurisprudence in Germany, and, you may say, upon the whole Continent. He had read Judge Story's "Conflict of Laws" with admiration, and wished to know why he was not on our committee for codifying the Criminal Law. Savigny, in personal appearance and manner, resembles Webster more than any person I have ever seen. He is taller, not quite so stout; has the same dark face, hair, and eyes; and as he has been sitting by my side, when I have first caught his voice, I have thought it was our Senator's. Savigny and Humboldt both are in what is called the society of Berlin; that is, with la haute vole'e, the court, and the diplomatic circle, — though I have not seen either there. The other professors do not enter that circle. Most of the corps diplomatique and the Ministers I know already; and I have been well received by the Crown Prince, and the Prince William, and their princesses. The Crown Prince, who seems *bon garcon*, inquired about our summers: he thought they must be magnificent. I told him I thought so, till I had been in Italy. He asked me if Boston were not an old city (*une ville ancienne*), three hundred years old. "Two hundred," I said; "but that is antiquity with us." I regret much that Mr. Wheaton is not here. He is passing the winter in Paris. He is at the head of our diplomacy in Europe, and does us great honor: the Princess William spoke of him to me in the most flattering terms. This society is pleasant to enter, as I do, for a few times, and with the excitement of novelty; but I think I could not endure it a whole season. The presence of the Royal Princess is too *genante*; and then, all is formality and etiquette. I have seen here some very pretty women, — some of the prettiest I have ever met; two of them young princesses, the nieces of Puckler-Muskau. Bad, however, as the society is, I should prefer it before Vienna, where aristocracy has its most select home. Personally, I can bear very slight testimony on this subject, as I left Vienna the week the season commenced. *I was, however, at Prince Metternich's, where I saw the highest and proudest. Princess Metternich is thought very beautiful. I do not think so. She tosses a slight nod, if a proud prince or ambassador bends his body before her. The Austrian nobility only await the death of the Prince, her husband, to take their revanche. On my entering the salon, the Prince covered me with all those pleasant terms of French salutation: "Je suis bien enchante" de faire votre connaissance," &c. He spoke of our country, for which he professed the greatest regard; said we were young, and Europe old: "Mais laissons nous jouir de notre vieillesse." I disclaimed for myself and the better portion of my countrymen any vulgar propagandism. He spoke of Washington with great respect, and inquired about Sparks's "Life and Writings," and this new labor of Guizot. He requested me, on my return to America, to make the acquaintance of the Austrian Minister.* After this reception from the Prince, I should probably have found the way easy to extending my acquaintance. But I left Vienna immediately, rode a night and a day and

night over a dismal country to Prague: there passed a day; saw its bridge,
its ancient towers, and the palace of the Bohemian kings...
As ever, affectionately yours,

C.S.”¹⁶⁷

Sumner was the leader of the antislavery forces in Massachusetts. He was a leader of the Radical Republicans in the United States Senate during the American Civil War. He devoted his work to destroy the Confederacy. Moreover, in Harriet Beecher Stowe’s *The Key to Uncle Tom’s Cabin* Part IV Chapter 9, page 485 we read,

“Our admiration of some of the labourers who have conducted the system is very great; so also is our admiration of many of the Jesuit missionaries who have spread the Roman Catholic religion among our aboriginal tribes.”¹⁶⁸

And what was Stowe’s role in the Civil War? According to a recent *New York Times* article (Feb. 27, 2013), *Harriet Beecher Stowe* by Susan Belasco, we read,

“According to family accounts, Lincoln greeted Stowe by saying that she was the ‘little lady who started the big war,’ but no historical record confirms this conversation.”

Was the Civil War fought over slavery? Well, we need to distinguish the common man from their government. I maintain that the U.S. government, under the influence of the Counter-Reformation knew that Stowe’s book was a lie but fomented hatred for the South with that book to provide support for their agenda. (Just like they do today with hoaxes such as 9/11 and the recent Sandy Hook Massacre.)

The Christians of the original colonies were overwhelmingly agreed that the slave institution was lawful. So there must have been another purpose behind this war. Anyone familiar with the history of Western Civilization knows that the centuries before the Civil War were dominated by the Wars between the Protestants and the Catholics. My College textbook on Western Civilization begins talking about Roman Catholicism around page 170 and doesn’t stop until about page 335. The west is dominated by this influence but somehow modernized people think that Roman Catholicism gave up their universal agenda of world subjugation in the last century. This is the legacy of the Jesuits. The Jesuits were ordained specifically for infiltration. The once bold open policies of the Vatican, after the Thirty Years War, become secret policies. It is in consideration of these things that we must also take into account that the Jesuits imported an army of Irish Catholics into the North with the Irish Potato Famine which they caused via, their servant (Whether willingly or not, I don’t know) Queen Victoria. Chiniquy (Ex-Catholic Priest) explains,

¹⁶⁷ Pg. 127-130

¹⁶⁸ <http://utc.iath.virginia.edu/uncletom/key/keyIVt.html>

“When it became evident, in 1851, that my plan of forming a grand colony of Roman Catholic French-speaking people in the prairies of Illinois was to be a success, D’Arcy McGee, ‘hen editor of The Freeman’s Journal, official journal of the Bishop of New York, wrote me to know my views, and immediately determined to put himself at the head of a similar enterprise in behalf of the Irish Roman Catholics. He published several able articles to show that the Irish people, with very few exceptions, were demoralized, degraded and kept poor, around their groggeries, and showed how they would thrive, become respectable and rich, if they could be induced to exchange their grog shops for the fertile lands of the west. [Just like the Mexicans today!-DS] Through his influence, a large assembly, principally composed of priests, to which I was invited, met at Buffalo, in the spring of 1852. But what was his disappointment, when he saw that the greatest part of those priests were sent by the Bishops of the United States to oppose and defeat his plans!

He vainly spoke with a burning eloquence for his pet scheme. The majority coldly answered him: “We are determined, like you, to take possession of the United States and rule them; but we cannot do that without acting secretly and with the utmost wisdom. If our plans are known, they will surely be defeated. What does a skillful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands, and spend their time and energy in ploughing the fields and sowing grain? No! He keeps them well united around his banners, and marches at their head, to the conquest of the strongholds, the rich and powerful cities. The farming countries then submit and become the price of his victory, without moving a finger to subdue them. So it is with us. Silently and patiently, we must mass our Roman Catholics in the great cities of the United States, remembering that the vote of a poor journeyman, though he be covered with rags, has as much weight in the scale of power as the millionaire Astor, *and that if we have two votes against his one, he will become as powerless as an oyster.*[Yet another problem with universal suffrage and One Man One Vote.-DS] Let us, then, multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world, and gather them into the very hearts of those proud citadels which the Yankees are so rapidly building under the names of Washington, New York, Boston, Chicago, Buffalo, Albany, Troy, Cincinnati, etc. Under the shadows of those great cities, the Americans consider themselves as a giant and unconquerable race. They look upon the poor Irish Catholic people with supreme contempt, as only fit to dig their canals, sweep their streets and work in their kitchens. Let no one awake those sleeping lions, to-day. Let us pray God that they may sleep and dream their sweet dreams, a few years more. How sad will their awakening be, when with our outnumbering votes, we will turn them, forever, from every position of honor, power and profit! What will those hypocritical and godless sons and daughters of the fanatical Pilgrim Fathers say, *when not a single*

judge, not a single teacher, not a single policeman, will be elected if he be not a devoted Irish Roman Catholic? [Or pet Jewish Labor Zionist-DS] What will those so called giants think of their matchless shrewdness and ability, when not a single Senator or member of Congress will be chosen, if he be not submitted to our holy father, the Pope? What a sad figure those Protestant Yankees will cut when we will not only elect the President, but fill and command the armies, man the navies, and hold the keys of the public treasury? It will then be time for our faithful Irish people to give up their grogshops, in order to become the judges and governors of the land. Then our poor and humble mechanics, will leave their damp ditches and muddy streets, to rule the cities in all their departments, from the stately mansion of Mayor of New York, to the humble, though not less noble position of teacher.

“Then, yes! then, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience, which are an insult to God and man!”¹⁶⁹

Currently, our political climate is dominated by Irish Catholics such as Bill O’Reilly, Sean Hannity, Timothy Dolan, and William Joseph McDonough. The Supreme Court is dominated by Roman Catholics and Jews. What a surprise!

This war then was clearly a Jesuit Communist Inquisition, pursuant unto the Counter-Reformation. The North needed the South for monetary reasons. *The New York Times* states in its article “The Great Question”, published March 30, 1861,

“The predicament in which both the Government and the commerce of the country are placed, through the non-enforcement of our revenue laws, is now thoroughly understood the world over...If the manufacturer at Manchester can send his goods into the Western States through New-Orleans at a less cost than through New-York, he is a fool for not availing himself of his advantage. We should do the same thing, and feel fully justified. The English, almost to a man are Abolitionists of the ultra school. They abhor the principles of the Confederate States, but they intend to trade with them notwithstanding. We do not propose to offer a remonstrance, unless we are prepared by force to make good our position. Government claims jurisdiction over every portion of the country. The Constitution says that taxation shall be everywhere equal and uniform. But Government imposes onerous taxes upon New-York, none upon New-Orleans, and destroys, at the same breath, our means of payment. If the importations of the country are made through Southern ports, its exports will go through the same channel. This is inevitable. The produce of the West, instead of coming to our own port by millions of tons, to be transported abroad by the same ships through which we received our

¹⁶⁹ *Fifty Years in the Church of Rome*, 668-670

importations, will seek other routes and other outlets. With the loss of our foreign trade, what is to become of our public works, conducted at the cost of many hundred millions of dollars, to turn into our harbor the products of the interior? They share in the common ruin. So do our manufacturers. Is it just for Government to permit a tariff, enacted for their benefit, to be so avoided as to leave them worse off than before? Is it either dignified or provident to have the amount of its revenues depend upon the acts or policy of revolted provinces, who will take any possible means of weakening us to secure impunity to themselves?

The mode by which our revenue laws are now evaded, we have fully shown. New-Orleans *de jure* is a part of the United States, but not *de facto*. Once at New-Orleans, goods may be distributed over the whole country, duty free. The process is perfectly simple. No remedy is suggested, except force or treaty. We see no other. But neither means can be resorted to without the action of Congress. For this purpose it appears that it should now be called together. There never has been a time since the election when there was so much unity of conviction and purpose as at the present moment. The commercial bearing of the question has acted upon the North precisely as it has in Europe. We now see clearly whither we are tending, and the policy we must adopt. With us it is no longer an abstract question — one of constitutional construction, or of the reserved or delegated powers of the State or Federal Government, but of material existence and moral position both at home and abroad. England and France were indifferent spectators till their interests were affected. We were divided and confused till our pockets were touched. Government has done well in waiting till the future was fully disclosed. It could not till then have had the requisite moral and material support for a decisive step. But firm and prompt action will now have an universal response. The time for meeting the question at issue has come. We desire peace — reconciliation, if possible, — but we must know where we stand.

We are confident that a temperate but firm stand would do more for us in the Border States than continued inaction. Government cannot forego the exercise of its attributes without the country sinking into anarchy. It is now getting to be a common saying among ourselves that we have no Government. We shall soon hear the echo of this from abroad. Already the Frenchmen tell us that the present form of our Government has continued too long — that its failure is proved. We must not allow such a conviction to make further headway either at home or abroad.

Suppose we continue inert and inactive — will the Confederate States? By no means. They are straining every nerve to gain standing before we move. If we allow the revenue laws to remain untouched, they will have a recognition in every Court in Europe — all effected by a blunder, which is destroying our prosperity at home as much as it is undermining our

position abroad. The South well know our strength. If they understood that it was to be vigorously exerted, unless we had fair play, they would concede it at once. But they rely upon our inaction as a means of gaining their ends. Let us put a speedy end to all such expectations, and hold ourselves in readiness to accept promptly any alternative that our interest or our duty may impose upon us.¹⁷⁰

The Manchester Union Democrat, in its article, “Let Them Go!”, February 19, 1861 states,

“The Southern Confederacy will not employ our ships or buy our goods. What is our shipping without it? Literally nothing. The transportation of cotton and its fabrics employs more ships than all other trade. The first result will be, that Northern ships and ship owners will go to the South. They are doing it even now. It is very clear that the South gains by this process, and we lose... No—we must not “let the South go.”¹⁷¹

Senator Thomas Benton stated in 1828,

“Under Federal legislation, the exports of the South haven been the basis of the Federal revenue.”¹⁷²

Moreover, as I have already shown there were many black slave owners. It is very clear that the union soldiers did not know this when they invaded the South. In Alexandria Louisiana, 1864, the Yankees invaded and found free blacks. Cisco records the events of a black woman in Louisiana opening her door to Yankee soldiers,

“On seeing me they asked who I was,’ said Fanny. When she tried to make them understand that she was free, they called her a liar. When she said that the house belonged to her and to no one else, ‘they cursed me and called me a liar again, and said niggers could not own property in this State.”¹⁷³

Here we see the Abolitionist lies and propaganda at work. In recent wars people have seen the United States Government caught in such a matter as in the failure to find weapons of mass destruction in Iraq. Today people understand that this government lies to its people to justify so-called wars of liberation and they still don’t get it! That is what happened during the so called Civil War. Oh but those were white Protestant Calvinists, so no one cares. And again the same can be seen in 1863 in Bayou Teche where a black woman named Aimee Oliver answered the door of her mansion. They didn’t believe she

¹⁷⁰ <http://www.nytimes.com/1861/03/30/news/the-great-question.html?scp=1&sq=%22the+predicament+in+which+both+the+government%22&st=p>

¹⁷¹ http://www.historians.org/projects/SecessionEditorials/Editorials/ManchesterUnionDem_02_19_61.htm

¹⁷² The North American Review Vol. 150: No. 1. January 1890, page 215

¹⁷³ Cisco, 169

was the wife of the deceased owner of the house.¹⁷⁴ The Counter Reformation, Empire building and commerce was why there was a war, not slavery, at least from the Northern relation.

Moreover, Dabney exposes even more financial schemes of the Yankees to use Abolition as a way to cripple the White Protestant South,

“But the violent abolition of slavery here has exploded into thin air every sophism by which it has been argued that it was adverse to the interests of the non-slaveholding whites...They see, that while the late masters are reduced from country gentlemen to yeomen landholders, they are reduced from a thrifty, reputable middle class, to starving competitors for day labour with still more starving free negroes.¹⁷⁵...The legislator, therefore, in devising a frame of society, should adapt it to a state in which the rich are selfish and the poor indolent and improvident. For, after all that has been boasted of human improvement, this is usually man’s condition. Now, in adjusting social institutions, it is all-important to secure physical comfort; because in a state of physical misery and degradation, moral and intellectual improvement are hopeless; and the business of the legislator is more especially to take care of the weak: the Strong will take care of themselves. Property is the chief element of political strength; it is this which gives to individuals power in society; for “money answereth all things;” it commands for its possessor whatever he needs for his physical comfort and safety. The great desideratum in all benign legislation is to sustain the class which has no property, against the social depression and physical suffering to which they always tend. That there will always be such a class, at least till the millennium, is certain, for reasons already stated. Now all civilized communities exhibit a natural law which tends to depress the physical condition of those who have no property, “who are, usually, the laboring classes.

That law is the tendency of population to increase. The area of a country grows no larger, while the number of people in it is perpetually increasing, unless that tendency is already arrested by extreme physical evils. The same acres have, therefore, more and more mouths to feed, and backs to clothe. Consequently, each person must receive a smaller and smaller share of the total proceeds of the earth. The demand perpetually increases in proportion to the supply; and therefore the price of those productions rises, as compared with the price of labour. Hence in every flourishing community, the relative proportion between the price of land, its rents, and the food and clothing which it produces, on the one hand, and the price of manual labour on the other, is perpetually, though slowly, changing. The former rises, the latter sinks. Improvements in agriculture and the arts, extensive conquests, emigrations, or some other cause, may for, a time

¹⁷⁴ Cisco, pg. 170

¹⁷⁵ *Defence of Virginia*, 301

arrest, or even reverse, this process; but such is the general law, and the constant tendency. The very prosperity and growth of the community work this result. The owners of land become richer: those who live by labour become poorer. Physical depression works moral = depression, and these overcrowded and under-fed labourers, becoming more reckless, are familiarized with a lower standard of comfort, and continue to increase. *This law has wrought in every growing nation on the globe which is without domestic slavery.*”

“We found the remedy in the much-abused institution of domestic slavery. It simply ended this natural, this universal strife between capital and labour, by making labour the property of capital, and thus investing it with an unfailing claim upon its fair share in the joint products of the two. The manner in which slavery, effects this is plain. Where labour is free, competition reduces its price to whatever grade the laws of trade may fix; for labour is then a mere commodity in the market, unprotected, and subject to all the laws of demand and supply. The owner of land or capital pays for the labour he needs, in the shape of wages, just the price fixed by the relation of supply and demand; *and if that price implies the severest privation for the labourer or his family, it is no concern of his.* Should they perish by the inadequacy of the remuneration, it is not his loss: he has but to hire others from the anxious and competing multitude. [Did you here that Unionists! Did you here that, you ignorant fools! You thought you were smarter than God and he judged you! He punished you! You took slavery out of the equation in your pietism and God brought the Scourge of the Yankee Cartel Capitalist right on your head!-DS]

Moreover, the ties of compassion and charity are vastly weaker than under our system; for that suffering labourer and his family are no more to that capitalist, than any other among the sons of want. *But when we make the labour the property of the same persons to whom the land and capital belong, self-interest inevitably impels them to share with the labourer liberally enough to preserve his life and efficiency, because the labour is also, in the language of Moses, “their money,” and if it suffers, they are the losers.* By this arrangement also, a special tie and bond of sympathy are established between the capitalist and his labourers. They are members of his family. They not only work, but live, on his premises. A disregard of their wants and destitution is tenfold more glaring, more difficult to perpetrate, and more promptly avenged by his own conscience and public opinion. The bond of domestic affection ensures to the labourer a comfortable share of the fruits of that capital which his labour fecundates. And the law is enabled to make the employer directly responsible for the welfare of the employed. Thus, by this simple and potent expedient, slavery solved the difficulty, and answered the question raised by the gloomy speculations of Malthus, at whom all antislavery philosophers

have only been able to rail, while equally impotent to overthrow his premises, or to arrest the evils he predicts.

Slavery also presented us with a simple and perfectly efficient preventive of pauperism. The law, public opinion, and natural affection, all joined in compelling each master to support his own sick and superannuated. And the elevation of the free white labourers, which results from slavery, by placing another labouring class below them, by assigning to them higher and more remunerative kinds of labour, and by diffusing a more general prosperity, reduced white pauperism to the smallest possible amount amongst us. In a Virginian slaveholding county, the financial burden of white pauperism was almost inappreciable. *Thus, at one touch, our system solved happily, mercifully, justly, the Gordian knot of pauperism, a subject which has completely baffled British wisdom.*¹⁷⁶ [And modern day American wisdom.-DS]...As population increases, the size of fortunes which are accumulated increases. Instances of accumulation are more numerous and far more excessive. Density of population, facility of large industrial operations, concentration of number of labourers, with other causes, ensure that rich men will be vastly richer than while population was sparse; and that there will be many more rich men. While a few of these will be misers, as a general rule they will seek to expend their overflowing incomes. But as man's real wants lie within very narrow limits, and the actual necessities and comforts of life are cheap, the larger part of these overgrown incomes must be spent in superfluities.

The money of the many excessively rich men is profusely spent in expensive jewelry, clothing, equipage, ostentatious architecture, useless menials, fine arts, and a thousand similar luxuries. *Now the production of all these superfluities absorbs a vast amount of the national labour, and thus diminishes greatly the production of those values which satisfy real wants. A multitude of the labourers are seduced from the production of those more essential values, by the higher prices which luxury and pride are enabled to pay for their objects.* Now, although the manufacturers of these superfluities may, individually, secure a better livelihood than those laborers who produce the necessities of life, yet the result of the withdrawal of so many producing hands is, that *the total amount of necessities produced in the nation is much smaller. There is, then, a less mass of the necessities of life to divide among the whole number of the citizens ; and some people must draw a smaller share from the common stock.*

Every sensible man knows that these will be the landless, labouring men. The wealth of the rich will, of course, enable them to engross a liberal supply for their own wants, however scant may be that left for the poor. The ability to expend in superfluities is, therefore, a misdirection of just so

¹⁷⁶ Ibid., 303-307

much of the productive labour of the country, from the creation of essential values, to the producing of that which fills no hungry stomach, clothes no naked back, and relieves no actual, bodily want... The operative cause of the growing depression of the poor is, not that the same acres are compelled to feed more mouths, and clothe more backs, so much as this: *that the inducements which excessive wealth gives to the production of superfluities, misdirects so much precious labour, that the fruitfulness of those acres is not made to increase with the increase of mouths.* This is proved by the simple fact, that in all the old countries the misery of the lowest classes tends to keep pace with the luxury of the highest. It is proved emphatically by the industrial condition of Great Britain. There is no country in which production is so active; none in which agriculture and the arts are more stimulated by science and intelligence; and yet there is a growing mass of destitution, yearly approaching more frightful dimensions, and testing the endurance of human nature by lower grades of physical discomfort. *The reason is not to be sought in her limited territory or crowded population; for if the British Islands have not acres enough to grow their own bread for so many, why is it that so productive a people are not able to pay for abundance of imported bread? It is to be found in the existence of their vast incomes, and the excessive luxury practised by the numerous rich.*

True, these magnates excuse their vast expenditures in superfluities by the plea, that one of the motives is the “encouragement of industry.” But they effect, as we have seen, not an encouragement, but a misdirection of industry; The reason why so many British poor have a scanty share of physical comforts is, that there are so many British rich men who, by their lavish expenditure, tempt and seduce so large a multitude of producing hands from the creation of actual comforts to the creation of superfluities... That truth is, that luxury is a social evil. We have shown that it is as wasteful of social wealth as it is of morals. The ancients thought thus, and they were right...

But our system of labour certainly gave us a partial one of inestimable value. Where the rich man is a citizen of a hireling State, his accumulated wealth and profuse income are all spent in superfluities, except the small portion needed for the comforts of life for his own family. But when he is a citizen of a slave State, they are first taxed with the comfortable support of his slaves. The law, public opinion, affection for them, and self-interest, all compel him to make the first appropriation out of that profuse income, to feeding and clothing his slaves, before he proceeds to superfluities.

Thus, the proceeds of the accumulations which dense population and social prosperity cause, are rescued from a useless and mischievous expenditure in those luxuries, the purchase of which misdirects public industry, and tempts to a deficient production of the necessities of life;

and are directed where benevolence, mercy, and the public good indicate, to the comfortable maintenance of the labouring people. That this is the effect of domestic slavery on the incomes of the rich, is proved by one familiar fact. It is well known at the South how slaveholders usually murmured when comparing their style of living with that of capitalists in the hireling States of equal nominal wealth.

The planter who owned fifty thousand dollars worth of fertile lands, and a hundred slaves, while he lived in far more substantial comfort and plenty, displayed in Virginia far less ostentation and luxury than the merchant or manufacturer of the North who owns the same amount of capital. His house was plainly furnished with the old-fashioned goods of his fathers; his family rode in a plain carriage, drawn by a pair of stout nags which, probably, either did a fair share of ploughing also, or drew a large part of the fuel for the household. He himself was dressed partly in “jeans,” woven under the superintendence of his wife; and his boys were at school in a log house, with homespun clothing, and, in summer, bare feet. It was not unusual to hear the slaveholder, when he considered this contrast, complain of slavery as a bad institution for the master. But this was its merciful feature, that it in some measure arrested superfluous luxury, and taxed superfluous income with the more comfortable support of the labourers. *In a hireling State, these might be left half-starved on the inadequate compensation which the hard law of supply and demand in the labour-market would compel them to accept, while the capitalist was rioting in a mischievous waste of the overgrown profits of his capital.*¹⁷⁷...

In free States there is just as truly a servile class, bearing the servile inferiority of social station, as among us. [We are more enslaved today than the slaves were in the South!-DS] That class being white, and nominally free, its addiction to manual labour is the only badge of its social condition. Hence whites of the superior class have a far stronger motive, in their pride, to shun labour. But the white master could freely labour among his black servants, without danger of being mistaken by the transient observer for one of the class, because his skin distinguished him.¹⁷⁸...But in the South, nothing was more common than to see estates farmed by the faithful slaves, for widows, orphans, professional men, or non-resident proprietors, without any other superintendence than an occasional visit.”¹⁷⁹

Dabney answers the argument against slave labor compared to free labor,

¹⁷⁷ Ibid., 308-313

¹⁷⁸ Ibid., 318

¹⁷⁹ Ibid., 321

“But we are told that actual inspection showed the labour of the South to be wasteful, shiftless, and expensive, as compared with the free labour of the North. We reply, if it seemed so in any case, it is because the comparison is unfairly made. On the Northern side, the specimen is selected near some great city, in some crack farming district, where the labour is stimulated by abundant capital, supplied with costly implements, and directed by the best skill of that section. On the Southern side, the specimen was taken from some ill-informed population, or some soil originally thin, and in a community depressed and depleted by the iniquitous taxation of Yankee tariffs. But let the best of each be compared; or the medium specimens of each; or the worst of each; and we fearlessly abide the test. Where slave labour was directed by equal skill and capital, it is shown to be as efficient as any in America.

There was nowhere on our continent, more beautiful, more economical, or more remunerative farming, than in our densest slaveholding communities.”¹⁸⁰

Dabney speaks to the issue of Welfare,

“That fact is, that in free States, a large portion of all those who, from their moneyless condition, ought to pursue manual labour, are too lazy to do so voluntarily. But they must live, and they do it by some expedient which is a virtual preying on means of the more industrious, by stealing, by begging, by some form of swindling, by perambulating the streets with a barrel-organ and monkey, or by vending toys or superfluities. Their labour is lost to the community; and their maintenance, together with their dishonest arts and crimes, is a perpetual drain from the public wealth. But slavery made the lazy do their part with the industrious, by the wholesome fear of the birch [For the lack of a better word, a whip.-DS].

Slavery allowed no loafers, no swindlers, no ” b’hoys,” no “plug-uglies,” no grinders of hurdy-gurdies, among her labouring class. Who does not see that, even if the average slave in Virginia did only two-thirds of the day’s work accomplished by the industrious free labourer in New York, yet, if all the idle classes in that great commonwealth, together with those now industrious, were compelled to do just the tasks of the average Virginia slave, there would be, on the whole, a vast and manifold gain to the public?”¹⁸¹

Dabney on better prices on goods for labor and wages for slave labor (dispelling the myth):

¹⁸⁰ Ibid., 324

¹⁸¹ Ibid., 327

“The simple system of slaveholding distributed that part of the products of farms, which properly went to the labourers’ subsistence, direct to the consumers, without taxing it unnecessarily with the profits of the local merchant. The master was himself the retail merchant; and he distributed his commodities to the proper consumers, at wholesale prices, without profit. The consumers were his own servants. He remarked, in the language of the country, that, for this part of his products, he “had his market at home.” Now, is it not obvious that the consumer, the slave, got more for his labour, and that the system of hireling labour, by invoking this local storekeeper, instead of the master, to do this work of distribution to consumers, which the master did better without him, and without charge, has brought in a useless middle-man? And his industry being useless and unproductive, its wages are a dead loss to the publick wealth. This coarse fellow behind the counter, retailing the meal and bacon and soap, at extortionate retail prices, to labourers, should be compelled to labour himself, at some really productive task; and the labourers should have gotten these supplies, untaxed with his extortion, on the farms where their own labour produced them, and at the farmer’s prices. Is not this true science, and true common sense ? But this is just the old Virginian system.”¹⁸²

This is attested to in other states by the slave D. Davis R.F.D., six miles north of Marvell, Arkansas,

“so de fust of ebery week he gib each en ebery single man er fambly er task fer ter do dat week, en atter dat task is done den dey fru wuk fer dat week en kin den ten de patches whut he wud gib dem fer ter raise whut dey want on, en whut de slabes raise on dese patches dat he gib em wud be deres whut-sum-eber hit wud be, cotton er taters er what, hit wub be, dey own, en dey cud sell hit en hab de money fer demselves ter buy whut dey want.”¹⁸³

The glowing wisdom of Dabney shines through the dark stupidities of our modern world and glares so bright as to strip us bare and expose our shame.

The Design of the Jesuits

Proverbs 11:15 “He that is surety for a stranger shall smart [hurt] for it: and he that hateth suretiship is sure.”

The end of the Civil War introduced an entirely new Government and citizenship onto the people of the South and really to all Americans. This transition has been fully

¹⁸² Ibid., 329-330

¹⁸³ *Slave Narratives: A Folk History of Slavery in the United States: From Interviews with Former Slaves*
Arkansas Narratives, Part 2:<http://archive.org/stream/slavenarrativesa13700gut/13700.txt>

documented in Eric Jon Phelps' *Seven Transitions of US Citizenship*. This work can be attained by contacting EJP directly.¹⁸⁴

In this work EJP shows how our new citizenship has robbed us of our traditional English Common Law rights and has imposed upon us a Roman Military Government.

In 1835 Samuel Morse wrote a book titled *Foreign Conspiracy Against the Liberties of the United States*. However, Morse adds the opposition that James Monroe offered to Metternich's agenda with the Monroe Doctrine. For this Monroe was given the poison cup of The Order (He was assassinated). In *Texas v. White*, 74 U.S. 700, the Supreme Court declared that no state now has the right to secede from the 14th Amendment National Government. Later Corporations can be "persons" and "citizens" as codified by 46 USC 802. In 1868 the 14th Amendment turned the United States into an Empire. Where once you were first a citizen of your sovereign state and then a federal citizen, this amendment reversed that and made the American man first and foremost a member of a now easily manipulated Empire. James Gillespie Blaine (1830 – 1893), U.S. Representative and Speaker of the United States House of Representatives, said in his *Political Discussions* (1887) pages 63-64,

"In the first place, we ask that they will agree to certain changes in the Constitution of the United States; and, to begin with, we want them to unite with us in broadening the citizenship of the Republic. The slaves recently emancipated by proclamation, and subsequently by Constitutional Amendment, have no civil status. They should be made citizens, and in making this extension of citizenship, we are not confining the breadth and scope of our efforts to the negro. It is for the white man as well. ***We intend to make citizenship National. Heretofore, a man has been a citizen of the United States because he was a citizen of some one of the States: Now, we propose to reverse that, and make him a citizen of any State where he chooses to reside, by defining in advance his National citizenship — and our Amendment declares that 'all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the States [State] wherein they reside.'***"

In 1873 we have The Slaughter-House Cases. The 14th Amendment's Imperial qualities are solidified by the Supreme Court. The Court held that the Fourteenth Amendment's Privileges or Immunities clause only affected the rights of Federal citizenship and not state citizenship. EJP says,

"In looking back, we Americans can see the evil decisions made possible by the Jesuits' "Federal Question Jurisdiction." Among others, it enabled the Supreme Court to force the religion of evolution down our throats, to force the integration of public schools when neither the Whites nor the Blacks wanted it; to legalize abortion and prohibit capital punishment overthrowing laws of the States to the contrary, and to outlaw Bible-

¹⁸⁴ <http://www.vaticanassassins.org/site-info/>

reading and prayer in the “accursed public schools.” For in prohibiting Bible-reading and prayer in the public schools, Protestant civilization is destroyed, and with it, popular self-government — to the delight of the Jesuit Order!”¹⁸⁵

Remember, under the Roman Religion it was unlawful for the Bible to be in the hands of the common man. Judge Richard W. Thompson, in his *The Papacy and the Civil Power* states,

“The Papacy is now endeavoring, by the most active and persistent efforts, to substitute an ecclesiastical government of the people—a grand ‘Holy Empire’ for this free and popular republic which it has cost so much blood and treasure to establish and maintain.”¹⁸⁶

In my state of Kentucky, the 1891 Constitution mandated a maximum of \$500,000 of indebtedness for the state. The current Constitution states,

“The maximum tax rates of counties, cities, towns, and taxing districts were written into Section 157 of the Constitution, but no property tax limit was set on the state or on school districts. Very little was said about other possible forms of taxation, such as those on income, which in effect left the state government free to impose them, but a great deal was included in the Constitution concerning borrowing by both the state and localities. Recalling vividly how the state had its fingers burned in the early 19th century, and determined to prevent wild spending for public works, the framers retained a constitutional provision forbidding the state to go into debt more than \$500,000.

This rigorous provision has been weakened by court cases. Revenue bonds, interest bearing warrants, and holding company bonds have been interpreted as not falling within the constitutional debt limit because they are not guaranteed by the full faith and credit of the Commonwealth. Finally, the Constitution prohibited the General Assembly from giving financial assistance to local governments except in the case of schools. State grants-in-aid, state taxes for local purposes, and any loan of the state’s credit to localities were forbidden.”¹⁸⁷

We are now in debt of around 44 billion dollars!¹⁸⁸

Is it not also curious that it was during the post-Reconstruction period that the Roman Catholic Church gained the right to sue and to hold property in the US Treaty with Spain

¹⁸⁵ *Vatican Assassins* (2001), 342

¹⁸⁶ Pg. 29

¹⁸⁷ <http://www.lrc.ky.gov/lrcpubs/ib59.pdf>, page 12

¹⁸⁸ <http://www.usdebtclock.org/state-debt-clocks/state-of-kentucky-debt-clock.html>

in 1898? We read in *Bouvier's Law Dictionary and Concise Encyclopedia*, Volume 3, page 2974,

“Roman Catholic Church. The juristic personality of the Roman Catholic Church, with the right to sue and to take and hold property has been recognized by all systems of European law from the fourth century. It was formally recognized between Spain and the Papacy and by Spanish laws from the beginning of the settlements in the Indies, also by our Treaty with Spain in 1898, whereby its property rights were solemnly safeguarded.”

Now to our emergency war powers government:

J.P. Morgan backed the Federal Reserve Act which was perfected at his clubhouse on Jekyll Island, Georgia. To remove all opponents to the Federal Reserve Bank, he had one of his own ships, the Titanic, sunk immediately killing all enemies to the Federal Reserve Bank, like John Jacob Astor IV.

The Pollack decision (*Pollock v. Farmers' Loan & Trust Co.*) was nullified in 1913 making way for the Fed.

The Federal Reserve Act was passed on December 23, 1913. The Vatican had now erected its central bank to exercise a monopoly on all credit to be extended to the American Congress. Funding for the Pope's crusades was in place, not to mention the then recent confiscation of Boer gold and diamonds.

In 1916, *Brushaber v. Union Pacific Railroad*, 240 U.S. 1, the Supreme Court ruled that the Sixteenth Amendment did not confer any new power of taxation on Congress as desired by Taft. The tax was to be laid on “income” of a coming martial persona, circa 1939.

In 1929 The Stock Market crashed due to three Irish Roman Catholics “selling short” on Wall Street. EJP says,

“In October of 1929 three Irish Roman Catholics on the New York Stock Exchange “sold short,” hundreds of margin calls crashing the market. According to Curtis Dahl, FDR's son-in-law, they were Ben Strong, Tom Bragg and Joseph Kennedy [Knight of Malta]. Hundreds of millions of hard-earned, real dollars had been invested in the market at the behest and encouragement of Dupont multimillionaire, Knight of Malta John J. Raskob. The calculated crash, resulting in the Great Depression, enabled the Jesuits to buy up all bankrupted businesses of interest on Wall Street for pennies on the dollar. The funds came from fascist Mussolini who had given the Vatican nearly 100 million dollars via the Lateran Treaty of March, 1929, as reparations for the loss of the Pope's Temporal Power from 1870 to 1929. With this backdrop, we can now understand why the Order used its CFR member and 33rd Degree Freemason President

Franklin Roosevelt to remove the nation's gold coins from circulation in 1933 and to institute the Social Security System in 1934 as part of the Black Pope's socialist "New Deal," then supported by radio priest, Jew-baiter and Jesuit coadjutor, Charles Coughlin."¹⁸⁹

In 1933 the Emergency Banking Powers Executive Order is passed which activated the Military Persona on State Level making all citizens a Surety/US Citizen ready for duty.

All courts are now "Emergency Powers Courts". Eric Phelps states in his *Seven Transitions of US Citizenship*,

"With gold circulating as Money, the War-Making Powers of Congress representing the De Jure National "New Republic" of 14th Amendment America were LIMITED" ...

Knight of Columbus Al Smith, Knight of Malta John J. Raskob and others conspire to remove FDR and put De Facto Empire under fascist military rule of retired Marine Corps General Smedley Butler. Butler reveals plot to Congress. No one is prosecuted...US v. Carolene Products Co., 304 U.S. 144, overturned Lochner and ended the Lochner Era. No longer are individual federal common law rights protected by Supreme Court decisions on a federal or state level."

In 1938, with *Erie Railroad Co. v. Tompkins*, 304 U.S. 64, there is the overturn of *Swift v. Tyson*, 41 U.S. 1 (1842), and thus a new Legal Era began (1938-Present). We no longer have common law rights, and that is why we always have to pay the income tax no matter what common law precedent has been set.

The Jesuits with their Knights of Malta on Wall Street, along with the Federal Reserve Bank, financed Adolf Hitler and brought him to power. Charles Higham says,

"Joseph J. Larkin resembled [Senator Nelson] Aldrich in his immaculate tailoring, perfect manners, austere deportment, and in his dedication to The Fraternity. A distinguished member of a Roman Catholic family, he had received the Order of the Grand Cross of the Knights of Malta from Pope Pius XI in 1928. He was an ardent supporter of General Franco and, by natural extension, Hitler."¹⁹⁰

And again,

"On May 3, 1941, J. Edgar Hoover sent a memorandum to Roosevelt's secretary, Major General Watson which read as follows:

¹⁸⁹ <http://continuingcounterreformation.blogspot.com/2008/10/jesuitical-economic-manipulation.html>

¹⁹⁰ Higham, *Trading with the Enemy*, (New York: Dell Publishing Co., 1983), p. 42.-Taken from EJP's VA, 2001

‘Information has been received at this Bureau from a source that is socially prominent and known to be in touch with some of the people involved, but for whom we cannot vouch, to the effect that [Knight of Malta] Joseph P. Kennedy, the former Ambassador to England, and Ben Smith, the Wall Street operator [two of the short sellers having caused the Depression] some time in the past had a meeting with Goering in Vichy, France and that thereafter Kennedy and Smith had donated a considerable amount of money to the German cause.’¹⁹¹

H. S. Kenan says,

“Immense sums belonging to our national-bank depositors have been given to Germany on no collateral security whatever . . . Billions upon billions of our money has been pumped into Germany by the Federal Reserve Board and the Federal Reserve Banks . . . On April 27, 1932, the Federal Reserve outfit sent \$750,000, belonging to American bank depositors, in gold to Germany. A week later, another \$300,000 in gold was shipped to Germany in the same way. About the middle of May \$12,000,000 in gold was shipped to Germany by the Federal Reserve banks. Almost every week there is a shipment of gold [stolen from Fort Knox, Kentucky] to Germany.”¹⁹²

That war was designed to kill off all those millions of German Protestants, Russian Orthodox Christians, Chinese peoples still clinging to the Culture of the Qing Dynasty, and of course the American Protestants; In short, all of the most powerful enemies of the Papacy.

FDR passed the War Powers Act of 1941. However, As EJP says,

“when Harry Truman in 1950 signed into law the Emergency War Powers Act, the Cold War was in full force. They were building bomb shelters, etc. So the nation was in kind of afrenzy.

When he signed this into law, it put the whole country under military or martial law, and that’s when the flags in every courtroom, state and federal, began to be changed. And every state flag and every U.S. flag is now trimmed in gold fringe. And whenever you see a flag trimmed in gold fringe, that means that it is the flag of the Commander-in-Chief. Now, if it’s the state flag, it means that’s the flag of the governor, as Commander-in-Chief. And if it’s the federal flag, or the national flag, more correctly, it’s the flag of the Commander-in-Chief in Washington.

¹⁹¹ Ibid, p. 204

¹⁹² Kenan, H. S., *The Federal Reserve Bank*, (Los Angeles; California: The Noontide Press, 1968; originally published in 1966) p. 158.- Taken from EJP’s VA, 2001

So, all your courts are nothing more than courts of military rule. They all proceed with summary procedures. The jury has no power of jury nullification. And they are simply enforcing the laws of the Empire, which I call 14th Amendment America, which is a military-style, King of England-style country. The courts are nothing more than courts of the king's bench, as you can see in Blackstone's Commentaries.

And the banks, as you walk into every bank, they all have a flag trimmed in gold fringe. The bank is what England would call, in Blackstone's day, the king's bank. So, we have the king's bank, and we have the king's bench. And it's run according to military rule, according to Berkheimer's great work *Military Rule And Martial Law*, published in 1914."

We are under a military government pursuant unto the destruction of all governments and ways of life that will not submit to the temporal power of the Vatican, and guess what, the American people are paying for it! We are making it all possible with the forced income tax.

Conclusion

I graduated from a Protestant Christian college in South Carolina. Almost every week I was introduced to a white family that was preparing to sacrifice everything to travel to distant primitive lands and build hospitals, schools and churches for these people. At no time did I ever see a single black family, or any family of another ethnicity going to help anyone. All of them were white. All of them. No, my white brother, you have no reason to feel shame because of your tribesman but rather pride.

Please desist with your war against your own people. Get rid of all that rap music, the black thuggish clothing, and pick up a bible. You need to start reading the scriptures and you need to come to terms with Yahweh and his Son through the gracious gospel of Messiah. Next you need to move to Kentucky and help me start a community for white Protestant bible believing southerners. If you are a Yankee but you want to be a part of what I am doing, you are welcome. Your people and ours used to be brethren and through mutual repentance we can be so again. I have a plan for the future of our people and I don't see anyone in the south doing anything for our people but me. Do not, I repeat do not get involved with the KKK or any organization that points the finger of blame only at the Jews and does not finger the Jesuits as the real culprits behind our genocide here.

As we have seen, the Papacy and its Jesuit Order were behind all of this pursuant to the Counter-Reformation agenda. I would challenge you to search for all of the movements in your city that have spawned out of the Lincolnist and Abolitionist Philosophy. You may be surprised to know that American Fundamentalism also came out of Abolitionism. The Orthodox Presbyterian Church has cataloged the history of this in their *Fighting the Good Fight* by D. G. Hart, and John Muether. The Abolition Philosophy and the Civil War is the foundation upon which our adversary's Fortress is built in this land my Southern Brother. Ultimately, it finds its roots in the ancient

Monastic Mysticism, the foundation of the Catholic Church. We must create a new organization, that is dedicated to continuing the Protestant Reformation and preserving our ethnic identity as the British Protestant people. May Yah help us in this great work. Amen.

Chapter VII

Twenty Six Theses In Defense of Biblical Kinism

“22 What will be the attitude of communism to existing nationalities? The nationalities of the peoples associating themselves in accordance with the principle of community will be compelled to mingle with each other as a result of this association and thereby *to dissolve themselves*, just as the various estate and class distinctions must disappear through the abolition of their basis, private property.”

Friedrich Engels, *The Principles of Communism* 1847¹⁹³

“1: 41-43 *Antiochus now issued a decree that all nations in his empire should abandon their own customs and become one people.* All the Gentiles and even many of the Israelites submitted to this decree. They adopted the official pagan religion, offered sacrifices to idols, and no longer observed the Sabbath. 44 The king also sent messengers with a decree to Jerusalem and all the towns of Judea, ordering the people to follow customs that were foreign to the country. 45 He ordered them not to offer burnt offerings, grain offerings, or wine offerings in the Temple, and commanded them to treat Sabbaths and festivals as ordinary work days. 46 They were even ordered to defile the Temple and the holy things in it. 47 They were commanded to build pagan altars, temples, and shrines, and to sacrifice pigs and other unclean animals there. 48 They were forbidden to circumcise their sons and were required to make themselves ritually unclean in every way they could, 49 so that they would forget the Law which the Lord had given through Moses and would disobey all its commands. 50 The penalty for disobeying the king’s decree was death.”

1 Maccabees

“48: 44 And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king’s throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, and speak with him. 45 If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in *all the seventy languages*, he ascended the seventy steps, and went up and spoke till he reached the king. 46 And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in. 47 And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in *the seventy languages*.”

¹⁹³ <http://www.marxists.org/archive/marx/works/1847/11/prin-com.htm>

As I have already pointed out, the racial conspiracies of today are Jesuit controlled, but do involve many Jews, in order to destroy the race, culture, finance, and governments of those nations that broke away from the Holy Roman Empire and dispersed the King James Version Bible, the English language and the Protestant Reformation all over the world. That is why Colonialism is so demonized in the Jesuit controlled Western University via Georgetown University. The white Protestant people brought white Protestant Bibles and white Protestant Religion to the peoples of the Earth. Those white Protestant peoples generally apostatized from their Fathers' faith and now they are the targets of relentless hatred and Genocide. In the corner with this Genocide is the Pseudo-Biblical Christian Right, who, fawn to the Cultural Marxists, afraid, that in their desire to come to power in America, attention to racial issues will present an obstacle to their goal. They do not care about the well-being of black Americans. They hardly know anything about them. All they care about is removing the obstacles to their power over the entire nation: Nationalism, and in particular, Southern White Nationalism, and Black Nationalism, with all its racial baggage. Both White and Black Nationalism imply that the powers of the coming Pseudo-Biblical Christian Right, will be limited and the American Nation split into pieces. They refuse to settle for only a piece of America. They want the whole pie. White Nationalism and Black Nationalism are huge obstacles in their way. The reader may be surprised but America did not originally intend to be a melting pot. America's First Immigration Policy demanded a racially homogenous White Nation. United States Congress, "An act to establish an uniform Rule of Naturalization" (March 26, 1790),

"Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That any Alien ***being a free white person***, who shall have resided within the limits and under the jurisdiction of the United States for the term of two years, may be admitted to become a citizen thereof on application to any common law Court of record in any one of the States wherein he shall have resided for the term of one year at least, and making proof to the satisfaction of such Court that he is a person of good character, and taking the oath or affirmation prescribed by law to support the Constitution of the United States, which Oath or Affirmation such Court shall administer, and the Clerk of such Court shall record such Application, and the proceedings thereon; and thereupon such person shall be considered as a Citizen of the United States."¹⁹⁵

What then is the basis for racialism, Nationalism, and racial separation in general?

¹⁹⁴ These seventy are listed in Genesis 10 and 11; See also the Jewish Encyclopedia on this issue: <http://www.jewishencyclopedia.com/articles/11382-nations-and-languages-the-seventy>

¹⁹⁵ <http://legisworks.org/sal/1/stats/STATUTE-1-Pg103.pdf>

Here is list of summary arguments in defense of Biblical Racialism (Kinism) against the Alienist-anti racist position:

1. The Theocracy that Yah established was endogamatic.¹⁹⁶ Moses teaches,

Lev. 21: 14 A widow, or a divorced woman, or one who is profaned by harlotry, these he may not take; but rather he is to marry a virgin of his own people

¹⁹⁶ Jewish Encyclopedia, "Marriage"

"Kinship and Marriage.

In the earliest Hebrew history endogamy prevails; particular care is taken that Isaac and Jacob shall contract marriage only with their own kin. The Canaanite wives of Esau were "a grief of mind unto Isaac and to Rebekah" (Gen. xxvi. 34-35; comp. xxvii. 46). Some of the sons of Jacob also departed from this custom (Gen. xxxviii. 1-2, xli. 45). Moses married outside his own people, but he was a fugitive, and became an adopted member of his wife's tribe (Ex. ii. 21; comp. iv. 18). It was, nevertheless, looked upon as right and fitting that marriage should take place within the circle of one's own kindred (Gen. xxiv. 2-4, xxix. 19; comp. Judges xiv. 3).

However, the changed conditions subsequent to settlement in Canaan made an intermingling of races inevitable (see Judges iii. 6; Ruth i. 4; II Sam. xi. 3; I Kings vii. 14; I Chron. ii. 17; II Chron. xxiv. 26), and the custom of the kings in making foreign alliances by marriage favored this (II Sam. iii. 3; I Kings iii. 1, xi. 1, xvi. 31). The Deuteronomic law forbids marriage with the Canaanites, but, apparently, makes an exception to the endogamous rule in favor of the Edomites and Egyptians (Deut. vii. 3, xxiii. 7; comp. Ex. xxxiv. 16). The period of the Exile and the century following was also a period of laxity, but strict laws prohibiting marriage with the foreigner were enforced in the time of Ezra and Nehemiah (Ezra ix. 10; Neh. xiii. 23-30).

The older custom of intermarriage within the circle of kinship was governed by no strict rules. Of course marriage with a daughter or uterine sister was not tolerated, but there was no bar to union with close relatives on the father's side, and even down to the Babylonian exile such unions appear to have been common (Gen. xx. 12; Ex. vi. 20; Num. xxvi. 59; II Sam. xiii. 13; Ezek. xxii. 10-11). Deuteronomy prohibits certain marriages with near relatives (xxii. 30; xxvii. 20, 22-23), but the most elaborate legislation in this direction is found in Leviticus (xviii. 7-17, xx. 11-21). According to this law a man may not marry his mother, stepmother, mother-in-law, father's sister, mother's sister, paternal uncle's wife, half-sister, stepsister (daughter of stepmother and her former husband), sister-in-law (brother's wife), living wife's sister, daughter-in-law, stepdaughter, granddaughter, or daughter of stepson or stepdaughter. It is clear that marriage with a deceased wife's sister is not forbidden, but it has been argued that the near relatives of the wife equally with those of the husband are within the forbidden degree to him and that, as the wife's mother and daughter are barred, so also, by analogy, is the wife's sister. Whatever its anomalies or defects, there is no doubt that by this law a high ideal of domestic and social purity was maintained. The pre-Islamic Arabic custom, authorized by Mohammed, was closely similar."

<http://www.jewishencyclopedia.com/articles/10432-marriage>

Lev. 22:12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

Deut. 25:5 "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her.

Deut. 23:2 No one of illegitimate birth shall enter the assembly of the Lord; none of his descendants, even to the tenth generation, shall enter the assembly of the Lord.

The word here for illegitimate is *mamzer*. This exact word is used in Zech. 9:6 and is translated *mongrel*.

Zech 9:6 And a mongrel race will dwell in Ashdod, And I will cut off the pride of the Philistines.

Hosea 5:7 They have dealt treacherously against the Lord, For they have borne strange children. Now the new moon will devour them with their land.

The word *strange* here is *zuwr*. This word is used many times to refer to ethnic foreigners. Interracial marriage here is condemned. Moreover Heb. 12:15 reads "*See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; 16 that there be no immoral¹⁹⁷ or godless person like Esau, who sold his own birthright for a single meal.*"

We do not read of any technical fornication on the part of Esau in the Torah. What we read of is the pain that interracial marriage brought upon his family:

Gen. 26. 34 When Esau was forty years old he married Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite; 35 and they brought grief to Isaac and Rebekah.

Folks, if the Bible was indifferent to race, the entire Old Testament makes no sense whatsoever. The Bible teaches that Yah the one God chose a specific race of people to be his chosen race. The distinctions between Jew and Gentile, native and alien in the Torah also make no sense. It cracks me up how Christians make such a big deal about supporting Israel, and making a specific point to finger a particular racial tribe as being the tribe to treat well in order to receive God's blessing on one side of their mouth and then on the other tell me that the Bible is indifferent to race. Christian, so if the Bible is indifferent to race, why then do you believe that if we do not support a certain racial tribe that God's judgment will come upon us?

¹⁹⁷ The Greek word is πόρνος/pornos. This is a sexual sin.

Then of course we have the appeal to Moses' marriage to the Ethiopian woman in Numbers 12.

First, Miriam and Aaron were not condemned for having a problem with Moses' marriage. They were condemned for challenging Moses' authority. Verse 2 says, "*Has the Lord indeed spoken only through Moses? Has He not spoken through us as well?*" *And the Lord heard it.*" Moses was not sinless folks. He was rebuked on other occasions for refusing to circumcise his child.¹⁹⁸ Yah even considered killing him over this. However, Moses did not consummate this marriage. The Book of Jasher, quoted in, Joshua 10:13 and 2 Samuel 1:18, states,

*73:30 So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus king of Cush.³¹ And they placed the royal crown upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus.³² And Moses feared the Lord God of his fathers, so that he came not to her, nor did he turn his eyes to her.³³ For Moses remembered how Abraham had made his servant Eliezer swear, saying unto him, Thou shalt not take a woman from the daughters of Canaan for my son Isaac. 34 Also what Isaac did when Jacob had fled from his brother, when he commanded him, saying, Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham. 35 **For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever.**¹⁹⁹*

I thought I would add and emphasize verse 35 just to torture the minds of the Christian Marxists just a little bit more. (And as a side note, I suggest the reader to read Warfield's *Studies in Perfectionism* in order to read the History of the relationship between Arminian Christianity and Communism.)

Clearly, race was a huge issue in the Jewish Commonwealth. If interracial marriage is so essential to the unity of Messiah's Congregation and a denial of it is heresy, then it would appear that the Christian anti-racist position makes interracial marriage **mandatory** to achieve that perfect unity.

2. The traditional Racialist explanation for the origin of the 3 human races is that Yah sovereignly caused Shem, Ham and Japheth to be born with their distinct race's characteristics. Distinct race and ethnicity was intended by God before Babel, thus it was not a consequence of sin. Just as God sovereignly caused the peoples of Genesis 11 to speak different languages he caused these racial traits between Shem, Ham and Japheth. The Pseudo-Biblical Christian Right has no explanation as to how the races came to be. If they admit that Shem, Ham and Japheth are the Fathers of the 3 great races, they must admit this was Yah's design because these men were born before the flood. They must

¹⁹⁸ Exo. 4:24-26

¹⁹⁹ <http://www.sacred-texts.com/chr/apo/jasher/73.htm>; <http://www.ccel.org/a/anonymous/jasher/73.htm>

also then admit that their integration policies are thereby destroying Yah's original design and will.

3. Also, the Bible says that after the flood, yet before the Tower of Babel,²⁰⁰ Yah divided the earth in the days of Peleg.²⁰¹ Thus, God's intention for man to be ethnically separate was not a result of the sins at Babel. It was God's intention all along, just like distinct races were intended by God all along.

4. Yah's curse of Ham²⁰² proves that Yah is a Racialist and that he does not affirm Universal Equality.

In the 17th Century in England, there lived an English Puritan named Matthew Poole. From the great Multi-Biography *Meet the Puritans*:

"His first major work was *Synopsis Criticorum aliorumque Sacrae Scripturae Interpretum* (1669-1676), a five volume work that compiled and abridged the work of biblical commentators from all ages and nations...This work, though famous in its day, was never translated from Latin to English.

Poole began compiling *Synopsis Criticorum* in 1666 and ***worked on it every day for ten years. His plan was to study from 4 a.m. until supper, stopping only to eat a raw egg at 8:30 a.m. and another egg at noon. In the evening he visited friends.***²⁰³

Well a gentleman living today, a Dr. Dilday, has begun a translation of this work and I have purchased the first Volume. This may be the most authoritative Commentary in Christian History. Now what does this Commentary say about the infamous passages in Genesis 9? Poole says,

"Of the sons of Noah, Ham was sent away into Africa, where he was worshipped under the name of Jupiter Ham, or Hammon, as Herodatus and Plutarch testify. And, in Jeremiah 46:25, Amon of No, that is, the god Amon, whose temple was in the city of No. (For that reason, Egyptian Thebes was called dio/spolij, a city of the god, by the Greeks; Amon of No by the Hebrews, or No of Amon, Ezekiel 30:15; Nahum 3:8.) That the name of Ammon was known in all Africa and Arabia, the Ammon river and the Ammonite people of Arabia show, Pliny's Natural History 6:28. The Ammonite headland, Ptolemy's Geography 6:7. A city of Ammon,

²⁰⁰ Gen 10:1

²⁰¹ Gen 10:25

²⁰² Some people say that the black skin is also a part of the curse of the Hamites. I reject this. My view is that Shem, Ham and Japheth came into the world sovereignly endowed with their specific race's characteristics. The curse upon the Black Hamites is a bereavement of blessing and thus a subjugation extending from the word of God, "visiting the iniquity of the fathers upon the children" Exo 20:5, not just one child.

²⁰³ Pg. 486

Ptolemy's Geography 4:3; and another Ammonite city, Strabo's Geography 17; and the temple of Ammon on the island of Meroë, and the Ammonite country, Ptolemy's Geography 4:5, where is the most famous oracle of Ammon; and all Africa is called Ammonite, Stephanus out of Alexander Polyhistor, who lived in Egypt under Ptolemy Lathyrus. From Chamo/Ham Egypt was called Chemia (Plutarch's The Worship of Isis and Osiris), or Chamia, and by the Copts (who hold fast most pertinaciously the ancient names), Chemi at the present time.

Hence also the counties or cities (or districts [Bochart's Sacred Geography "Phaleg" 4:1:230] are called, Chemmis, Psochemmis, Psittachemmis. Moreover, these things demonstrate that Ham is the Jupiter of the Poets: 1. The name Hammon is given to Jupiter. 2. As Mxa signifies fervid, so also Zeu...Zeus is from seething. 3. As Ham was the youngest son of Noah, Genesis 9:24, so also Jupiter was to Saturn. 4. It is imagined that he was the lord of heaven, because Africa fell to him, which is between the Tropics and is thought to be nearest to heaven. 5. Jupiter castrated his father; from Genesis 9:22..., and he told, which, when the points were absent, could have been read...,and he cut away. And they say that this was done by Jupiter on Corcyra,an island of the Phæacians: Lycophronin Cassandra 76. Thus the Poets were deceived by the equivocation of the name."²⁰⁴

Thus, the first premise has been established. Yes, the Hamite line is the Black peoples of Africa. Yes, if you are wondering, I have had people like Steve Hays challenge this premise. Poole has well established it. Continuing,

"The outcome of matters confirmed this prophecy concerning the sons of Noah. Ham cut off the families of his son from all dignity, which was threefold: the priesthood (which Shem obtained), the double portion (which was to Japheth), *and the supremacy* (Fuller) [Are we paying attention?-DS]. Shem subjugated Japheth, and Japheth subjugated Shem: *but Ham subjugated neither; neither has any of the sons of Ham yet ruled over Japheth* (Mede's Diatribe "Discourse 48"). The supremacy of Nimrod is not at all to be compared with the empires of the Assyrians, Chaldeans, Greeks, and Romans, neither with respect to multitudes, nor extent, nor duration. [Steve Hays refuted again.-DS] God is the God of Shem...To Japheth was allotted the whole of Europe and the greater (namely, the more northern) part of Asia, and even America, *which, it is probable, was first occupied by him*. [Crickets-DS] Ham, so called from ...heat, received a sweltering region. *The whole of Africa was once called 'Ammonis or 'Ammonia*, [My English rendition from the Greek.-DS] *says Stephanus, from Ammon*. This Ammon was Jupiter, namely, Sol ... And if it is likely that the Assyrians deified Nimrod, a foreigner, by the name of Jupiter Belus, why would not the Libyans also consecrate Ham, the

²⁰⁴ Pg. 418-419

progenitor of their own race, by the name Jupiter Hammon? Egypt was formerly called Xehmia [My English rendition from the Greek.-DS]/Chemia (as Plutarch testifies in The Worship of Isis and Osiris) by the most experienced of the priests (Fuller's Sacred Miscellany 2:4)...

[Buckle up, here it comes! -DS] *Canaan shall be his servant*. This was eminently accomplished; for though Shem and Japheth, in their posterity, did successively conquer and rule one over the other, *yet none of Ham's posterity did ever bear rule over Japheth; but Ham, though for a time he bore sway in his son Nimrod, yet that dominion soon expired, and the Assyrians, Chaldeans, Grecians, and Romans ruled the world for a succession of many ages, and Ham's people were constantly their servants and subjects.*²⁰⁵

I checked out *The Curse of Ham* by Goldenberg to challenge my studies of the Southern Writers and the Puritans on the Curse of Ham. I thought being a book published at Princeton University, the author would strongly challenge my position, even partially if not fully refute it. On the contrary, the author wrote this book in ignorance of the most important issue that I have cited in my work: The book of Jasher interpreted Genesis 9 and gave the Southern interpretation word for word. What does Goldenberg say about Jasher? Not a single word! Go ahead and do a word search for "Jasher" in his book in Google Books. He does not mention it once. Now to highlight the embarrassment let's take a fresh look at Jasher's passage:

The Book of Jasher, quoted in, Joshua 10:13 and 2 Samuel 1:18, states,

73: 30 So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus king of Cush. 31 And they placed the royal crown upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus. 32 And Moses feared the Lord God of his fathers, so that he came not to her, nor did he turn his eyes to her. 33 For Moses remembered how Abraham had made his servant Eliezer swear, saying unto him, Thou shalt not take a woman from the daughters of Canaan for my son Isaac. 34 Also what Isaac did when Jacob had fled from his brother, when he commanded him, saying, Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham. 35 For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever.²⁰⁶

²⁰⁵ Pg. 432-433

²⁰⁶ <http://www.sacred-texts.com/chr/apo/jasher/73.htm>;
<http://www.ccel.org/a/anonymous/jasher/73.htm>

When we examine Joshua's and Samuel's words we see that this book is not simply quoted by the authors. The entire work is referenced and suggested by the authors to read as an authoritative history of the Jewish people. Now to Goldenberg's big problem: Referencing Jer. 13:23, a classic passage proving that the Kushite people were black, Goldenberg admits that the Kushites were black. Goldenberg states,

"Jeremiah is simply using the Kushite's black skin as a metaphor for that which is unchangeable."²⁰⁷

Now, if he admits that the Kushites were black, his entire work, which was written to disprove the traditional interpretation of the Hamite curse, is destroyed by Jasher. Jasher states that the Kushites were a line of Ham, and,

"For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever."

To make matters even worse for Mr. Goldenberg, in his Journal article, "It Is Permitted to Marry a Kushite", he again totally fails to mention a single word of this.

Sorry, Mr. Goldenberg, your attempt to justify the invasion, mass murder, torture, gang rape and continuing Genocide of the South failed. I searched for a way to contact Mr. Goldenberg but found nothing.

5. Naboth was acting according to Tribal-Ethno Nationalism, that is the preservation of a bloodline upon a specific geographical location, in 1 Kings 21 when he refused to sell the land of his Fathers to Ahab stating, "Far be it from me, by יהוה, that I should give the inheritance of my fathers to you!"

6. As a general principle, Israel served as an example of nationhood that the rest of the nations were supposed to emulate.²⁰⁸ In Deut. 17 rulers were to be chosen among the ethnicity of Israel.²⁰⁹ In Deut. 23 we are faced with heavy racial prioritization in Israel's assemblies. Non-Israelites were called strangers or sojourners and were to be treated with courtesy and fairness.²¹⁰ However, so far from proclaiming the merits of diversity, Yah proclaimed that he would send foreigners to sap the wealth of Israel if they disobeyed him.²¹¹

7. Yah denied the principles of universal equality among mankind when he ordained ethnic Israel, the Hebrew race, as his chosen people, *above* the peoples of other nations.²¹² This supremacy is recognized in the New Covenant as well.²¹³

²⁰⁷ Pg. 38

²⁰⁸ Deut 4:5-7

²⁰⁹ This is to be the example for Gentile nations as well: Isa. 49:23

²¹⁰ Ex 12:48-49, 22:21, 23:9, Lev 19:10, 19:33-34, Lev 23:22, 24:22, Num 9:14, 15:15-16, 15:29-30

²¹¹ Deut. 28:32-36 (Is this not exactly what is happening to America?)

²¹² Deut.10:15, 26:19

²¹³ Romans 1:16, 2:8-10, 3:3

8. The Greek word for *nation* in both the Tanach and the New Covenant is *ethnos*. This is at the root of our word *ethnicity*. Ethnicity has been the foundational principle upon which all human nationhood has been understood. How else do you define a nation without an ethnic group of people living upon a specific geographical location?

9. In Romans 9:3 the apostle Paul proclaims his abiding racialism stating, “*For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, **my kinsmen according to the flesh***”. And again at 16:7 “*Greet Andronicus and Junias, **my kinsmen** and my fellow prisoners, who are outstanding among the apostles, who also were in Messiah before me.*” And again at 16: 21 “*Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, **my kinsmen***”.

10. We read in Rev. 21:24 “*the nations of them which are saved shall walk in the light of it (heavenly Jerusalem): and the kings of the earth do bring their glory and honour into it.*” Here we have the existence of distinct nations, thus distinct ethnicities in the time of the new heavens and the new earth! Messiah did not come to heal these supposed fractures in humankind. These distinctions are indicative of a Utopia, not of decline. Moreover, if Yah intended for the New Covenant to abrogate the principles of Gen. 9-11, and the people at Pentecost to amalgamate into one body politic, then he would have enforced miscegenation and caused them to start speaking one language, as in the days of the Tower of Babel. **BUT HE DIDN'T!**

11. If someone argued that our resurrected body will not have a distinct race I wonder, is it not going to have a distinct gender? If not, how is this not blatant Neoplatonism and Gnosticism? This is one of my many curiosities into the Gnostic essence of Christian Theology.

12. The great Puritan Matthew Poole, in his *Synopsis Criticorum*, the greatest synopsis of all Biblical commentaries in the history of the world, affirmed the existence of other sub-races in the one human race, in *The Exegetical Labors of the Reverend Matthew Poole* Translated by the Rev. Steven Dilday, Volume 1: Genesis 1-9, “The Greeks recognize Iapetus, that is, Japheth, as the originator of their race²¹⁴...And if it is likely that the Assyrians deified Nimrod, a foreigner, by the name of Jupiter Belus, why would not the Libyans also consecrate Ham, the progenitor of their own race, by the name Jupiter Hammon?”²¹⁵

Some try to use Malachi 2:10 to avoid the existence of distinct races but the verse is clearly talking about the Hebrew tribe and their specific ordination from their Father Abraham. It has nothing to do with Universalism or Cosmopolitanism.

13. The Christian Doctrine of the Trinity is at the root of Communism.

I would also like to point out that this reliance upon Roman Catholic Theology Proper is

²¹⁴ Pg. 419

²¹⁵ Pg. 432

also seen in Marx's rejection of Nicene analogies and his rejection of the Father's Monarchy as an analogy for his economic theory.

John Hull, Emeritus Professor of Religious Education at the University of Birmingham, states in his, *The Holy Trinity and Christian Education in a Pluralist World*,

“There is no hierarchy of power, no monarch from whom the Son and then the Spirit emanate, but a society of perfect order in perfect equality. ‘The Father is in me and I am in the Father’ (John 10:38). ‘The oppressed struggle for participation at all levels of life, for **a just and egalitarian sharing** while respecting the differences between persons and groups; they seek communion with other cultures and with other values. . .’. Leonardo Boff continues ‘For those who have faith, the trinitarian communion between the divine Three, the union between them in love and vital interpenetration, can serve as a source of inspiration, as a utopian goal that generates models of successively diminishing differences’.(58)”

Where oh, where did he get this idea? Hull states in his *Karl Marx on Capital: Some Implications for Christian Adult Education*,

“Just as the Father, notes Marx, in the Holy Trinity differentiates himself from the Son in the process of the eternal begetting of the Son and yet the Father and the Son remain one, and are also of one age since neither has a temporal priority, so capital differentiates itself into money and into commodities. ‘The Son, and by the Son the Father, is begotten. So soon does their difference vanish and they again become one.’ [Marx, *The Capital*, Volume 1, Part 2, Chapter 4-DS] **Marx goes so far in denying the subordination of the Son because he wants to deny the monarchic principle.** He wants a dynamic Trinity of complete mutuality between Father and Son, in which value is conceived by capital and made manifest through process.”

I contacted Professor Hull about this article. He replied,

“Dear Drake

The article to which you refer, “Karl Marx on Capital”, was published in *Modern Believing*, Volume XXXVIII, No 1, January 1997, pp 22-31.

The comment of mine you mention does not claim to be based upon a new quotation from Karl Marx but, as the context indicates, is a reflection of my own upon the Trinitarian significance of the quotation from Marx which immediately precedes it, i.e. (footnote 15) *Capital* 1973, Vol. 1, p.154. Marx is making the point that capital both differentiates itself from money/commodity whilst at the same time being reunited with it. The implication of this is that he is drawing upon Western views of the

Trinity, in which the three are co-equal, co-eternal and of a single essence, in contrast with what tended to be the Eastern view, which, as you know, emphasised the monarchy of the Father. This would not do for the purposes of Marx because it would deny to capital its strange ability to move in and out of money and commodities.

I have not had time to get out Capital and check the quotation in note 15, to which my comment applies. If this is not correct, I am all at sea because I have not got time to search through Capital to find it! But I hope my explanation will show that an additional quotation was not in mind.

Best wishes”

In today’s confusing world, finding one’s Economic identity is an almost impossible task. The Jesuit Counter-Reformation has saddled a Hegelian system of control upon the entire Western Hemisphere. A Dialectic between Capitalism and Communism has now fully captivated the entire world’s attention. On the one hand, the abuses of Yankee Capitalism and their international Banking and Monetary control of the world’s Governments are too grievous to ignore. On the other hand, Communism’s outright 20th Century Inquisition, moral degeneracy, destruction of the family, and abortion Genocide is also too grievous to ignore. Supposedly, Communism fell with the Revolutions of 1989 and the fall of the Berlin Wall. However, with the rise of Socialism here in America and the progressive power and Influence of the United Nations it is hard to believe. Marx and Engels were confident in their affirmation that their movement (The Enlightenment) had overturned Christianity in the same way that Christianity overturned Paganism’s influence in the world. Yet atheists today groan at their minority status and have been forced to organize into support groups to keep themselves from psychological meltdown.

The nations of men are now in a state of anticipation. Who will lead this confused and answerless world? Out of chaos will come order.

To understand truly the nature of our problems one must understand the real History behind Western Civilization. It is because we THINK that the Enlightenment ended Christianity and with that the influence of the Roman Church and its Holy Roman Empire, that we have been so easily manipulated. What we have saddled upon us is nothing less than the old Luciferian, Neoplatonic and Pelagian system of the Jesuits. Yankee Capitalism and its Military Industrial Complex is just as Inquisitional as Communism’s 20th Century Revolutions. Capitalism’s Usurious Bankers redistribute wealth just as effectively if not better than any Communist Dictator. We will see later just how much agreement there is between Yankee Capitalism and Communism; but for now, as always, I like to chase every rabbit down to the very depths of its burrow: Metaphysics. The fundamental agreement between Yankee Capitalism and Communism is Pelagianism; summarized by the infamous Aleister Crowley who stated “Do what thou wilt shall be the whole of the Law”. That is, activity is always arbitrary. Human behavior can never said to be absolutely caused or even directed by nature. Thus, the real issue

behind our Economic distress is not mathematics and it is not financial. Our problem is Anthropological and Sociological. We have the wrong view of man and his relation to others. And where did this error arise? It came from the Latin, Neoplatonic Theology of the Roman Catholic Church and its dialectical construction of the Filioque Heresy. Basically, it came from the idea that the Ultimate principle of all things is a Monad-Huperousia. In Roman Catholic Theology, it is the One of Plotinus. In Materialist Philosophy it is the One, the pure nature of Heraclitus. It is no secret that Marx's writings operated off of Hegel's.²¹⁶ It was not a sheepish allegiance to Hegel that guided Marx, but Marx grounded his entire theory on Hegel's Monad and its dialectic. Marx states in the 1873 Afterword to the Second German Edition of Capital, Volume One,

"The mystifying side of Hegelian dialectic I criticised nearly thirty years ago, at a time when it was still the fashion. But just as I was working at the first volume of "Das Kapital," it was the good pleasure of the peevish, arrogant, mediocre Epigonoι [Epigones – Büchner, Dühring and others] who now talk large in cultured Germany, to treat Hegel in same way as the brave Moses Mendelssohn in Lessing's time treated Spinoza, i.e., as a "dead dog." I therefore openly avowed myself the pupil of that mighty thinker, and even here and there, in the chapter on the theory of value, coquetted with the modes of expression peculiar to him. The mystification which dialectic suffers in Hegel's hands, by no means prevents him from being the first to present its general form of working in a comprehensive and conscious manner. With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell.

In its mystified form, dialectic became the fashion in Germany, because it seemed to transfigure and to glorify the existing state of things. In its rational form it is a scandal and abomination to bourgeoisdom and its doctrinaire professors, because it includes in its comprehension and affirmative recognition of the existing state of things, at the same time also, the recognition of the negation of that state, of its inevitable breaking up; because it regards every historically developed social form as in fluid movement, and therefore takes into account its transient nature not less than its momentary existence; because it lets nothing impose upon it, and is in its essence critical and revolutionary."²¹⁷

Joseph Farrell states in his *God, History and Dialectic* Volume 3,²¹⁸

"Thus, what we said long ago in reference to Plotius's One – that It had to have the Many standing over against It and deriving dialectically from It in order for It to be the One – was essentially the deduction that Hegel was to make...

²¹⁶ <http://www.marxists.org/reference/archive/cooper/hegel-marx/ch01.htm>

²¹⁷ <http://www.marxists.org/archive/marx/works/1867-c1/p3.htm>

²¹⁸ The following quotations will be taken from pages 499-509

With Hegel, then, one encounters a philosophy of Logic, Metaphysics, and History in which the “Augustinian inevitabilities” are worked out consciously, deliberately, and in detail. Kant himself had undertaken no such derivation of the categories because they were for him “merely subjective epistemological forms of our minds” and not “an ontological principle of the explanation of the universe.” Once we have deduced these two things, says Hegel, we may then ask the obvious questions: (3) what is the First Category, i.e., where do we start? and (4) how do we deduce all other categories from this first category?”

“As was seen, Hegel, like Duns Scotus or Eriugena long before him, made Being itself that first category...

...for Hegel every category or universal contains its own opposite in itself at one and the same time...

The First Categorical Triad: Being, Nothingness, Becoming

Once this has been said, if one says “Being” one, according to Hegel, immediately also posits its negation: Non-Being, or Nothingness. Thus Being, the thesis, contains Non-Being or Nothingness, its antithesis. But Hegel, following the Augustinian [And by Augustinian he is referring to Augustine’s Construction of Filioque.-DS] and Joachimite pattern of the dialectic, maintains that from the two arises a third term, a “consubstantial love of both”, as the two inevitably, in the process of thought, pass it into each other. [FN: W.T. Stace, *The Philosophy of Hegel* (Dover, 1995), pg. 91-DS]...

W.T. Stace puts the filioquist dialectic very succinctly: The first category contains its own opposite and is identical with it. At this point the two categories stand confronting and contradicting each other.

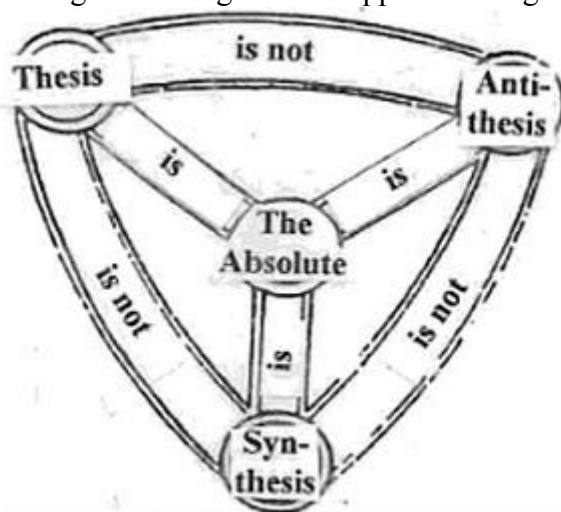
But it is impossible to rest in this contradiction for it means that opposite categories are applicable to the same thing at the same time...The category of becoming therefore resolves the contradiction. In other words the contradiction between the first and second categories is always reconciled in a third category which is the unity of the two preceding. The third category contains within itself the opposition of the other two, but it also contains their underlying harmony and unity...The three members of the triad are sometimes called the thesis, antithesis, and synthesis, respectively. [Ibid. 92-93-DS]...

For the present, however, it is crucial to note that Hegel sees the deduction of categories as a potentially infinite process, recalling the prediction made by St. Photius in the ninth century: The synthesis being reached now

posits itself as a new assertion, as an affirmative category which thereby becomes the theses of a new triad. For as soon as it lays itself down as a positive assertion its opposite is seen to issue out of it and to involve it in self-contradiction. This new contradiction has again to be resolved in the higher unity of a new synthesis. This in turn becomes the thesis of a new triad, and so on throughout the whole series. [Ibid. 93]...

Indeed, when Hegel finally conceives of Matter as a “deduction” of “Pure Consciousness” he is doing little more than restate Plotinus, for whom matter was “the uttermost emanation from the One.” [FN: Plotinus, *Enneads* I: 8: 7, trans A. H. Armstrong (Harvard: Loeb Classical Library), p. 199.]

Farrell provides his pictorial gloss of Hegelianism applied to Augustinian Trinitarianism:



Here, in place of the Father we have the Thesis, the Son is Anti-thesis and the Spirit is the Synthesis, the bond of love between Father and Son. This language presumes upon an inherent opposition and hostility between Father and Son because in Neoplatonism, distinction implies hostility. Thus, in Marx’s philosophy the distinction in rank between women and men implies hostility. There exists none in nature truly and really, and thus Communist propaganda and lies must be spread and fomented in the minds of men and women to create said hostility. The same goes for the distinctions between Labor and Capital. And thus to synthesize the two, Marxism is put forward.

Farrell states,

“Hegel was, after all, attempting, so he thought, to do a ‘Christian ontology’ and a ‘Christian philosophy of history.’ The filioquist Trinity is not some accidental afterthought, nor even the summit or End to which his system tended; it was its dialectical sine qua non. Without the filioque there simply would have been no Hegelian, or Marxist, dialectic [And thus no later Barthian dialectic either.-DS]. For Hegel...History itself is the double procession of the Holy Spirit from the Father and the Son.”

Hegel says in *Lectures on the Philosophy of Religion* (One Volume Edition),

“The second determination is the kingdom of the Son, in which God is [present] for representation in the element of representing as such. This is the moment of particularization as such...Considered from the first standpoint, God as the Son is not distinguished from the father, but is merely expressed in the mode of sensibility. In the second element, however, the Son obtains the determination as other, and thus we pass out of the pure ideality of thinking and into representation. If, according to the first determination, God begets only a son, here he brings forth nature. Here the other is nature, and distinction comes into its own...But since in this history the divine steps into view for spirit, the history loses the character of external history. It becomes divine history, the history of the manifestation of God himself.

This constitutes the transition to the kingdom of the Spirit, which comprises the awareness that human beings are implicitly reconciled with God and that reconciliation exists for humanity. The process of reconciliation itself is comprised in the cultus.”²¹⁹

Here we see a clear link between Plotinus’ infinite emanations, how this principle is directly involved in the Filioque doctrine, and how the Filioque then is the foundation for Hegel’s view of Historiography. Farrell states,

“By so faithfully reproducing the Augustinian dialectic as an historical process, Hegel pointed the way forward to two further interpretations:

(1) An endless and infinite progression of Thesis, Antithesis, and Synthesis, following the ‘Iamblichan’ side of the dialectic, first criticized by St. Athanasius as a form of polytheism, and reiterated later by St. Photius in reference to the filioque until ‘the series they imagine grows into a multitude of processions’ and collapses into polytheism and anarchy,

(2) A return to the state of the original and undifferentiated differentiation which began the process, following the porphyrian side of the dialectic, and reproduced by Aquinas’s characterization of the filioque as a cycle which concludes in the same substance in which it began.

This return to the “State of Simplicity” constitutes the Hegelian End of History, that moment when the process of dialectical conflict of thesis and antithesis resolves into an ultimate synthesis from which no further dialectical procession arises. This option, well-known in its Marxist

²¹⁹ Footnote 67, pg. 416-417

version of 'final Communism', has been more recently 'revised and updated' by one Francis Fukuyama as an apologetic for the emerging global triumph of the Second Europe."²²⁰

Alan Woods and Ted Grant, in *Reason in Revolt: Marxist Philosophy and Modern Science* state in Part One, "Dialectical Materialism",

"Positive is meaningless without negative. They are necessarily inseparable. Hegel long ago explained that "pure being" (devoid of all contradiction) is the same as pure nothing, that is, an empty abstraction. In the same way, if everything were white, it would be the same for us as if everything were black. Everything in the real world contains positive and negative, being and not being, because everything is in a state of constant movement and change. Incidentally, mathematics shows that zero itself is not equal to nothing.

"Zero," writes Engels, "because it is the negation of any definite quantity, is not therefore devoid of content. On the contrary, zero has a very definite content. As the border-line between all positive and negative magnitudes, as the sole really neutral number, which can be neither positive nor negative, it is not only a very definite number, but also in itself more important than all other numbers bounded by it. In fact, zero is richer in content than any other number. Put on the right of any other number, it gives to the latter, in our system of numbers, the tenfold value. Instead of zero one could use here any other sign, but only on the condition that this sign taken by itself signifies zero = 0. Hence it is part of the nature of zero itself that it finds this application and that it alone can be applied in this way. Zero annihilates every other number with which it is multiplied; united with any other number as divisor or dividend, in the former case it makes this infinitely large, in the latter infinitely small; it is the only number that stands in a relation of infinity to every other number. 0/0 can express every number between $-_{\infty}$ and $+_{\infty}$, and in each case represents a real magnitude."

The negative magnitudes of algebra only have meaning in relation to the positive magnitudes, without which they have no reality whatsoever. In the differential calculus, the dialectical relation between being and not being is particularly clear. This was extensively dealt with by Hegel in his *Science of Logic*. He was greatly amused by the perplexity of the traditional mathematicians, who were shocked by the use of a method which makes use of the infinitesimally small, and "cannot do without the suggestion that a certain quantity is not equal to nil but is so inconsiderable that it may be neglected," and yet always obtains an exact result."²²¹

²²⁰ Pg. 509

²²¹ <http://www.marxist.com/science-old/dialecticalmaterialism.html>

Thus, upon the foundation of the old Pagan Philosophy that states that there is no good without evil, and reality is thus a balance an unbalancing and a re-balancing of this eternal dialectic, Marxism is logically erected. Historically, Marxism came to this foundation-was ushered onto this Foundation- by Hegel's reliance upon the old Roman Catholic Filioque heresy!

The Triune God doctrine teaches an absolute egalitarianism with no private property to buttress the Absolute Simplicity of the divine essence.

14. If the book of Galatians destroyed ethnic distinctions, then it by definition destroyed nations, the *ethnos*. The Neoplatonic and Eastern Orthodox principle of Huperousia is connected to this. You lose your distinction as a race. You are dissolved. This is monadic thinking; it is connected to the Philosophy and the Politics of the late Roman Empire which the Catholic Church inherited after Pagan Rome's Fall.

15. In recent history, Multiculturalism resulted in intense racial conflict in Yugoslavia, the Soviet Union, Chechnya, Abkhazia, Bosnia, Dagestan, and Czechoslovakia. It is fomenting massive hatred and violence in this country.

America is now ranked the 101st most peaceful nation in the world!²²² The practical results of pluralism and multi-culturalism is total chaos! Obviously, the melting pot is not working.

16. The anti-racists have no explanation for the huge supremacy Jews and especially white Europeans have with the history of technology and economics. The Asians are also advanced but the Africans have done nothing but infuse cultural degeneration in Western Civilization. They could not even figure out how to build a sea worthy vessel or a bridge before they left Africa. Obviously the differences in these peoples are real and obviously the races are not equal in intellectual ability.

In John Baker's book *Race* (Oxford University Press, Athens, GA, 1981) we read on page 373 that before the black man met the white man the Sub Saharan African had no knowledge of the wheel. On pages 394-395 we read that the black race had no written language or calendar. On page 354 that the black race had no knowledge of mechanical devices. On pages 372-373 we read that the black race never figured out how to bind two pieces of wood together and because of this their boats were canoe like having to be carved out of large trees and they did not build bridges by binding wood together using geometric knowledge. The author gives one example of the "Mittu [who] used a half-shell (single valve) of a freshwater bivalve mollusc as a bridge for the rababa." On page 402 we learn that only one incident, and that an ambiguous one, exists for the claim that blacks had the ability to build a two-story building.

²²² <http://www.washingtontimes.com/news/2014/jun/18/no-kumbaya-here-us-now-101st-most-peaceful-nation/>

It is a popular myth within the Nation of Islam that the Muslim and black nations of Africa gave mathematical and scientific learning to the world while the white man was crawling on his knees in mud and shit along the hills of Europe. Dr. Khalid Abdul Muhammad was famous for convincing emotionally unstable young black men of this myth. The following is an excerpt from *Western Civilization: Ideas, Politics, and Society*, Volume I: To 1789, by Marvin Perry (Author), Myrna Chase (Author), James Jacob (Author), Margaret Jacob (Author), Theodore H. Von Laue (Author) (Wadsworth: Boston, MA, 2013, 2009) I am offering as a reply to the Nation of Islam:

“The Arabs who first burst into the Byzantine and Persian empires had no tradition of science or philosophy. But they were quick to absorb the learning of Byzantines and Persians who had preserved and studied ancient Greek works. In the eighth and ninth centuries, under the Abbasid caliphs based in Baghdad, Muslim civilization entered its golden age...Muslim science, philosophy, and mathematics, based largely on the achievements of the ancient Greeks, made brilliant contributions to the sum of knowledge at a time when Latin Christendom had lost much of Greco-Roman thought and culture. The Muslims had acquired Greek learning from the older Persian and Byzantine civilizations, which had kept alive the Greek inheritance. By translating Greek words into Arabic and commenting on them, Muslim scholars performed the great historical task of preserving the philosophical and scientific heritage of Ancient Greece...Euclid’s *Elements*, the creative synthesis of Greek geometry, was translated into Arabic and studied by Muslim scholars...Muslim mathematicians also did original work in algebra and trigonometry...Building on the medical knowledge of the Greeks, Muslim physicians became the best trained and most skillful doctors of the time.”²²³

Dr. Muhammad’s desire to raise the self-esteem of blacks aside, his contention is simply contradictory to the Historical record.

We read from *The Journal of Blacks in Higher Education*, “The Widening Racial Scoring Gap on the SAT College Admissions Test”,

“In 2005 the average black score on the combined math and verbal portions of the SAT test was 864. The mean white score on the combined math and verbal SAT was 1068, 17 percent higher.

In 1988 the combined mean score for blacks on both the math and verbal portions of the SAT was 847. By 2005 the average black score had risen only 17 points, or about 1.4 percent, to 864.

²²³ Pg. 207-208

Despite the small overall improvement of black SAT scores over the past 17 years, the gap between black and white scores has actually increased. In 1988 the average combined score for whites of 1036 was 189 points higher than the average score for blacks. In 2005 the gap between the average white score and the average black score had grown to 204 points.

Not only are African-American scores on the SAT far below the scores of whites and Asian Americans, but they also trail the scores of every other major ethnic group in the United States including students of Puerto Rican and Mexican backgrounds. In fact, American Indian and Alaska Native students on average score more than 104 points higher than the average score of black students. On average, Asian American students score 227 points, or 19 percent higher, higher than African Americans.”

I would also draw the reader’s attention to a graph from the same article where we read,

“Almost No Blacks Have SAT Scores Equal to the Median Score of Whites at the nation’s Highest-Ranked Universities. IN Fact, Whites Outnumber Blacks at the Highest-Scoring Levels by About 40 to 1.”

As soon as these devastating facts are made known, the perpetrator of white guilt and racial hatred in America will say that the low income level of blacks, a product of white supremacy, explains why these gaps persist. The article continues,

“Explaining the Black-White SAT Gap

There are a number of reasons that are being advanced to explain the continuing and growing black-white SAT scoring gap. Sharp differences in family incomes are a major factor. Always there has been a direct correlation between family income and SAT scores. For both blacks and whites, as income goes up, so do test scores. In 2005, 28 percent of all black SAT test takers were from families with annual incomes below \$20,000. Only 5 percent of white test takers were from families with incomes below \$20,000. At the other extreme, 7 percent of all black test takers were from families with incomes of more than \$100,000. The comparable figure for white test takers is 27 percent.

But there is a major flaw in the thesis that income differences explain the racial gap. Consider these three observable facts from The College Board’s 2005 data on the SAT:

- Whites from families with incomes of less than \$10,000 had a mean SAT score of 993. This is 129 points higher than the national mean for all blacks.

- Whites from families with incomes below \$10,000 had a mean SAT test score that was 61 points higher than blacks whose families had incomes of between \$80,000 and \$100,000.
- Blacks from families with incomes of more than \$100,000 had a mean SAT score that was 85 points below the mean score for whites from all income levels, 139 points below the mean score of whites from families at the same income level, and 10 points below the average score of white students from families whose income was less than \$10,000.”

As we see, the perpetrator of white guilt and racial hatred in America, is wrong. The fact is, there are differences in nature that Yah has ordained between the races. The black race is generally more physically superior and athletic while the white race is generally more intellectual and bookish. There is no doubt that the environment in which we live influences our behavior, but that is not to ignore the differences that Yah has placed in nature.

A bit more evidence:

Linda S. Gottfredson at the School of Education at the University of Delaware, in her *Social Consequences of Group Differences in Cognitive Ability*, page 42, shows that blacks are four times as likely as whites to have an IQ less than 75 and that whites are 30 times more likely to have an IQ greater than 125. She also shows how this affects what professions these distinctions in nature qualify for. The greater the IQ the better paying job one is generally going to attain.

I give this information to show that the reason why the black community is in the poor shape it is in, is not the fault of Southern white people. Black people made a terrible decision with integration that robbed their communities of human resources, and secondly, black people simply do not have the same abilities as white people do. I completely understand that there are some dear, civilized, upstanding black people in the South, who have the pride to pull their own weight and not take their problems out on white people through violence and intimidation. I currently know young black men whom I have the up-most of respect for. However, the majority black population are inflamed with hatred for white people, believing white people to be responsible for all of their problems. They are abusing white people all over this country:

<http://blackracismandracehatred.blogspot.com/>

<http://whitegirlbleedalot.com/>

and they are driving white people into hateful, violent organizations that you are going to have to face in the near future. If you don't start telling your people the truth, you have no one to blame but yourself for the tribulations that are coming in the near future.

Truly the Christian and Communist affirmation that all men are created equal is a violation of the 9th Commandment and an affirmation that continues to plague the white race as blacks see themselves as equals and yet know they are not as well off as the white race. Instead of coming to the true conclusion that they do not have the same ability as whites, they chalk it up to the conspiracy of white supremacy and white oppression. This gives them justification to commit violent acts against white people.

17. Gen. 9-11 lays the groundwork for all of the Bible and human life. The New Covenant does not need to speak to racial issues, just like it does not speak to Consanguinity, Bestiality, etc. These issues were dealt with in the Torah and do not need to be repeated in the New Covenant. That is why Paul does not mention racial issues much.

18. Anti-Racists operate off of a conflation between church and state. One-ness in Messiah refers to religion and spirituality. Our racialism pertains to the secular realm (which is not free from religious influence but logically distinct and functionally distinct). When Paul says, we are all one in Messiah, Gal. 3:28, he is using the word to refer to a union not to a cardinal singularity. If that was the case then men and women are no different and the verse can even be used to justify homosexuality as it often is.

19. Anti-racists use the word racism many times but contradict themselves in their attack of racialists. They deny race even exists. Therefore, according to them, there does not even exist anything called interracial marriage because there is only one race. And there could not be white privilege if there is no white race.

20. In Gal. 3:28 Paul was simply stating that race or gender does not bar one from entering the Covenant of Abraham, via Messiah. If this passage is doing away with racial distinctions it is doing away with gender distinctions. What about the people not in Messiah, do they keep their racial and gender identities while Christians lose them? It follows very clearly then that women can become Elders and marry each other. This is why liberal denominations have flourished so well in our post racial society: by taking these anti-racial interpretations of Paul and the Law. Be consistent guys; Let women be preachers and let gays marry. That is the consistent logical implication of your beliefs. Also this passage would only speak to those who are in Messiah. What of those outside of him? Do they get de-racialized because of Messiah too? Do we have the Eastern Orthodox Christus Victor Universal atonement raising its head here? Thus, the context here is not secular and racial. It is ecclesiastical. Yah is reaching out to the Gentiles now, not just the Jews.

21. Anti-Racists repeat the confusion that Kinism means you hate people because they are a different race than you are. I am still waiting for the argument why that is the case. I don't believe it. I am also still waiting for the logical connection between being friends with people of other races and an obligation to miscegenate with them.

22. The anti-racist position operates off of a Plotinian dialectic. Why do they give us only the options of Universalism or Sectarian racial hatred? Why can't the tribes remain separate in order to keep the peace between the races?

23. The anti-racists have no answer to the anti-white violence whites have suffered recently in modern civilization. These websites give thousands of examples:

<http://bjs.ojp.usdoj.gov/content/pub/pdf/htus8008.pdf>, Pages 11-15

<http://www.bjs.gov/content/pub/pdf/hc0309.pdf>

<http://whitegirlbleedalot.com/>

<http://blackracismandracehatred.blogspot.com/>

<http://topconservativenews.com/category/crime/hate-crime-murder-crime/>

<http://topconservativenews.com/category/crime/>

24. The anti-racist Christian position is overly unrealistic and most importantly, unbiblical regarding group relations. The Torah, which Messiah clearly stated he did not come to abolish Mat. 5:17-19, protected Israel tribally by demanding Israel to distinguish between personal dynamics and group dynamics. Lev. 19:17-18, which is substantially repeated in Luke 6:27-36 and Mat. 5:43-44 which teaches us to love our personal enemies; that is, those who have personal grievances with us or we with them. However, with reference to group dynamics, Yah commanded Israel to be ruthlessly vengeful with those groups of people who were historical threats to Israel whether they were foreign or domestic.²²⁴

25. Alienists think they refute the Kinist position when they list many passages in the Bible that defend the proposition that Yah allowed the Absorption of Non-Jews into the Covenant People with Full Rights as God's People. The problem is we are not talking about people being absorbed into our race. We are talking about the destruction of the Japhethite race.

26. Ephesians 2 and the middle wall is not talking about the Ceremonial Law. This is Christian mythology. It is not referring to the ceremonial law. First, let us take the entire passage into consideration with all the additions the Christian Church has added to confuse the reader:

*¹¹ Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," **which is performed in the flesh by human hands**—¹² **remember** that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without*

²²⁴ Num. 25-31, Deut. 25:17-19, 13: 12-16, Exo. 32: 26-29

*God in the world. ¹³ But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. ¹⁴ For He Himself is our peace, who made both **groups into one** and broke down the barrier of the dividing wall, ¹⁵ by abolishing in His flesh the enmity, **which is the Law of commandments contained** in ordinances, so that in Himself He might make the two into one new man, **thus** establishing peace, ¹⁶ and might reconcile them both in one body to God through the cross, by it having put to death the enmity.*

Let's take Paul's statements to the Colossians into consideration:

Col 2:13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, ¹⁴ having canceled out the certificate of debt consisting of decrees [KJV-ordinances] against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. ¹⁵ When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

Here we see that the Law is not being considered in itself but in its function. The problem is our sin-our violations of Yah's Law. Here, the Colossian believers are being identified as being united with Christ, who removes the barrier, their sins denoted as decrees or ordinances against them, between them and Yah. The same word *ordinances* in both Ephesians and Colossians is the Greek word δόγμα (dogma). Yeshua removes the enmity between new Gentile believers and Yah's Covenant people Israel, namely their past, present and future disobedience to Yah's Law both with reference to penalty and to practice. The barrier between Jew and Gentile is sin. What is being done away here is the age long strangle hold that Satan had on the Gentiles, not the "Ceremonial Law".

"The Son of God appeared for this purpose, to destroy the works of the devil." (1 John 3:8) THE TORAH IS NOT A WORK OF THE DEVIL! And having accomplished his victory "***When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.***" (Col 2:15) [CONSIDER THE CONTEXT] The OT itself gave hints to the saints concerning the exact way James uses Amos 9 in Acts 15 (Ezek 37:25-28 [Teaches God's dwelling place will be in the midst of the nations; not the center of the nations as other verses indicate but the sense of the passage is that the temple will be among them, in their midst], Zech 6:12). The New Testament describes the ministry of Christ to "reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col 1:20) After the fall, the knowledge of Yah and his dominion over men decreased progressively, until the whole world was under pagan darkness save for a small and conquered people: The nation of Israel. When Yeshua came, he purposed to destroy the works of the devil and reverse the effects of the curse (Luke 1:68-75, Isa 9:7, 11:9, Dan 2:34-35, 44, Gen 3:15, Heb 2:14, Mat 13:31-33, 1 Cor 15:25, Psa 22:27-28, 72:8-11, 86:9, John 12:31-32, Psalm 2). That is why the time of Yeshua and the Apostles was referred to as the last days.

Lastly, Gentiles were grafted into Israel in the Old Testament times.

*Exo 12: 42 It is a night to be observed for the Lord for having brought them out from the land of Egypt; this night is for the Lord, to be observed by all the sons of Israel throughout their generations. 43 The Lord said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat of it; 44 but every man's slave purchased with money, **after you have circumcised him, then he may eat of it.** 45 A sojourner or a hired servant shall not eat of it. 46 It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it. 47 All the congregation of Israel are to celebrate this. 48 But if a stranger sojourns with you, and celebrates the Passover to the Lord, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it. 49 The same law shall apply to the native as to the stranger who sojourns among you."*

When Paul says, "excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world", he cannot be saying that the Law was the barrier between Jew and Gentile. Here in Exodus 12, we see that the Law provided a way for Gentiles to covenant with Yah and to become a part of the Jewish Commonwealth. The barrier was the wicked lives of our Gentile ancestors who were dominated by Satan, the Prince and the Power of the air. (Eph. 2:2)

For a modern Scientific defense of Racial Identity see *A Troublesome Inheritance* by Nicholas Wade, and *Why Race Matters: Race Differences and What They Mean* by Michael Levin. Having been a recent victim of Marxist Fact Denying and Pathological Dishonesty I can say that I am in good company. In 2007 Nobel Prize Winner James Watson, co-discoverer of the structure of DNA was pressured into quitting his job for stating that there were real differences in intelligence among the races and that blacks were intellectually inferior. From the **LA Times** article,

"In the Oct. 14 article, his former protege Charlotte Hunt-Grubbe wrote: "He says that he is 'inherently gloomy about the prospect of Africa' because 'all our social policies are based on the fact that their intelligence is the same as ours — whereas all the testing says not really.' . . . He writes that 'there is no firm reason to anticipate that the intellectual capacities of peoples geographically separated in their evolution should prove to have evolved identically.'" ²²⁵

The same thing happened to Jason Richwine and his Doctoral Thesis at Harvard. ²²⁶

²²⁵ <http://articles.latimes.com/2007/oct/26/science/sci-watson26>

²²⁶ <http://www.washingtonpost.com/blogs/wonkblog/wp/2013/08/09/jason-richwine-doesnt-understand-why-people-are-mad-at-him/>
<http://www.politico.com/story/2013/08/opinion-jason-richwine-95353.html>

See also Niccolò Machiavelli on the practicality of ethnic Tribalism, in *The Prince*, Chapter 13.

Chapter VIII

The Communist Roots and Genocidal Fruits of the Civil Rights Movement



“Governments are instituted among Men, deriving their just powers from the consent of the governed”

The Declaration of Independence, 1776

“It will probably be asked, Why not retain and incorporate the Blacks into the state, and thus save the expense of supplying, by importation of White settlers, the vacancies they will leave? Deep rooted prejudices entertained by the Whites; ten thousand recollections, by the Blacks, of the injuries they have sustained; new provocations; the real distinctions which nature has made; [Here we have Jefferson contradicting his Declaration of Independence. DS] and many other circumstances, will divide us into parties, and produce convulsions, which will probably never end”...*Thomas Jefferson Notes on the State of Virginia, Query XIV, (1787)*

The above image was taken from the forced integration of Little Rock Central High School, 1957.²²⁷ It represents the feelings that the Southern White population has experienced for the last 150 years. It is primarily due to Military force and Government theft that the White Southern population has descended to the humiliating doldrums it has. For the last 50 years we have seen the utter failure of Forced Integration, though the Yankees refuse to integrate their children and subject them to torment.²²⁸ If any people in the history of the world could say that it truly attempted to reconcile two races of people, to work towards their equality, and utterly annihilate racial priorities, it is our people. The mightiest army and the wealthiest treasury to ever exist have been applied to this task and it has failed. As of the USDOJ’s *Hate Crime, 2003-2009* report, the #1 reason for Hate

²²⁷ Video can be seen of this image in the well-known *Eyes on the Prize* Documentary, 2nd hour, 18 minute mark.

²²⁸ <http://www.nydailynews.com/new-york/education/new-york-leads-nation-segregated-schools-report-article-1.1735795>

Crime in America was race and ethnicity.²²⁹ Through welfare, food stamps, affirmative action, rent supplements, Section 8 housing, Pell grants, student loans, legal services, Medicaid, Earned Income Tax Credits, poverty programs, the Great Society, government jobs, and on and on and on, our Government has spent tens of trillions of dollars on Blacks to make them equal to Whites. Yet, Blacks are more adamant than ever that they are an oppressed people and victims of White supremacy. Jefferson was right. This is an impossible task.

Integration destroyed Black communities. In the Pre-Integration Black communities there were Black owned Grocery Stores, Black schools, Black owned Gas Stations, Black owned Hotels, etc., which provided employment and work environments for Black people, free from White racial discrimination and racial preference. It is the Civil Rights Movement that by and large subjected Blacks to much more discrimination and racial resentment than before; exactly like Malcolm X predicted!²³⁰ Integration was rejected by such Civil Rights leaders as Malcolm X and Marcus Garvey. Black scholars such as Roy L. Brooks have shown the failure of the Civil Rights movement in his *Integration or Separation?*. The Civil Rights Era solidified in the minds of most Blacks that they are the victims of White supremacy and that their plight is not their own fault. They feel that they do not need to apply themselves because that would only mean that they are cooperating with the system that oppressed them. This attitude has produced a dominate thug life mentality and lifestyle. Illegitimacy is now 72.3% in the Black community.²³¹ With the crack epidemic in the 1980s the thug life culture discovered a cash crop able to sustain a perpetual state of infidelity. Enter the era of Gangster Rap. Since Gangster Rap hit the streets in the late 80s and early 90s an element within the Black community has strove to create a huge race war between White and Black in America. From Dr. Dre's "The Day The Niggaz Took Over" to Ice-T's "Home Invasion" to Khalid Abdul Muhammad and the support he received from numerous rap artists such as Public Enemy ("Night of the Living Baseheads"), Ice Cube ("Death", "The Birth", "Cave Bitch"), MC Ren ("Muhammad Speaks") and Tupac Shakur ("White Man's World"), a plot has been in preparation to foment a huge race war here in North America. According to the USDOJ's *Homicide Trends in the United States, 1980-2008*, Blacks, while making up only 12% of the population, account for 65.6% of drug-related homicides.²³² And so far from being persecuted by the White Man, the same report states, "93% of Black victims were killed by Blacks."²³³ The CDC released the *Homicide Rates Among Persons Aged 10–24 Years — United States, 1981–2010* in July of 2013. Figure 3 shows young Blacks commit homicides almost 15 times the rate of Whites! After the Zimmerman trial we saw some riots followed by an epidemic of the "Knockout Game". I believe this is only going to get worse. Movies like *Django* and *The Butler* continue to agitate and agitate more and more racial animosity in America. The truth is, that the economic inequality of the black community in America is the result of Integration when wealthy and educated

²²⁹ Page 4, Figure 2; Page 6, Figure 3.

²³⁰ Interview with Eleanor Fischer (1961).

²³¹ *National Vital Statistics Reports*, Volume 61, Number 5, October 3, 2012: http://www.cdc.gov/nchs/data/nvsr/nvsr61/nvsr61_05.pdf.

²³² Pg. 12.

²³³ Pg. 13.

blacks left the black communities to live in white communities.²³⁴ Secondly, black people simply do not have the same intellectual abilities as white people. In John Baker's book, *Race* (Oxford University Press, Athens, GA, 1981) we read that before the African black race met the white man, he had no knowledge of the wheel, of written language and history, of calendars, or of mechanical devices. He never figured out how to bind two pieces of wood together with nails and because of this his boats were canoe like having to be carved out of large trees and he did not build bridges by binding wood together using geometric knowledge. Moreover, Baker mentions only one incident, and that an ambiguous one, for the claim that blacks had the knowledge to build buildings above one story.²³⁵ The Journal of Blacks in Higher Education, "The Widening Racial Scoring Gap on the SAT College Admissions Test" states, "Almost No Blacks Have SAT Scores Equal to the Median Score of Whites at the nation's Highest-Ranked Universities. In Fact, Whites Outnumber Blacks at the Highest-Scoring Levels by About 40 to 1." Linda S. Gottfredson of the University of Delaware shows in *Consequences of Group Differences in Cognitive Ability*, page 42, that blacks are four times as likely as whites to have an IQ less than 75 and that whites are **30 times more likely to have an IQ greater than 125!** These are, "the real distinctions which nature has made". And these are the exact points which the blacks refuse to acknowledge and justify their violent actions against whites upon the belief that their economic inequality is a product of white oppression instead of inferior abilities.

The worst racial hate crime ever committed in America was committed by a group of Blacks against Channon Christian and Christopher Newsom. If you have never heard of this couple I strongly suggest you look into it. It is very clear that our media views Black life as more valuable than White. Websites such as *The Council of Conservative Citizens*, Colin Flaherty's site, *Black Racism and Race Hatred of Non Blacks Blog* and others document the daily hate crimes committed by Blacks against Whites in this country that are never given attention to on mainstream news.

Not only is the racial policy of this Government malicious, the Civil Rights Movement is hypocritical and logically contradictory. Senators Joseph Clark and Clifford Case said, "any deliberate attempt to maintain a racial balance, whatever such a balance may be, would involve a violation of [the legislation] because maintaining such a balance would require an employer to hire or refuse to hire on the basis of race."²³⁶ Secondly, those who support forced racial integration like to point to the Declaration of Independence (1776), which states, "We hold these truths to be self-evident, that all men are created equal", yet they violate the very next statement which says, "Governments are instituted among Men, deriving their just powers from the consent of the governed". Look again at the cover image of this tract. Does that look like consent to you?

²³⁴ Roy L. Brooks, *Integration or Separation* (Harvard University Press: Cambridge, Mass. 1996), 104-106.

²³⁵ Baker, 354, 372-373, 394-395, 402.

²³⁶ Thomas Woods, *The Politically Incorrect Guide to American History*, 207.

Dispelling Common Myths Concerning Race Relations in America

1. The term *Racist* is an equivocal, Communist propaganda term popularized by the Marxist Leon Trotsky.²³⁷

2. Integration and Miscegenation were concepts inspired by Communism, not the Bible. Fredrick Engels explained that Integration and Miscegenation were inferences drawn from the Communist idea of class and property.²³⁸ Du Bois, co-founder of the NAACP, had notorious connections with high level Communists like Mao Tse Tung. Speaking of Mao, I would also like to point out that Mao spoke on Martin Luther King's behalf in his *A New Storm Against Imperialism*, April 16, 1968.

J. H. Van Evrie, M.D.

“The mulatto, literally speaking, or in the ordinary sense, does beget offspring, but mulattoism is as positively sterile as muleism. . . . Instead of a single generation, as in the animals referred to [the horse and the donkey], sterility in the human creatures is embraced within four generations, where a boundary is arrived at as absolutely fixed and impassable as the single generation in the case of the former. . . .

But in order to understand the matter clearly, it is proposed to present the reader with the preliminary principles or facts, and inductive facts that lead to this vital and all-important conclusion. It is all-important, not as demonstrating beyond doubt the vital and fundamental truth of distinct species [within one genus—the human race as begotten by our first parents, Adam and Eve], for that is a self-evident and indeed unavoidable truth that meets us at every step, and confronts our senses almost every hour or day of our lives. But mulattoism is a subject of stupendous importance in itself, and as the public are generally, and the “anti-slavery” writers especially, profoundly ignorant of it, it is proposed to present the elementary principles or basis on which the whole subject rests.*

(*The author has devoted much time and labor to this interesting subject, and, together with his own and the observations of friends and correspondents, ***covering several thousand cases of the mixed blood***, is able to deduce the general laws as stated in the text, and with entire confidence in their essential accuracy.)

1st. In the case of the white man cohabitating with the negress, or “married” to a Negro female, there will be a more limited progeny than if she were married to one of her own race.

²³⁷ Trotsky, *The History of the Russian Revolution*, Volume 1, Chapter 1, page 5.

²³⁸ Engels, *The Principles of Communism* (1847), Section 22.

2nd. The mulatto offspring of this connection intermarrying with other hybrids, will exhibit still less virility.

3rd. The offspring of the former again intermarrying with hybrids equally removed from the original parentage, shows a yet greater diminution of virile power.

4th. By still intermarrying with hybrids, and of a corresponding remove, virility is correspondingly decreased.

5th. Finally, *the fourth generation of mulattoism is as absolutely sterile as muleism, and though there may be, at rare intervals, a possible exception, yet, in every practical sense, and for all the purposes of philosophic inquiry, it may be assumed as the natural and impassable barrier of this abnormal and exceptional being.* . . .

(Royalism, or a Hereditary Aristocracy, or class that attempts to create a permanent superiority over the great body of the [White] people by incestuous intermarriage with its own members, is punished with similar results as those that attend the violation of the sexual relations of different Races. And the idiotic, impotent, and diseased offspring of hereditary kings has always a certain physiological resemblance to the effete and sterile mulatto. Both are violations of the normal order, and both are limited to a determinate existence, just as any other diseased conditions which nature forbids to live.) . . .

But it is in the female hybrid that this tendency to decay, or this vice of constitutional formation, is most apparent. Many of them are incapable of nourishing or taking care of their offspring, and together with miscarriages and the numerous forms of disease connected with maternity, they are often found to have had a large number of children, not one of whom reached maturity. . . .

As has been said, four millions of our own white race [As compared with the number of blacks in the mid to late 1800s: 4 million-DS] would be involved in this monstrous maelstrom of amalgamation with the subject race [Now enfranchised-DS], while the remaining twenty millions [of Whites] would be left untouched and unpolluted by the physical degradation that must needs follow such a stupendous sin as practical abolitionism. But they would not escape the moral deterioration, and the nation, weighed down by mulattoism by such an ulcer on the body politic, by such a frightful mass of disease and death, would doubtless fall a conquest to some other nation or other variety of the master race, [Or an Asian Chinese Race that has been taught the white man's military technology from one of its traitors....Jesuit trained Georgetown boy Bill

Clinton.-DS] and again become English provinces or dependencies of some other European power!”²³⁹

If anyone doubts this look at what happened to the White Spaniards in Mexico. New Spain didn't turn out as expected did it? The Spaniards miscegenated themselves in with the native population and we are now dealing with the complete failure of this experiment as Mexicans flood into America fleeing from the failure of Mexico.

3. Martin Luther King did not derive his ideas from the Bible. His mentor was Freemason A. Philip Randolph who was mentored by a Jesuit Priest named John Lafarge Jr.²⁴⁰ This is not without significance. The Jesuits would have every reason to afflict and demonize the Southern White population; the South being the heretics who escaped Rome's Inquisition in the 17th and 18th centuries and remain the Protestant Bible-Belt to this day! The Jesuits mastered racial class warfare in 18th century South America.²⁴¹ The contemporary master of Liberation Theology is Jesuit trained Gustavo Gutiérrez. The Jesuits perfected Communism in their South American Reductions and Bismarck accused Karl Marx of being controlled by Jesuit Father Beck.²⁴² Is it then any surprise that King was often criticized for being a Communist?

4. The Government infiltrated the KKK and performed violent acts in their name to demonize them. One of the FBI agents caught doing this was Gary Thomas Rowe Jr. who was “an accessory to the murder of Viola Liuzzo.”²⁴³ More examples could be given during the administration of Ulysses S. Grant.

5. Southern civilians, White and Black, suffered massive rape, pillage and murder during and after the “Civil War”.²⁴⁴ There is no chance that the Yankees were fighting for righteousness and for the benefit of blacks.

6. Jim Crow was not Southern Legislation. It was passed by the Supreme Court with a vote of 7 to 1. All the affirmative voters were Yankees. The only dissenting voice was a ***Southerner***, named John Marshall Harlan!

Conclusion

After the Zimmerman trial, Liberals and the Black community are actually considering repealing Stand your ground laws! If it has come to this that we are faced with race riots, constant agitation, massive Black on White crime, humiliating cultural break-down such

²³⁹ *White Supremacy and Negro Subordination*; Or, Negroes A Subordinate Race, and (So Called) Slavery Its Normal Condition, 1868, 146-156

²⁴⁰ Daniel Davis, *Mr. Black Labor: The Story of A. Philip Randolph; Father of the Civil Rights Movement*; David Southern, *John LaFarge and the Limits of Catholic Interracialism*. See also the similar situation in South Africa, where in the 90th Anniversary of The Order of Saint John, the South African Post office issued a stamp with Mandela's image in full regalia showing him a member of the Order.

²⁴¹ R.W. Thompson, *The Footprints of the Jesuits*, 186.

²⁴² Interview with Karl Marx by H. Chicago Tribune, January 5 1879.

²⁴³ *Encyclopedia of Alabama*; <http://encyclopediaofalabama.org/face/Article.jsp?id=h-3379>.

²⁴⁴ Walter Cisco, *War Crimes Against Southern Civilians*.

as young white girls like Miley Cyrus mimicking savage behavior learned from blacks, massive extortion, and even our right to defend ourselves taken from us, merely due to the presence of Blacks among us, we should separate into distinct nations before this develops into a bloody war. The 1923 population exchange between Greece and Turkey could serve as a precedent and a model for future actions. If our Military can spend Billions of dollars to travel across the world toppling Governments and building our Empire, it can easily perform this service for us before the blood begins to run in *our* streets. Our Government wants to use these conflicts to justify Martial Law. We cannot allow that to happen.

Chapter IX

Stop the Genocide of the Southern White Protestant Bible-Belt



"Within twenty years this country is going to rule the world. Kings and Emperors will soon pass away and the democracy of the United States will take their place...When the United States rules the world, the Catholic Church will rule the world...Nothing can stand against the Church. I'd like to see the politician who would try to rule against the Church in Chicago. His reign would be short indeed."

Archbishop Quigley, *Chicago Daily Tribune*, May 5, 1903

"Five hundred delegates are expected to attend the Congress of Catholic Missionaries to meet in Washington in June. It is the purpose of the Congress, according to some Catholic leaders, to discover the best means of making America dominantly Catholic.-Daily Paper."

"Hope They Won't", *Harper's Weekly*, Vol. 53, No. 2739, New York, June 9, 1909, pg. 5, Ed. George Harvey

"As the Roman Catholic Church in the United States struggles with an exodus of American-born faithful, its ranks have been replenished by recent Latino immigrants — most of them Mexicans".

“Mexicans Fill Pews, Even as Church Is Slow to Adapt”, *The New York Times*, March 25, 2011

“Napoleon III. was assigned the more dangerous and exposed, but not the more active, duty of augmenting the strength of despotism when the fall of our institutions should clear the chief obstruction out of the way. Accordingly, he intrigued with England and Spain to unite their armies with that of France, and send the combined force to Mexico, under the false pretense of protecting their mutual pecuniary interests, but with the real design, as subsequent events abundantly proved, of subjugating that country, already Roman Catholic, of placing its crown upon the head of an alien prince, and thus to prepare, upon the fall of our Government, to move up the papal armies from Mexico to the United States, and turn over this country to the ” Latin race,” so that Rome should again become ” the mistress of the world,” and its pope-king the ruler over the whole earth.”

R. W. Thompson, *The Papacy and the Civil Power* (1876), 119

The Genocide I am referring to in this chapter is mentioned in The Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), adopted by the United Nations General Assembly on 9 December 1948, Article 2,

“any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such...(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part”.

The Southern Bible-Belt is home to the descendants of the Protestants from Europe and the British Isles who fled Roman Catholic and Anglican persecution in the 17th and 18th centuries. Our people have been marked for extinction by the Catholic Church for almost five hundred years pursuant to the Catholic Counter-Reformation. After being invaded, massacred, gang-raped and tortured by the United States Government in the mid-19th century, due to the South’s allegiance to the Bible’s teaching on slavery²⁴⁵, and the clear success it was having competing with the Yankee Capitalist-Industries, we have faced one attempt to annihilate our people after another. Not only is the racial policy of this Government malicious, (Its abolition philosophy a product of the relationship between Charles Sumner and Holy Roman Prince Von Metternich; Its Civil Rights philosophy being the product of the relationship between A. Philip Randolph and Jesuit John Lafarge Jr.) the Civil Rights Movement was hypocritical and logically contradictory. Senators Joseph Clark and Clifford Case said,

245 Gen. 24:35, Exo. 21, Lev. 25:44-46

“any deliberate attempt to maintain a racial balance, whatever such a balance may be, would involve a violation of [the legislation] because maintaining such a balance would require an employer to hire or refuse to hire on the basis of race.”²⁴⁶

Secondly, those who support forced racial integration like to point to the Declaration of Independence (1776), which states, “We hold these truths to be self-evident, that all men are created equal”, yet they violate the very next statement which says, “Governments are instituted among Men, deriving their just powers from the consent of the governed”. Look again at the forced integration of the South at Central High School from the image at the beginning of this chapter. Is sticking a bayonet in the back of a school-girl a demonstration of consent? Truth and Justice was not the intention of the United States Government. Their calculated intention was to twist our history, to make us hate ourselves and give ourselves up to cultural, political and financial black supremacy. This version of Genocide is mentioned in The Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), adopted by the United Nations General Assembly on 9 December 1948, Article 2,

“any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such...(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part”.

The Yankee Republican party has consistently continued this Genocide. Ronald Reagan, on November 6, 1986, passed the Immigration Reform and Control Act of 1986 giving amnesty to illegal immigrants. George Bush strongly supported the failed pro-amnesty, Comprehensive Immigration Reform Act of 2007. Lindsay Graham is Pro-Amnesty and here in Kentucky Rand Paul, in an interview with WNDtv, supported amnesty stating,

“let’s normalize them, make them tax payers”.

According to the Census Bureau data,

“for the first time in more than a century, deaths outpaced births among white Americans”.

and continuing,

“The Census Bureau reported that multiracial Americans were the fastest-growing racial group last year”.²⁴⁷

246 Thomas Woods, *The Politically Incorrect Guide to American History*, 207

247 “White Share of U.S. Population Drops to Historic Low”, **Bloomberg**, 6/13/2013;

<http://www.bloomberg.com/news/2013-06-13/white-share-of-u-s-population-drops-to-historic-low.html>

This Genocide is happening just as the Southern authors like R. L. Dabney were predicting almost 150 years ago. A *Huffington Post* 2013 article, “Latino Population Booms in The South: Pew” states,

“The Latino population is booming across the United States -- and nowhere more so than in the South. All but one of the top 10 states with the fastest-growing Hispanic populations from 2000 to 2011 were located in the South”.²⁴⁸

Kentucky is ranked #4 on this list. Some people think that immigration is good for the economy because it creates more tax payers. What they do not understand is that immigrants working in the United States send over \$120 billion a year back to their home countries as of 2012 statistics.²⁴⁹ This massive wealth redistribution is devastating to our already damaged economy. I used to work in the restaurant industry and knew many Mexican immigrants. It is standard for these people to send American money into Mexico to aid their families at the expense of American families. Also, as we have seen in the last election immigrants are going to vote Democrat, which means the Democratic advocates of destroying The Second Amendment are essentially receiving a population of constituents that will support their destruction of our right to self-defense.

Our invasion by the Latino population is clear evidence of Roman Catholic intrigue. While considering the above quotation from *The New York Times* article I would also ask the reader to consider a few more points:

1. The infamous Cardinal Mahony is well known for his protests and criticisms of immigration law enforcement.²⁵⁰
2. Bishops in the South are similarly dissenting to laws in Alabama.²⁵¹
3. The Vatican is even building shelters for people who have invaded our borders.²⁵²

Conclusion

I grew up in the public school system and I was frequently assaulted and terrorized by Black and Latino students. There is a legion of white students *and teachers* in the public school system who are enduring similar circumstances, but like I used to be, are too afraid to say anything about it, because they will be accused of Racism and in the case of the teachers, any complaint of such a nature will be an end to their career. Moreover, the lies that are taught in the Public School system function to buttress this manipulation, by

248 http://www.huffingtonpost.com/2013/09/03/latino-population-growth_n_3860441.html

249 “Immigrants in the U.S. sending \$120B back home”, *The Washington Times*, 1/31/2013;

<http://www.washingtontimes.com/news/2013/jan/31/immigrants-us-sending-120b-back-home/>

250 “Cardinal Mahony criticizes Arizona immigration bill”, *Los Angeles Times*, 4/20/2010;

<http://articles.latimes.com/2010/apr/20/local/la-me-0420-mahony-immigration-20100420>

251 “Catholic Bishops Urge the Public to Disobey Unjust Laws”, *Fox News Latino*, 4/13/2012;

<http://latino.foxnews.com/latino/politics/2012/04/13/catholic-bishops-urge-public-to-disobey-unjust-laws/>

252 “Vatican immigrant aid stirs ire in USA”, *USA Today*, 4/15/2008;

http://usatoday30.usatoday.com/news/religion/2008-04-15-popeshelter_N.htm?csp=34

giving white people the impression that any anti-white racial-hate-violence they endure is justice for the alleged crimes of their ancestors. They are led to believe that if they want to be considered a good person, they must not only endure verbal and physical racial-violence, they must see it as an act of righteous retribution. This manipulation also tends to influence young people to hate the Bible because the Public School System associates the Bible with the Southern Bible-Believing people that they demonize in their classrooms as if the Southerners were supposed to celebrate or even just sit back and watch Blacks and the Federal Government destroy their way of life. Moreover, this manipulation tends to influence young white girls to give themselves to black men as a means of Social Equality and Social Justice. This has been devastatingly effective in the further miscegenation and thus the *de facto* Genocide of our people. This sick, twisted, malicious and morbid scheme should no longer be tolerated.

I have come out on my own, and not as a member of an established Southern or White Nationalist organization because I do not believe that our problems are the fault of the Jewish people. I believe the United States Government, under the influence of the Roman Religion, which has a vast history of Anti-Semitism, is reviving a Nazi-like, Fascist Party in America through the mainstream media but also the deceitful alternative media. I am a follower of Messianic Judaism; the original understanding of the Bible and the Jewish Messiah. The Catholic Church referred to us as “Judaizers” in their Council of Laodicea 363-364, when they decided upon their own arbitrary authority, to change the meaning of the Bible as it had been understood for thousands of years, to now conform to the Roman Empire’s Neoplatonic Philosophical tradition. Because of my refusal to play a demented strategy game with my soul and assume a role of pathological dishonesty, I am considered a black-sheep and an outcast among White Nationalists. I am then forced to begin my own movement which will identify the true oppressors of my people: The Jesuit Order of the Roman Catholic Church.

If you are interested in standing with me against our intended ethnic and religious Genocide through ***forced integration***, a ***Latino invasion***, and a ***torrent of lies*** such as Atomism, Heliocentrism, Kinsey’s fraudulent data (not to mention his employment of professional pedophiles and rapists) which sparked the Sexual Revolution, and other deceits taught about our Fathers concerning the South’s role in the African Slave Trade and the very nature of Southern Slavery in the Public Educational Institutions, I invite you to email me at drake.shelton@gmail.com.

Chapter X

Are the Modern Jews the Biological Descendants of Jacob or Are they a Khazarian Peoples Masquerading as the Line of Abraham?

In order to mask the Jesuit agenda, the intelligence agencies of the world, under the control of the Jesuit Papacy, have fomented a devilish lie against the physical seed of Abraham. They have asserted that the modern Jewish people are not truly the line of Abraham but a Khazarian people. This lie is meant to foment even greater hatred for the Jews in order to buttress the false narrative that the Jews are in control of the New World Order. However, modern genetic studies have refuted this lie in great detail:

Proceedings of the National Academy of Sciences of the United States of America,

“Jewish and Middle Eastern non-Jewish populations share a common pool of Y-chromosome biallelic haplotypes” by M. F. Hammer, A. J. Redd, [...], and B. Bonn -Tamir, *Proc Natl Acad Sci U S A.* Jun 6, 2000; 97(12): 6769–6774. Published online May 9, 2000,

“The Jewish populations were characterized by a diverse set of 13 haplotypes that were also present in non-Jewish populations from Africa, Asia, and Europe. A series of analyses was performed to address whether modern Jewish Y-chromosome diversity derives mainly from a common Middle Eastern source population or from admixture with neighboring non-Jewish populations during and after the Diaspora. Despite their long-term residence in different countries and isolation from one another, most Jewish populations were not significantly different from one another at the genetic level. Admixture estimates suggested low levels of European Y-chromosome gene flow into Ashkenazi and Roman Jewish communities....

Among the Ashkenazim, haplotypes Med and 1L were the most diagnostic for distinguishing the parental Jewish (P1) and parental European (P2) population components. All other haplotypes had δ values below 20% (data not shown). The m values based on haplotypes Med and 1L were $\approx 13\% \pm 10\%$, suggesting a rather small European contribution to the Ashkenazi paternal gene pool...

Evidence for Common Jewish Origins.

Several lines of evidence support the hypothesis that Diaspora Jews from Europe, Northwest Africa, and the Near East resemble each other more closely than they resemble their non-Jewish neighbors. First, six of the seven Jewish populations analyzed here formed a relatively tight cluster in

the MDS analysis (Fig. (Fig.2).2). The only exception was the Ethiopian Jews, who were affiliated more closely with non-Jewish Ethiopians and other North Africans. Our results are consistent with other studies of Ethiopian Jews based on a variety of markers (16, 23, 46). However, as in other studies where Ethiopian Jews exhibited markers that are characteristic of both African and Middle Eastern populations, they had Y-chromosome haplotypes (e.g., haplotypes Med and YAP+4S) that were common in other Jewish populations.

Second, despite their high degree of geographic dispersion, Jewish populations from Europe, North Africa, and the Near East were less diverged genetically from each other than any other group of populations in this study (Table (Table2).2). The statistically significant correlation between genetic and geographic distances in our non-Jewish populations from Europe, the Middle East, and North Africa is suggestive of spatial differentiation, whereas the lack of such a correlation for Jewish populations is more compatible with a model of recent dispersal and subsequent isolation during and after the Diaspora.

To address the degree to which paternal gene flow may have affected the Jewish gene pool, we estimated approximate admixture levels in our Jewish samples from Europe. This question remains unresolved in particular for the Ashkenazi community. Our results indicated a relatively minor contribution of European Y chromosomes to the Ashkenazim. If we assume 80 generations since the founding of the Ashkenazi population, then the rate of admixture would be $<0.5\%$ per generation (47). Interestingly, our total admixture estimate is very similar to Motulsky's (8) average estimate of 12.5% based on 18 classical genetic markers. However, the 18 markers in Motulsky's (8) study fell into two classes: a low admixture class and a high admixture class. Similarly, Cavalli-Sforza and Carmelli (48) found significant heterogeneity of admixture rates for different loci in the Ashkenazim. Because admixture should affect all loci to the same degree, there are two possible explanations for the heterogeneity: (i) admixture levels are actually low, and some loci are affected by convergent selection (e.g., in a common environment), or (ii) admixture levels are actually high, and some loci are experiencing stabilizing selection. Motulsky (8) interpreted the bimodal distribution of admixture values in terms of the former model. Because the NRY has few functional genes and is not likely to have been affected by recent selective sweeps (49, 50), our admixture results support the low admixture model."²⁵³

²⁵³ <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC18733/>

The European Journal of Human Genetics (2005) 13, 388–391, Published online 3 November 2004, “Y chromosome evidence for a founder effect in Ashkenazi Jews”,

“Recent genetic studies, based on Y chromosome polymorphic markers, showed that Ashkenazi Jews are more closely related to other Jewish and Middle Eastern groups than to their host populations in Europe.”²⁵⁴

Science Magazine, *Tracing the Roots of Jewishness* by Michael Balter,

“The origins of today’s Jews have been less clear, especially those of the Ashkenazis, who make up 90% of American Jews and nearly 50% of Israeli Jews. Ashkenazi Jews settled in Germany in the 9th century C.E. and developed their own language, Yiddish. Some writers, notably Arthur Koestler in his 1976 book *The Thirteenth Tribe*, have argued that the Ashkenazis stem from a Turkic tribe in Central Asia called the Khazars, who converted to Judaism in the 8th century. And historian Shlomo Sand of Tel Aviv University in Israel argues in his book *The Invention of the Jewish People*, translated into English last year, that most modern Jews do not descend from the ancient Land of Israel but from groups that took on Jewish identities long afterward.

Such notions, however, clash with several recent studies suggesting that Jewishness, including the Ashkenazi version, has deep genetic roots. In what its authors claim is the most comprehensive study thus far, a team led by geneticist Harry Ostrer of the New York University School of Medicine concludes today that all three Jewish groups—Middle Eastern, Sephardic, and Ashkenazi—share genomewide genetic markers that distinguish them from other worldwide populations.”²⁵⁵

Even David Duke has recanted the Khazar theory.²⁵⁶

²⁵⁴ <http://www.nature.com/ejhg/journal/v13/n3/full/5201319a.html>

²⁵⁵ <http://news.sciencemag.org/europe/2010/06/tracing-roots-jewishness>

²⁵⁶ <http://davidduke.com/rethinking-khazar-theory/>

Chapter XI

The Jews Do Not Control the World

Why do so many people hate the Jews? Among all of the myriad of attacks Jewish people receive, some deserved some not, I would like to focus on the most basic and fundamental. Our story begins almost 2500 years ago under the reign of the Persian king Xerxes the first also known as Ahasuerus who fancied himself to be divine: We read in:

Esther 3:1 After these events King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and established his authority over all the princes who were with him. 2 All the king's servants who were at the king's gate bowed down and paid homage to Haman; for so the king had commanded concerning him. But Mordecai neither bowed down nor paid homage. 3 Then the king's servants who were at the king's gate said to Mordecai, "Why are you transgressing the king's command?" 4 Now it was when they had spoken daily to him and he would not listen to them, that they told Haman to see whether Mordecai's reason would stand; for he had told them that he was a Jew. 5 When Haman saw that Mordecai neither bowed down nor paid homage to him, Haman was filled with rage. 6 But he disdained to lay hands on Mordecai alone, for they had told him who the people of Mordecai were; therefore Haman sought to destroy all the Jews, the people of Mordecai, who were throughout the whole kingdom of Ahasuerus.

1. The Jewish affirmation of Monotheism presented a refusal to bow to pagan idols, even ones made of flesh and bone. Monotheism then had political implications. It was directly tied to the Jewish refusal to believe in the divinity of kings. And this presented an occasion for great tumult in the Persian Empire against the Jews. This was not confined to the Persians.

Caligula stated of the Jews,

"Are you the god haters who do not believe me to be a god..."²⁵⁷

Thus, behind all of the rhetoric against Jews, the most fundamental grievance the peoples of the world have with them, is their religion.

Marcel Simon in his *Versus Israel* says,

²⁵⁷ Williamson, Ronald, *Jews in the Hellenistic World*: Volume 1, Part 2: Philo, pg. 15, ; Leg. Gaj. 353

“The basic cause of Greco-Roman anti-Semitism lay in Jewish separatism. This means, in the last analysis that it lay in their religion, since the religion produced the separatism.”²⁵⁸

2. This religious separatism inevitably resulted in a tribal xenophobia.

Peter Schäfer states in his, *Judeophobia*, pg. 22,

“According to Diodorus, the Jews’ “misanthropy” and “xenophobia” nearly led to their destruction on at least one occasion: During his siege of Jerusalem in 135-134 B.C.E., the Seleucid king Antiochus VII (“Sidetes”) was urged by his advisers to take the city by storm and to wipe out completely the nation of the Jews, since they alone of all nations avoided dealings with any other people and looked upon all men as their enemies. They pointed out, too, that the ancestors of the Jews had been driven out of Egypt as men who were impious and detested by the gods. For by way of purging the country all persons who had white and leprous marks on their bodies had been assembled and driven across the border, as being under a curse; the refugees had occupied the territory round about Jerusalem, and having organized the nation of the Jews had made their hatred of mankind into a tradition, and on this account had introduced utterly outlandish laws: not to break bread with any other people, nor to show them any good will at all.”²⁵⁹

3. So far from borrowing the religions of the people around them, the ancient Jews, in general, rejected paganism.

Schafer says again,

“The motif of impiety is also present in all three authors: in Hecataeus the Jews do not worship images of God (as the Egyptians do) but believe ‘that God is not in human form’...in Apollonius Molon they are called atheists...and in Manetho as ‘laws completely opposed to Egyptian custom.’”²⁶⁰

So adverse to the religion of the Egyptians, we read of the Jews in *The Histories* by Tacitus book V,

“The Egyptians worship many animals and images of monstrous form; the Jews have purely mental conceptions of Deity, as one in essence. They call those profane who make representations of God in human shape out of perishable materials. They believe that Being to be supreme and eternal,

²⁵⁸ Pg. 202

²⁵⁹ See Diodorus Siculus, *Bibliotheca Historica* 34/35, 1, 1f.

²⁶⁰ *Judeophobia* , 23

neither capable of representation, nor of decay. They therefore do not allow any images to stand in their cities, much less in their temples. This flattery is not paid to their kings, nor is this honour to our Emperors...the Jewish religion is tasteless and mean.”²⁶¹

4. Also the exclusive nature of the Jewish religion was offensive. The Jews believed in doctrinal orthodoxy and heresy.

Origen states in his *Contra Celsus*, Book I Chapter 24, citing the doctrine of Celsus, a Greek philosopher,

“After this he continues: These herdsmen and shepherds concluded that there was but one God, named either the Highest, or Adonai, or the Heavenly, or Sabaoth, or called by some other of those names which they delight to give this world; and they knew nothing beyond that. And in a subsequent part of his work he says, that It makes no difference whether the God who is over all things be called by the name of Zeus, which is current among the Greeks, or by that, e.g., which is in use among the Indians or Egyptians.”

In their jealousy of the exclusive claims of the Jewish people to be the treasurers of the true religion, Gentile philosophers would claim that the Jewish religion was borrowed from others.

Origen states again in *Contra Celsus*, Book I Chapter 22,

“After this, Celsus, without condemning circumcision as practised by the Jews, asserts that this usage was derived from the Egyptians; thus believing the Egyptians rather than Moses, who says that Abraham was the first among men who practised the rite. And it is not Moses alone who mentions the name of Abraham, assigning to him great intimacy with God; but many also of those who give themselves to the practice of the conjuration of evil spirits, employ in their spells the expression *God of Abraham*, pointing out by the very name the friendship (that existed) between that just man and God.”

These men cannot get their story straight. On one side of their mouth they say they hate the Jews because of how stubbornly and xenophobically they reject all of pagan religion and then on the other side that the Jewish religion was derived from paganism. Could it be that these complaints are simply childish tantrums that these overgrown pseudo scholars must appeal to when faced with convicting truth?

Cassius Dio, states in his *Roman History*, books 16 and 17,

²⁶¹ <http://classics.mit.edu/Tacitus/histories.5.v.html>

“They are distinguished from the rest of mankind in practically every detail of life, and especially by the fact that they do not honor any of the usual gods, but show extreme reverence for one particular divinity. They never had any statue of him even in Jerusalem itself, but believing him to be unnameable and invisible, they worship him in the most extravagant fashion on earth. They built to him a temple that was extremely large and beautiful, except insofar as it was open and roofless, and likewise dedicated to him the day called the day of Saturn, on which, among many other most peculiar observances, they undertake no serious occupation.”

5. And like today, the Torah was considered harsh and inhumane by the Romans. In Julian the Apostate, *Against the Galileans*, Book I we read,

“I had almost forgotten the greatest of the gifts of Helios and Zeus. But naturally I kept it for the last. And indeed it is not peculiar to us Romans only, but we share it, I think, with the Hellenes our kinsmen. I mean to say that Zeus engendered Asclepius from himself among the intelligible gods, and through the life of generative Helios he revealed him to the earth. Asclepius, having made his visitation to earth from the sky, appeared at Epidaurus singly, in the shape of a man; but afterwards he multiplied himself, and by his visitations stretched out over the whole earth his saving right hand. He came to Pergamon, to Ionia, to Tarentum afterwards; and later he came to Rome. And he travelled to Cos and thence to Aegae. Next he is present everywhere on land and sea. He visits no one of us separately, and yet he raises up souls that are sinful and bodies that are sick.

But what great gift of this sort do the Hebrews boast of as bestowed on them by God, the Hebrews who have persuaded you to desert to them? If you had at any rate paid heed to their teachings, you would not have fared altogether ill, and though worse than you did before, when you were with us, still your condition would have been bearable and supportable. For you would be worshipping one god instead of many, not a man, or rather many wretched men. And though you would be following a law that is harsh and stern and contains much that is savage and barbarous, instead of our mild and humane laws, and would in other respects be inferior to us, yet you would be more holy and purer than now in your forms of worship.”

Here we see the connection between Christianity and modern Marxism. Christianity’s rejection of the Torah operates off the same sacrilege and blasphemy as Marxism’s rejection of the entire Bible.

6. The Torah based Jewish Abstinence from pork is another occasion for hatred of the Jews.

We read in 1 Maccabees 1,

“41-43 Antiochus now issued a decree that all nations in his empire should abandon their own customs and become one people. All the Gentiles and even many of the Israelites submitted to this decree. They adopted the official pagan religion, offered sacrifices to idols, and no longer observed the Sabbath.

44 The king also sent messengers with a decree to Jerusalem and all the towns of Judea, ordering the people to follow customs that were foreign to the country. 45 He ordered them not to offer burnt offerings, grain offerings, or wine offerings in the Temple, and commanded them to treat Sabbaths and festivals as ordinary work days. 46 They were even ordered to defile the Temple and the holy things in it. 47 They were commanded to build pagan altars, temples, and shrines, and to sacrifice pigs and other unclean animals there. 48 They were forbidden to circumcise their sons and were required to make themselves ritually unclean in every way they could, 49 so that they would forget the Law which the Lord had given through Moses and would disobey all its commands. 50 The penalty for disobeying the king's decree was death.”

7. The Sabbath is another occasion for hatred of the Jews. Schafer states in *Judeophobia* page 193,

“the Jewish custom of the Sabbath preoccupies the Romans very much, mainly because they associate it with undesirable idleness and indolence, the notion that by sticking to this superstitious ‘folly’ the Jews separate themselves from the whole civilized world”.

In summary, Historian Christian Habicht states,

“Anti semitism is the poisonous fruit of the conflict between Judaism and Hellenism and its result”.²⁶²

This Greek anti-Semitism, utilizing some truths of the New Testament while distorting the rest of it, created the darkest and most insidious conspiracy to ever exist: Christianity.

Let us summarize then the basic grievances against the Jews:

1. The Jewish affirmation of Monotheism and by extension their political rejection of the divinity of the state.
2. The Jewish tribal xenophobia.
3. The Jewish rejection of pagan religion.
4. The Jewish affirmation of absolute TRUTH and ERROR, Orthodoxy and Heresy.
5. The supposed harshness of the Torah.

²⁶² Schafer, 178

6. The Torah's dietary laws.
7. The Sabbath.

Is it just a coincidence that the very principles the Pagan Gentiles hate about the Jews are the very things that the Christian church abrogated to make palatable their fabricated religion?

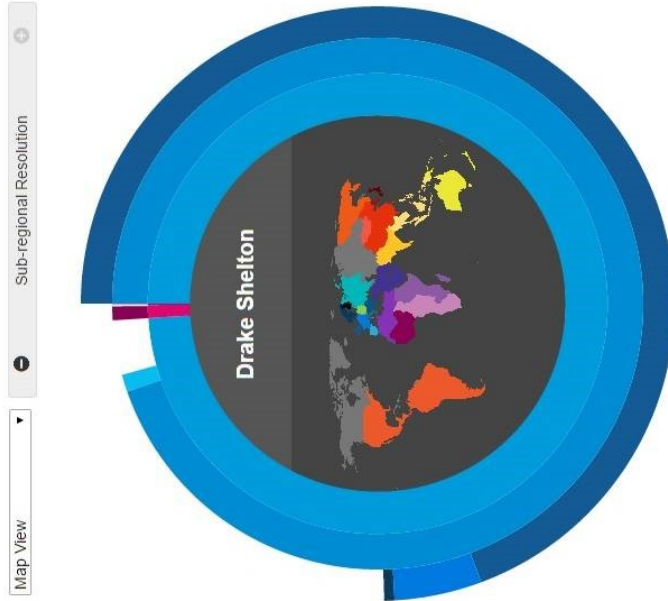
Christianity rejects monotheism for Trinitarianism; Tribalism for imperialism; Iconoclasm for Synchronization; Orthodoxy for emotional ecstasy; The Torah for Feudalism, Asceticism, Marxism, Capitalism or whatever system of philosophy is dominate nearby that they may keep their offering plates full; The dietary laws for heathen swine; and last but not least, the Sabbath for the day of the sun to prove that the church has authority to change the bible. So let the reader keep in mind that Anti-Semitism was not created by Christianity, only continued by it.

Modern anti-Semitism also has a somewhat recent precursor in the famous dreyfus affair. In 1894, Captain Alfred Dreyfus, a Jewish officer in the French army, was wrongly accused of treason. The Dreyfus Affair in France created the Labor Zionist movement via Theodore Herzl who participated in an audience with Pope Pius X to obtain support for the Jewish homeland. The Jesuits via their La Civiltà Cattolica continued to support accusations made against Dreyfus even after his innocence had been legally established.

Before I continue I would like to qualify my position:

1. I admit that some Jews are involved in the New World Order but not in control of it. Moreover, most of your typical Bolshevik Jews are so ethnically mixed up, it is disingenious to place the blame on the Jewish people themselves.
2. I am not a Talmudic Jew. I am an Anglo racially as I have documented on my website the Kings Parlor and as I have demonstrated from Genetic Testing:

Ancestry Composition tells you what percent of your DNA comes from each of 31 populations worldwide. This analysis includes DNA you received from all of your recent ancestors, on both sides of your family. The results reflect where your ancestors lived before the widespread migrations of the past few hundred years.

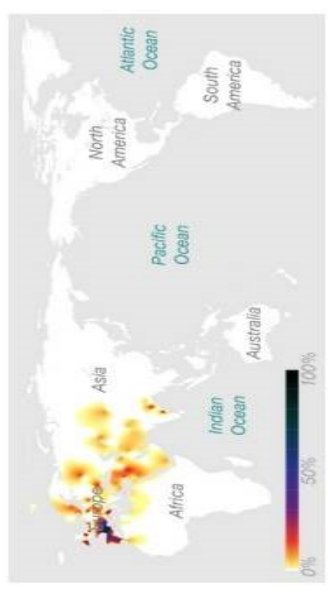


Drake Shelton's Ancestry Composition results were updated on January 17, 2015.

- Overview
- History
- Haplogroup Tree
- Community

R1b1b2a1a1 is a subgroup of R1b1b2

Locations of haplogroup R1b1b2 before the widespread migrations of the past few hundred years.



R1b1b2 is the most common haplogroup in western Europe, where its branches are clustered in various national populations. R1b1b2a1a2b is characteristic of the Basque, while R1b1b2a1a2f2 reaches its peak in Ireland and R1b1b2a1a1 is most commonly found on the fringes of the North Sea.

Paternal haplogroups are families of Y chromosomes that all trace back to a single mutation at a specific place and time. By looking at the geographic distribution of these related lineages, we learn how our ancient male ancestors migrated throughout the world.

Haplogroup: R1b1b2, a subgroup of R1b1

Age: 17,000 years

Region: Europe

Example Populations: Irish, Basques, British, French

Highlight: R1b1b2 is the most common haplogroup in western Europe, with distinct branches in specific regions.

Haplogroups of You and Your Connections

R1b1b2a1...	Drake Shelton
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Haplogroups of Example Profiles

I accept the Messiah Yeshua (Jesus) but I reject the claim that he was God in the flesh, a title only destructive of his mediation. If he is the same being as the Judge, then there is no mediation. Also, Yeshua stated very clearly that he did not come to do away with the Law, Mat. 5:17-19, and to be quite frank Christians simply do not believe this. They believe that is exactly what he came to do.

3. I acknowledge that many Jews have committed crimes against our people and those Jews should be punished for their crimes. These Jews are traitors to their people and are setting the stage for the annihilation of the Jewish people in the west and I have no pity for them.

4. I believe the Scriptures of the Institute of Scripture research is the best bible available for English readers. However, I will be using the NASB as my source of scripture as Christians are a primary target of this work and the NASB is the most highly respected among Christian Scholars.

II. 62 Arguments Against Anti-Semitism

Mat 5: 17 “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. 19 Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

*Acts 6: 11 Then they secretly induced men to say, “We have heard him speak blasphemous words against Moses and against God.” 12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council. 13 They put forward **false witnesses** who said, “This man incessantly speaks against this holy place and the Law*

Acts 18:21 but took leave of them, saying, “I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.” And he sailed from Ephesus.

Acts 21: 17 After we arrived in Jerusalem, the brethren received us gladly. 18 And the following day Paul went in with us to James, and all the elders were present. 19 After he had greeted them, he began to relate one by one the things which God had done among the Gentiles through his ministry. 20 And when they heard it they began glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous

*for the Law; 21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. 22 What, then, is to be done? They will certainly hear that you have come. 23 Therefore do this that we tell you. We have four men who are under a vow; 24 take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. 25 But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication.” 26 **Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.***

Acts 24:14 “But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.

Acts 25: 6 After he had spent not more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal and ordered Paul to be brought. 7 After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove, 8 while Paul said in his own defense, “I have committed no offense either against the Law of the Jews or against the temple or against Caesar.”

*Rom. 2:12 – For as many as have sinned without Law will also perish without Law, and **as many as have sinned in the Law will be judged by the Law***

*Rom. 2:17 – Indeed you are called a Jew, and rest on the Law, and make your boast in God, 18 and know [His] will, and **approve the things that are excellent, being instructed out of the Law,***

*Rom. 3:20 – Therefore by the deeds of the Law no flesh will be justified in His sight, **for by the Law [is] the knowledge of sin.***

Rom. 3:31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Rom. 4:7 “Blessed [are those] whose Lawless deeds are forgiven, And whose sins are covered;

Rom. 6:15 – What then? Shall we sin because we are not under Law but under grace? Certainly not!

*Rom. 6:19 – I speak in human [terms] because of the weakness of your flesh. For just as you presented your members [as] slaves of uncleanness, and of Lawlessness [leading] to [more] Lawlessness, **so now** present your members [as] slaves [of] righteousness for holiness.*

*Romans 7:7 – What shall we say then? **is the Law sin? Certainly not! On the contrary, I would not have known sin except through the Law.** For I would not have known covetousness unless the Law had said, “You shall not covet.”*

Rom. 7:12 Therefore, the law is holy, and the commandment holy and just and good.

Rom. 7:14 For we know that the law is spiritual [Not merely national and political], but I am carnal, sold under sin.

Rom. 7:22 For I delight in the law of God according to the inward man.

Rom. 7:25 I thank God through Yeshua the Messiah our Master! So then, with the mind I myself serve the Law of God, but with the flesh the Law of sin.

Rom. 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. 8:6-7 For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the Law of God, nor indeed can be.

Rom. 12:19 Beloved, do not look for revenge but leave room for the wrath; for it is written, “Vengeance is mine, I will repay, says the Lord.”

Rom. 13: 8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. 9 For this, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and if there is any other commandment, it is summed up in this saying, “You shall love your neighbor as yourself.”

1 Cor. 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. [Lev. 18:7-8]

*1 Cor. 5:7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed. 8 Therefore **let us celebrate the feast**, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

1 Cor. 5:13 But those who are outside, God judges. Remove the wicked man from among yourselves.

*1 Cor. 7:39 The wife **is bound by the law** as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*

*1 Cor. 9:8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing." God is not concerned about oxen, is He? 10 Or is He speaking altogether for our sake? **Yes, for our sake it was written***

*1 Cor. 9: 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, **though not being without the law of God** but under the law of Christ, so that I might win those who are without law.*

1 Cor. 14:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.

*2 Cor. 6:14 Do not be unequally yoked together with unbelievers. For **what fellowship has righteousness with Lawlessness?** And what communion has light with darkness?*

Eph. 6:1 Children, obey your parents in the Lord, for this is right. 2 Honor your father and mother (which is the first commandment with a promise), 3 so that it may be well with you, and that you may live long on the earth.

Gal. 3:21 Is the Law then contrary to the promises of God? May it never be!

Gal. 5: 14 For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself."

Gal. 6:2 Bear one another's burdens, and thereby fulfill the law of Christ. [He says this right after quoting Lev. 19:18 in Gal. 5:14]

Col. 2:16-17 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the body of the Messiah. [Here we see Paul encouraging the Colossians not to be intimidated by the judgments of their Gentile Pagan tribesmen for becoming like Jews and showing them that the Feasts are not shadows of things in the past but of the future, and that is why they should still keep them!]

1 Tim. 1:8 But we know that the Law is good, if one uses it lawfully

*2 Tim. 3:16 **All Scripture** [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness,¹⁷ that the man of God may be complete, thoroughly equipped for every good work.*

1. Did Christianity abrogate the Torah? Many Protestant or Evangelical Christians say that the Messiah did not abrogate the Torah but did not obligate gentiles to keep it and yet they live the exact same lifestyle as the Catholics who openly say the Messiah did abrogate the Torah and did not obligate gentiles to keep it:

ST. JUSTIN MARTYR, DIALOGUE WITH TRYPHO, CHAPTER 11,

“For the law promulgated on Horeb is now old, and belongs to yourselves alone; but this is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law--namely, Christ--has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, no ordinance. ”

Tertullian, *An Answer to the Jews*,

“And so there is incumbent on us a necessity 1 Corinthians 9:16 binding us, since we have premised that a new law was predicted by the prophets, and that not such as had been already given to their fathers at the time when He led them forth from the land of Egypt, to show and prove, on the one hand, that that old Law has ceased, and on the other, that the promised new law is now in operation.

And, indeed, first we must inquire whether there be expected a giver of the new law, and an heir of the new testament, and a priest of the new sacrifices, and a purger of the new circumcision, and an observer of the eternal sabbath, to suppress the old law, and institute the new testament, and offer the new sacrifices, and repress the

ancient ceremonies, and suppress the old circumcision together with its own sabbath, and announce the new kingdom which is not corruptible. Inquire, I say, we must, whether this giver of the new law, observer of the spiritual sabbath, priest of the eternal sacrifices, eternal ruler of the eternal kingdom, be come or no: that, if he is already come, service may have to be rendered him; if he is not yet come, he may have to be awaited, until by his advent it be manifest that the old Law's precepts are suppressed, and that the beginnings of the new law ought to arise. And, primarily, we must lay it down that the ancient Law and the prophets could not have ceased, unless He had come who was constantly announced, through the same Law and through the same prophets, as to come."

Augustine, *Contra Faustum*, Book 32, 8

"We give to the whole Old Testament Scriptures their due praise as true and divine; you impugn the Scriptures of the New Testament as having been tampered with and corrupted. Those things in the Old Testament which we do not observe we hold to have been suitable appointments for the time and the people of that dispensation, besides being symbolic to us of truths in which they have still a spiritual use, ***though the outward observance is abolished***; and this opinion is proved to be the doctrine of the apostolic writings."²⁶³

The Catholic Church would invent a new heresy, to coalesce its rejection of the Torah, known as "Judaizing" in its Synod of Laodicea. Canon 29 states, "*Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.*" This came to be known as Replacement Theology or Supersessionism.

This issue was key to the Counter Reformation. According to the Roman Catholic Council of Trent's 17th session, it appears that the Protestant Reformation was being seriously considered until the speech by Archbishop Reggio pointed out that the Church's change of the Sabbath from Saturday to Sunday was indicative of her authority over the scripture.²⁶⁴ The Augsburg Confession repeats this Roman Catholic argument in Article XXVIII: *Of Ecclesiastical Power*,

"They [The Roman Catholics-DS] refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!"

²⁶³ <http://www.newadvent.org/cathen/09071a.htm>

²⁶⁴ Bungener, Félix, *History of the Council of Trent*, 298

2. The original messianic sect was Nazarene not Christian.

Letter 75, From Jerome to Augustine (A.D. 404), Chapter 4

“13. The matter in debate, therefore, or I should rather say your opinion regarding it, is summed up in this: that since the preaching of the gospel of Christ, the believing Jews do well in observing the precepts of the law, i.e. in offering sacrifices as Paul did, in circumcising their children, as Paul did in the case of Timothy, and keeping the Jewish Sabbath, as all the Jews have been accustomed to do. If this be true, we fall into the heresy of Cerinthus and Ebion, who, though believing in Christ, were anathematized by the fathers for this one error, that they mixed up the ceremonies of the law with the gospel of Christ, and professed their faith in that which was new, without letting go what was old. Why do I speak of the Ebionites, who make pretensions to the name of Christian? In our own day there exists a sect among the Jews throughout all the synagogues of the East, which is called the sect of the Minei, and is even now condemned by the Pharisees. The adherents to this sect are known commonly as Nazarenes; they believe in Christ the Son of God, born of the Virgin Mary; and they say that He who suffered under Pontius Pilate and rose again, is the same as the one in whom we believe. ***But while they desire to be both Jews and Christians, they are neither the one nor the other.*** [No, we do not desire to be Christians Jerome. – DS] I therefore beseech you, who think that you are called upon to heal my slight wound, which is no more, so to speak, than a prick or scratch from a needle, to devote your skill in the healing art to this grievous wound, which has been opened by a spear driven home with the impetus of a javelin. For there is surely no proportion between the culpability of him who exhibits the various opinions held by the fathers in a commentary on Scripture, and the guilt of him who reintroduces within the Church a most pestilential heresy. If, however, there is for us no alternative but to receive the Jews into the Church, along with the usages prescribed by their law; if, in short, it shall be declared lawful for them to continue in the Churches of Christ what they have been accustomed to practise in the synagogues of Satan, I will tell you my opinion of the matter: ***they will not become Christians, but they will make us Jews.***”²⁶⁵

The Panarion of Epiphanius of Salamis. Nazoraeans, 29. Against Nazoraeans. Number nine, but twenty-nine of the series,

“1,1 Next after these come the Nazoraeans, at the same time as they or even before them—either together with them or after them, in any case their contemporaries. I cannot say more precisely who succeeded whom.

²⁶⁵ <http://www.newadvent.org/fathers/1102075.htm>

For, as I said, these were contemporary with each other, and had ideas similar to each other's.

1,2 For *these people did not give themselves the name of Christ or Jesus' own name, but that of "Nazoraeans."* (3) But at that time all Christians alike were called Nazoraeans. They also came to be called "Jessaeans" for a short while, before the disciples began to be called Christians at Antioch."

...

"5,4 So when they were called Jessaeans then shortly after the Savior's ascension and after Mark had preached in Egypt, in those times certain other persons, supposed followers of the apostles, seceded in their turn. I mean the Nazoraeans, whom I am discussing here. *They were Jewish, were attached to the Law, and had circumcision.* (5) But it was as though people had seen fire under a misapprehension. Not understanding why, or for <what > use, the persons who had kindled this fire were doing it—either to cook their rations with the fire, or burn some dead trees and brush, which are usually destroyed by fire—they kindled fire too, in imitation, and set themselves ablaze."

...

"6,2...(4) For he [Rav Shaul- Paul] says in court, "They neither found me in the temple disputing with any man, neither raising up the people, nor have I done any of those things whereof they accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I, *believing all things in the Law and the prophets.*"³³"

...

"7,1 But these same sectarians whom I am discussing here *disregarded the name of Jesus, and neither called themselves Jessaeans, kept the name of Jews, nor termed themselves Christians—but "Nazoraeans" supposedly from the name of the place "Nazareth." But they are Jews in every way and nothing else.*"

...

"7,2 They use not only the New Testament but the Old Testament as well, as the Jews do. For they do not repudiate the legislation, the prophets, and the books which are called Writings by the Jews and by themselves. *They have no different views but confess everything in full accord with the doctrine of the Law and like the Jews, except that they are supposedly believers in Christ.* (3) For they acknowledge both the resurrection of

the dead and that all things have been created by God, and they declare that God is one, and that his Son is Jesus Christ.

...

“7,4 They are perfectly versed in the Hebrew language, for the entire Law, the prophets, and the so-called Writings—I mean the poetic books, Kings, Chronicles, Esther and all the rest—are read in Hebrew among them, as of course they are among the Jews. (5) ***They are different from Jews, and different from Christians, only in the following ways. They disagree with Jews because of their belief in Christ; but they are not in accord with Christians because they are still fettered by the Law—circumcision, the Sabbath, and the rest.*** (6) As to Christ, I cannot say whether they too are misled by the wickedness of Cerinthus and Merinthus, and regard him as a mere man—or whether, as the truth is, they affirm that he was born of Mary by the Holy Spirit.

...

“7,7 This sect of Nazoraeans is to be found in Beroea near Coelesyria, in the Decapolis near Pella, and in Bashanitis at the place called Cocabe—Khokhabe in Hebrew. (8) ***For that was its place of origin, since all the disciples had settled in Pella after their remove from Jerusalem—Christ having told them to abandon Jerusalem and withdraw from it because of the siege it was about to undergo. And they settled in Peraea for this reason and, as I said, lived their lives there. It was from this that the Nazoraean sect had its origin.***”²⁶⁶

Western Civilization by Perry, Chase, Jacob, Jacob, Von Laue, states,

*“However, over the years, particularly after more and more non-Jews became followers of Christ, Christians forgot or devalued the Jewish roots of their faith, and some thinkers began to show hostility toward Judaism and Jews that had tragic consequences in later centuries. Several factors fueled this anti-Judaism; resentment against Jews for their refusal to embrace Jesus...resentment against those Christians who Judaized, that is, continued to observe Jewish festivals and the Jewish Sabbath, [They were not Christians but Messianic Jews. - DS] regard the synagogue as holy, and practice circumcision; and anger that Judaism remained a vital religion, for this undermined the conviction that Christianity was the fulfillment of Judaism and the one true faith.”*²⁶⁷

²⁶⁶ Pg. 123-129

²⁶⁷ Perry, Chase, Jacob, Jacob, Von Laue, *Western Civilization: Ideas, Politics, and Society*, Volume I: To 1789, (Wadsworth: Boston, MA, 2013, 2009), 187.

3. The gospel writings and the writings of Paul were originally in a Hebrew or Semitic tongue and not in Greek. We have already seen this from Epiphanius,²⁶⁸ but let us continue,

Eusebius, *Church History*, Book VI,

“Chapter 13. The Writings of Clement...Chapter 14. The Scriptures mentioned by Him.

1. To sum up briefly, he has given in the Hypotyposes abridged accounts of all canonical Scripture, not omitting the disputed books, — I refer to Jude and the other Catholic epistles, and Barnabas and the so-called Apocalypse of Peter.

2. He says that the Epistle to the Hebrews is the work of Paul, and that it was written to the Hebrews in the Hebrew language; but that Luke translated it carefully and published it for the Greeks, and hence the same style of expression is found in this epistle and in the Acts.”²⁶⁹

Eusebius, *Church History*, Book III,

“Chapter 38. The Epistle of Clement and the Writings falsely ascribed to him.

1. Thus Ignatius has done in the epistles which we have mentioned, and Clement in his epistle which is accepted by all, and which he wrote in the name of the church of Rome to the church of Corinth. In this epistle he gives many thoughts drawn from the Epistle to the Hebrews, and also quotes verbally some of its expressions, thus showing most plainly that it is not a recent production.

2. Wherefore it has seemed reasonable to reckon it with the other writings of the apostle. For as Paul had written to the Hebrews in his native tongue, some say that the evangelist Luke, others that this Clement himself, translated the epistle.”²⁷⁰

Jerome, *Lives of Illustrious Men*, Chapter V, Paul, formerly called Saul, (From Schaff's NPNF2-03, Theodoret, Jerome, Gennadius, & Rufinus: Historical Writings),

“The epistle which is called the Epistle to the Hebrews is not considered his, on account of its difference from the others in style and language, but

²⁶⁸ *The Panarion of Epiphanius of Salamis*. Nazoraeans, 29. Against Nazoraeans 9,4; See also Edward Gibbon, *History of Christianity*, 185-186, FN 152

²⁶⁹ <http://www.newadvent.org/fathers/250106.htm>

²⁷⁰ <http://www.newadvent.org/fathers/250103.htm>

it is reckoned, either according to Tertullian to be the work of Barnabas, or according to others, to be by Luke the Evangelist or Clement afterwards bishop of the church at Rome, who, they say, arranged and adorned the ideas of Paul in his own language, though to be sure, since Paul was writing to Hebrews and was in disrepute among them he may have omitted his name from the salutation on this account. He being a Hebrew wrote Hebrew, that is his own tongue and most fluently while the things which were eloquently written in Hebrew were more eloquently turned into Greek and this is the reason why it seems to differ from other epistles of Paul. Some read one also to the Laodiceans but it is rejected by everyone.”²⁷¹

4. The Catechism of the Catholic Church (TCOCC) 751 states that the “*Church, the first community of Christian believers recognized itself as **heir** to*” the Nation of Israel. An heir is someone who receives the property of someone else at their death. This implies that the Nation of Israel is no more and has been replaced by the Catholic Church. This is refuted by the plain reading of Romans 11:17-24

*“17 But if **some** of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, 18 do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. 19 You will say then, “Branches were broken off so that I might be grafted in.” 20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; 21 for if God did not spare the natural branches, He will not spare you, either. 22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off. 23 And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. 24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?”*

Here we see a denial of both the Catholic replacement system and the dispensational system. The passage does not say that all of the natural branches were broken off. It only says some of the natural branches were broken off. Remember, that the New Testament was written, primarily by messianic Jews. Moreover, contrary to the dispensational system, it does not say that gentile believers get their own covenant tree, distinct from the Jewish tree, but that gentile believers are grafted into the same covenant tree as their spiritual fathers, the Jewish people. This is a full out denial of the Christian idea of a New Covenant. Thus, we read not of a new covenant but a renewal of the same ancient

²⁷¹ <http://www.ccel.org/ccel/schaff/npnf203.v.iii.vii.html>

Abrahamic covenant, made with the believing Jewish peoples and the newly arrived gentile converts:

*Gen. 12:3 And so you shall be a blessing;
And I will bless those who bless you,
And the one who curses you I will curse.
And in you all the families of the earth will be blessed.*

Speaking to gentile peoples of promises given to the racial Hebrew Israelites in Lev. 26:12, Paul states in 2 Cor. 6: 16,

Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be My people.

And again,

*1 Cor. 10:1 For I do not want you to be unaware, brethren, that **our fathers** were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. 6 Now these things happened as examples for us, so that we would not crave evil things as they also craved.*

Peter continues the same theme,

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.

And even in the times of Moses God made plain that he held the Gentiles accountable to the same moral law he gave to the Jews:

Deut. 18: 9 "When you enter the land which the Lord your God gives you, you shall not learn to imitate the detestable things of those nations. 10 There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, 11 or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. 12 For whoever does these things is detestable to the Lord;

and because of these detestable things the Lord your God will drive them out before you.

5. TCOCC 1962 states, “*The Old Law is the first stage of revealed Law. Its moral prescriptions are summed up in the Ten Commandments.*” This is all a sick game for the Catholic Church worships three deities, arguably many hundred, makes many images and worships them, the holy name of Yahuwah is not spoken by its people, and the Sabbath is not kept in this Church. So they believe, neither the first, the second, the third, nor the fourth commandments.

6. TCOCC 582 states, “*Jesus perfects the dietary law, so important in Jewish daily life, by revealing its pedagogical meaning through a divine interpretation: “Whatever goes into a man from outside cannot defile him. . . (Thus he declared all foods clean.)”*”

Yeshua did not mean that absolutely. By “*Whatever goes into a man from outside cannot defile him*”, we must examine the context. In Mark 7, the context is **not** about the Mosaic dietary laws. It is about eating with unwashed hands. Yeshua is referring to dirt from unwashed hands not unclean foods forbidden in the Old Testament Law. The cross reference in Matthew clears up exactly what he meant: *Mat 15:17 Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated?* The cleansing of food in Mark 7 is the way the stomach takes waste out of food it has nothing to do with the dietary laws.

7. TCOCC 2174 states, “*Jesus rose from the dead “on the first day of the week...For Christians it has become the first of all days, the first of all feasts, the Lord’s Day Sunday: We all gather on the day of the sun”.* TCOCC 2175 states, “*Sunday...for Christians its ceremonial observance **replaces** that of the sabbath.*” TCOCC 2176 states, “*Sunday worship fulfills the moral command of the Old Covenant, taking up its rhythm and spirit in the weekly celebration of the Creator and Redeemer of his people*”.

There is no clear evidence that the Messiah rose from the dead on the first day of the week. There is not a single passage in the New Testament that states that the messiah rose from the dead on the first day of the week. The preparation day on which Messiah died was related to the Passover not the weekly Sabbath; thus it was not Friday.²⁷² The fact is, Messiah stated clearly that he would be in the grave 3 days and 3 nights.²⁷³ This is impossible with the Friday to Sunday view of the heretical Christian Church.

8. TCOCC 2177 states, “*Also to be observed are the day of the Nativity of Our Lord Jesus Christ, the Epiphany, the Ascension of Christ, the feast of the Body and Blood of Christi, the feast of Mary the Mother of God, her Immaculate Conception, her Assumption, the feast of Saint Joseph, the feast of the Apostles Saints Peter and Paul, and the feast of All Saints.*” TCOCC 1340 states, “*By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. [Definitive denotes its abrogation.-DS] Jesus’ passing over to his father by his*

²⁷² John 19:14-15.

²⁷³ Mat. 12:40.

*death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which **fulfills** [Replaces. DS] the Jewish Passover”.*

First, the fact that the Catholic Church admits that the messiah was observing the Passover is astonishing. Whether Yeshua was observing the Passover in this passage is plagued with contradictions. Moreover, when we look at the Torah and see how the creator ordained the feasts in Leviticus 23 we see the stark contrast between the Torah and the Christian mythology of the Lord's Supper. Where is the excursus on when this feast is supposed to be kept? Its ordinances and times? There simply is no warrant given here in Luke 22 for the giving of any other feast than the one given in Leviticus 23. From my own studies, it appears Yeshua is conducting the Kiddish, but again, this narrative is fraught with so many difficulties. Moreover, in Col. 2:16-17 Paul makes plain that the feasts are presently shadows of things to come in the future. The Christian theologians are despicable in their blatant manipulations of this passage. They will actually change the present tense *are* to a past tense *were* in their commentaries to confuse the reader.

The issue of the feast of Trumpets is revealing of the Full Preterism at the very root of Christian Theology. Christians I have spoken with admit to me that the Feast Of Trumpets foreshadows the Second coming of Messiah. I ask them why then they do not keep it if the Second coming is in the future. They have no answer. To refuse to celebrate this feast on the assumption that all the feasts have been fulfilled and thus abolished, is to necessarily infer that the Second Coming has already happened. This is the heresy of Full Preterism. Read the volumes of John Owen on Hebrews, especially Volume 2 regarding the Sabbath, and Owen bases his whole argument on the idea that the world has undergone a complete transformation. Owen even goes on to say in Volume 2 of his Hebrews Commentary, page 409,

*“First, on this day he rested from his works, in and by his resurrection; for then had he laid the foundation of the **new heavens and new earth**, and **finished the works of the new creation**, "when the morning stars sang together, and all the sons of God shouted for joy." On this day he rested from his works, and was refreshed, as God did and was from his.”*

Folks that is Full Preterism. Face it. Truth hurts.

In 1 Cor. 5 Paul blatantly commands the celebration of the Passover feast:

*1 Cor. 5:7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. 8 **Therefore let us celebrate the feast**, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

The early messianic believers kept these feasts. This gave rise to the Quartodeciman controversy. John Chrysostom, *Against the Jews*, Homily 1, speaks to this issue:

“(5) What is this disease? The festivals of the pitiful and miserable Jews are soon to march upon us one after the other and in quick succession: the feast of Trumpets, the feast of Tabernacles, the fasts. There are many in our ranks who say they think as we do. Yet some of these are going to watch the festivals and others will join the Jews in keeping their feasts and observing their fasts. I wish to drive this perverse custom from the Church right now. My homilies against the Anomians can be put off to another time, and the postponement would cause no harm. But now that the Jewish festivals are close by and at the very door, if I should fail to cure those who are sick with the Judaizing disease. I am afraid that, because of their ill-suited association and deep ignorance, some Christians may partake in the Jews' transgressions; once they have done so, I fear my homilies on these transgressions will be in vain. For if they hear no word from me today, they will then join the Jews in their fasts; once they have committed this sin it will be useless for me to apply the remedy.”²⁷⁴

9. TCOCC 527 states, “Jesus’ circumcision...is the sign of his incorporation into Abraham’s descendants, into the people of the covenant. It is the sign of his submission to do the Law...This sign prefigures that “circumcision of Christ” which is Baptism.”

*2 Peter 3:14-17 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, **in which are some things hard to understand**, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, **being led away with the error of the lawless**;*

Here, Peter tells us that some people are going to misunderstand the writings of Paul, and in doing so will live lawlessly.

In Galatians 2 we read:

Gal 2:1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2 It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. 3 But not even Titus, who was with me, though he was a Greek, was compelled [Anagkazō] to be circumcised.

²⁷⁴ http://www.tertullian.org/fathers/chrysostom_adversus_judaeos_01_homily1.htm

Does Paul use this word Anagkazō elsewhere in Galatians so we can see how he is using it? Yes! In Galatians 6:

Gal 6: 12 Those who desire to make a good showing in the flesh try to compel [Anagkazō] you to be circumcised, simply so that they will not be persecuted for the cross of Christ. 13 For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.

So here we see that Titus was not compelled to be circumcised, meaning, that he was not pressured into taking circumcision **for the purpose of justification**, thus throwing his lot in with this sect of men who taught that circumcision played a role in justification. (Gal. 5) Paul was in no way, diverting from the Torah. He was refusing to associate Titus with this heretical sect of men. Remember, in Acts 16 we read of Timothy's circumcision. 119 Ministries states,

“Because the decree of James proved the position of those in Acts 15:5 to be correct, Paul and Timothy both agreed that Timothy should be circumcised because all of the Jews already knew that he was a Greek. How awkward would it have been for Timothy to be issuing a decree that states that Gentiles were to learn the Law of Moses each Sabbath and still not be practicing the Law of God himself? Timothy felt as though he was ready to outwardly submit to his already inwardly circumcised heart.

What we would then have in Acts 16 is Paul and Timothy leaving to go issue the decree to the Jews that supposedly teaches that Gentiles do not need to be circumcised, but right before they leave, Paul actually circumcises Timothy, a converted Gentile. It simply does not add up. Why in the world would Paul and Timothy be issuing decrees to Jews that supposedly abolishes circumcision for Greeks and then feel it necessary to circumcise a Greek before they even begin? That would be the definition of insanity and hypocrisy.

Some even teach that Paul is simply trying to please believing Jews by circumcising Timothy. That makes no sense at all either. These Jews are already believers, this was not an evangelizing mission so there is no motive for Paul “pleasing” anyone. In addition, would Timothy have actually allowed himself to be circumcised for such an absurd reason if it was not because God commanded it? Why would Luke have documented this in Acts if it was not important and related to the decision in Acts 15, the same decree that they are leaving to deliver?

In addition, Paul already declared that his motive is to please God not men, thus there is not even a need to debate this: ...

Galatians 1:10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

Instead, Paul circumcised Timothy because the decree they were issuing teaches that Timothy should want to be circumcised in the flesh if his heart is truly already circumcised inwardly for the Word of God. This is what he would learn in the Sabbath each week as Moses (Law of God) was read from Moses' Seat."

Truly, the Christian Church makes Paul out to be a hypocrite and a deceiver *par excellence*. In the book of Galatians Paul is rejecting, not the Torah, but the doctrines of men:

Gal. 1:11 For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

119 Ministries states,

"That being said, is the Law of God from God or from men? If the whole supposed point of Galatians is to teach against God's law then why is Paul stating that he is teaching against doctrines of men? This will become clearer as we proceed."

Notice, those who say that Stephen is teaching against Moses are speaking as false witnesses:

Acts 6: 12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council. 13 They put forward false witnesses who said, "This man incessantly speaks against this holy place and the Law; 14 for we have heard him say that this Nazarene, Jesus, will destroy this place and alter the customs which Moses handed down to us. "

119 Ministries states,

"Yet supposedly it is now "correct teaching" that Yeshua (Jesus) changed the law of God. Somehow what is a false accusation for Stephen is now true accusations according to the modern mainstream Church."

As I have pointed out numerous times, Messiah and the Apostles teach against Rabbinic Tradition, not the Torah:

“Mark 7:6 He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘ This people honors Me with their lips, But their heart is far from Me. And in vain they worship Me, Teaching as doctrines the commandments of men...Mark 7:9 He said to them, “All too well you reject the commandment of God, that you may keep your tradition...Mark 7:13 making the word of God of no effect through your tradition which you have handed down. And many such things you do.”

Paul cannot be interpreted to be doing away with the law as already stated:

Mat 5: 17 “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.19 Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

*Acts 6: 11 Then they secretly induced men to say, “We have heard him speak blasphemous words against Moses and against God.” 12 And they stirred up the people, the elders and the scribes, and they came up to him and dragged him away and brought him before the Council. 13 They put forward **false witnesses** who said, “This man incessantly speaks against this holy place and the Law*

Acts 18:21 but took leave of them, saying, “I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.” And he sailed from Ephesus.

Acts 21: 17 After we arrived in Jerusalem, the brethren received us gladly. 18 And the following day Paul went in with us to James, and all the elders were present. 19 After he had greeted them, he began to relate one by one the things which God had done among the Gentiles through his ministry. 20 And when they heard it they began glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; 21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. 22 What, then, is to be done? They will certainly hear that you have come.23 Therefore do this that we tell you. We have four men who are under a vow; 24 take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law.25 But concerning the Gentiles who have believed, we wrote, having decided that

*they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication.” 26 **Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.***

Acts 24:14 “But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.

Acts 25: 6 After he had spent not more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal and ordered Paul to be brought. 7 After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges against him which they could not prove, 8 while Paul said in his own defense, “I have committed no offense either against the Law of the Jews or against the temple or against Caesar.”

*Rom. 2:12 – For as many as have sinned without Law will also perish without Law, and **as many as have sinned in the Law will be judged by the Law***

*Rom. 2:17 – Indeed you are called a Jew, and rest on the Law, and make your boast in God, 18 and know [His] will, and **approve the things that are excellent, being instructed out of the Law,***

*Rom. 3:20 – Therefore by the deeds of the Law no flesh will be justified in His sight, **for by the Law [is] the knowledge of sin.***

Rom. 3:31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Rom. 4:7 “Blessed [are those] whose Lawless deeds are forgiven, And whose sins are covered;

Rom. 6:15 – What then? Shall we sin because we are not under Law but under grace? Certainly not!

*Rom. 6:19 – I speak in human [terms] because of the weakness of your flesh. For just as you presented your members [as] slaves of uncleanness, and of Lawlessness [leading] to [more] Lawlessness, **so now** present your members [as] slaves [of] righteousness for holiness.*

*Romans 7:7 – What shall we say then? **is the Law sin? Certainly not! On the contrary, I would not have known sin except through the Law. For I***

would not have known covetousness unless the Law had said, "You shall not covet."

Rom. 7:12 Therefore, the law is holy, and the commandment holy and just and good.

Rom. 7:14 For we know that the law is spiritual [Not merely national and political], but I am carnal, sold under sin.

Rom. 7:22 For I delight in the law of God according to the inward man.

Rom. 7:25 I thank God through Yeshua the Messiah our Master! So then, with the mind I myself serve the Law of God, but with the flesh the Law of sin.

Rom. 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom. 8:6-7 For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the Law of God, nor indeed can be.

Rom. 12:19 Beloved, do not look for revenge but leave room for the wrath; for it is written, "Vengeance is mine, I will repay, says the Lord."

Rom. 13: 8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. 9 For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself."

1 Cor. 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. [Lev. 18:7-8]

*1 Cor. 5:7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed. 8 Therefore **let us celebrate the feast**, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

1 Cor. 5:13 But those who are outside, God judges. Remove the wicked man from among yourselves.

*1 Cor. 7:39 The wife **is bound by the law** as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*

*1 Cor. 9:8 I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9 For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing." God is not concerned about oxen, is He? 10 Or is He speaking altogether for our sake? **Yes, for our sake it was written***

*1 Cor. 9: 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21 to those who are without law, as without law, **though not being without the law of God** but under the law of Christ, so that I might win those who are without law.*

1 Cor. 14:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says.

*2 Cor. 6:14 Do not be unequally yoked together with unbelievers. For **what fellowship has righteousness with Lawlessness?** And what communion has light with darkness?*

Eph. 6:1 Children, obey your parents in the Lord, for this is right. 2 Honor your father and mother (which is the first commandment with a promise), 3 so that it may be well with you, and that you may live long on the earth.

Gal. 3:21 Is the Law then contrary to the promises of God? May it never be!

Gal. 5: 14 For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself."

Gal. 6:2 Bear one another's burdens, and thereby fulfill the law of Christ. [He says this right after quoting Lev. 19:18 in Gal. 5:14]

Col. 2:16-17 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the body of the Messiah. [Here we see Paul encouraging the Colossians not to be intimidated by the judgments of their Gentile Pagan tribesmen for becoming like Jews and showing them that the Feasts are not shadows of things in the past but of the future, and that is why they should still keep them!]

1 Tim. 1:8 But we know that the Law is good, if one uses it lawfully

*2 Tim. 3:16 All **Scripture** [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness,¹⁷ that the man of God may be complete, thoroughly equipped for every good work.*

10. There is no way the bible can be construed into teaching the henotheistic doctrine of Christian Trinitarianism. The bible is very clear in teaching strict monotheism. This doctrine as in the previous attempts Christianity has made to abolish the Torah already considered and more that will be considered subsequently, demonstrates a calculated effort on the part of Christianity to create an ancient pagan and at this time a Greco roman, interpretation of the bible. For a full consideration of this topic see my book, *Conquering the Verbal Sorcery of Trinitarianism*. This work is not intended to deal with every scripture verse concerning the doctrine of the Trinity. Samuel Clarke's *The Scripture Doctrine of the Trinity* has fulfilled that need for the avid truth seeker (Though I have backed off of affirming the Holy Spirit's distinct personhood from the Father as a dogma. I think there is too much we don't know about the Holy Spirit to be dogmatic about his personhood.). Photius' *Mystagogy* has dealt with the Filioque sufficiently. Joseph Farrell has also written a very good summary article on this work which is essential reading.

A curious question for the reader: If the doctrine of the Trinity surpasses human reason, how did anyone find out about it? How did our Scribes know how to translate Trinitarian verses from the originals into English if the meaning of this doctrine transcends words? Could it be that this doctrine is so popular for the basic reason that it was handed down to our ancestors by the Roman Catholic Church? Could it be that our ancestors found out about this doctrine not from study of the original texts but through the hierarchy of the Roman Catholic Church? This question leads us to another: Given the Protestant doctrine of Private Judgment, how can anyone who believes this principle adhere to a doctrine that must elude his understanding? The Westminster Confession of Faith states in Chapter I Of the Holy Scripture, VII,

“All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.”

Every Trinitarian I have ever known believes this doctrine to be necessary for salvation. This leads me to the next question for the reader's consideration: How then can anyone be a Trinitarian without submitting to the authority of the Roman Papacy? The Catholic Church in its Fourth Session of the Council of Trent forbid the press from publishing

Bibles for the use of the common man, specifically because it did not believe the Bible could be understood by the common people even in matters so fundamental as this.

Moreover, to transition away from Catholicism to Atheism, if God transcends all the categories of language, then he transcends existence. Ultimately then, it is in perfect keeping with the doctrine of the Trinity to say that God does not exist.

A Summary of my Position

Lest the reader question what the position of the present author is concerning this issue I will present a brief summary of my beliefs.

1. The only time the New Testament uses the Greek word *Theos*, commonly translated *God*, and attaches a numeric value to it (Thus a monotheistic context), it is referring to the Father; never to the Son or Spirit. And the fact remains, the One God is never said to be a divine nature. The Scripture does describe *the Father* as the one person who is, *the one and only God*,²⁷⁵ *the only true God*,²⁷⁶ *one God, the Father*,²⁷⁷ and *one God and Father of all*.²⁷⁸ Moreover, Yehoshuwah commanded that prayer be offered only to one person, the Father Yah.²⁷⁹

2. The bible never refers to the One God Yah as three persons or an essence, but always one person.²⁸⁰

3. The teaching of the Early Christian Fathers is summed up in these six propositions:²⁸¹
I. There is but one God, the Father. II. There are at least two (not mere names or modes) truly distinct persons, the Father, the Son or Word of God and the Holy Ghost. These persons are not only hypostases but individual beings.²⁸² III. These Persons are

²⁷⁵ John 5:44

²⁷⁶ John 17:3

²⁷⁷ 1 Cor. 8:6

²⁷⁸ Eph. 4:6

²⁷⁹ Mat. 6:9

²⁸⁰ Deut. 32:39, 2 Kings 19:19, Neh. 9:6, Psa. 83:18, 86:10, Isa. 40:25, 43:10, 44:6-8, 45:5,18, 22, 46:5,9, 61:4, 64:6, Joel 2:27

²⁸¹ Justin Martyr (*Dialogue with Trypho*, C 62, 100, Apol I. 13, Apol I. 16, Apol II. 13); Theophilus of Antioch (*To Autolycus*, Book II, C 10); St. Irenaeus (*Against Heresies*, Book I, C 22 (New Advent) C 19 (Old version), Book III, C 15 (New Advent) C 16 (Old version), Book III, C 19. 2); Tertullian (*Against Praxeas*, C XIII); Origen (*Commentary on the Gospel of John* (Book II).6, (Book VI).23, *Contra Cels.* Book VIII C 14, *The First Seven Ecumenical Councils*, Leo Donald Davis, pg. 49); Novatian (*On the Trinity*, C 13, 31); Alexander of Alexandria (*Epistles on Arianism and the Deposition of Arius* 1.12, *To Alexander, Bishop of the City of Constantinople*); Athanasius, *Discourse Against the Arians* 1.58, 2.16, 4.1, 4.9-10, (*De Decretis*); Eusebius (*Eusebius of Caesarea to Euphratius of Balanea*); Eusebius the Historian (*Ecclesiastical History* Book I, ii, Leob Classical Library, Eusebius Vol. I Page 18); Cyril of Alexandria (NPNF - 2nd series, Vol. 14, *The Seven Ecumenical Councils*, pg. 202); Gregory Nazianzen, (*Fourth Theological Oration*, 30); Basil the Great, (Letter 38, 125, 236-In some older works Letter 391); Bishop Bull, *A Defence of the Nicene Creed*, 627.

²⁸² Leo Donald Davis, *The First Seven Ecumenical Councils*, pg. 61; J.N.D. Kelly, *Early Christian Doctrines*, pg. 234-235: The sense of the Nicene Fathers is said by Davis to mean "two individual men, both of whom share human nature while remaining individuals" and by Kelly as "common to several

generically consubstantial, i.e. the divine Persons are homoousios (Or homoiousios- Like nature), not monoousios. IV. There is but one beginning/cause (monarchia), one font/fountain or principle of divinity, God the Father, who alone is autotheos, God of and from Himself. Thus, the Son derives his being, and personhood from Him; the Son by generation, and the Holy Spirit by procession. V. This derivation is not limited only to the person of the Father, or the divinity of the Father, but rather, from both the personhood and divinity of the Father. VI. The Son is subordinate to the Father and this subordination does not pertain to the economy of salvation only but also to the order of being before all worlds.²⁸³

I affirm the Semi-Arian (homoiousios) position.

4. The Council of Constantinople 381 A.D. and later creeds, changed the meaning of the original Nicene Creed 325 A.D. into a sense contradictory to its original intention by removing the phrase “*of the essence of the Father*” and Nicea’s anathemas. In the Nicene Creed 325 A.D. we read, “Homoousion to Patri” (consubstantial with the Father). Yet this was translated, “*unius substantiae cum Patre*” in the Latin by Hosius, or whoever first translated the Greek into Latin. Thus *homoousios* became *monoousios*. A generic sense was replaced by a numeric sense. In other words, Nicea 325 A.D. affirmed **multiple beings** that had the same *type* of nature but only one of those beings was the One God and that was the Father because he is the only source and cause of all, thus the supreme being. Constantinople 381 A.D. and later creeds affirmed **one being**. This is a radical change in meaning.²⁸⁴ The reason why this change was needed was to buttress the establishment of Neoplatonism.

5. The idea that God is an essence that manifests itself in three persons is a result of Neoplatonism that primarily arose with the influence of Plotinus through Origen, Pseudo-Dionysius and Victorinus’ influence on Augustine.²⁸⁵ Neoplatonism taught a Pantheistic system which posited an absolute singularity, The One, as the ultimate principle, which all finite things are eternal manifestations, being one substance with The One.²⁸⁶ This infinite emanation constituted a hierarchy of being with intermediaries at each level of the hierarchy. In the case of traditional Pantheism and Gnosticism, Porphyry and Iamblichus asserted that one moved up the chain through occult knowledge that was revealed to the person by the intermediary.²⁸⁷ At the culmination of spiritual disciplines, according to Plotinus’ Philosophy, man’s entire nature is rescinded in order to be dissolved into The One through mystic trance. Christianity continued this basic

individuals of a class”. This is in direct contrast to the sense they were rejecting which sense Davis describes as “numerical identity, that is, that the Father and the Son are identical in concrete being” and Kelly describes as “an individual thing as such”.

²⁸³ John 14:28, 17:1-5, Mark 13:32, Mat. 24:36

²⁸⁴ David Waltz, *The Nicene Creed vs. the Niceno-Constantinopolitan Creed*.

²⁸⁵ Vladimir Lossky, *Vision of God*; Paul Rorem, *Pseudo-Dionysius*; J.N.D. Kelly, *Early Christian Doctrines*, 269-270, Plotinus *Fifth Ennead*, First Tractate

²⁸⁶ Plotinus, *Sixth Ennead*, ; Gordon Clark, *Hellenistic Philosophy* (Appleton-Century-Crofts: New York, 1940), 229-230

²⁸⁷ Edward Moore (St. Elias School of Orthodox Theology) “Neoplatonism”; “Gnosticism”: Internet Encyclopedia of Philosophy

metaphysical structure. The Christian Doctrine of Divine Simplicity is the Neoplatonic Doctrine of The One.²⁸⁸ The western Christian Doctrine of the Filioque collapses the Economic and Ontological actions of God, thus blatantly aligning itself with Pantheism. The traditional view of Christian Church Government was also taken straight from Neoplatonism.²⁸⁹ This structure also produced the same Pagan Monastic theory of ethics and sex that we find in traditional Hinduism and Buddhism.²⁹⁰ As was perfected in the Eastern Church, Plotinus' ecstasy was transitioned into Hesychasm through which the communicant is united to God in a "union in ignorance."²⁹¹ My concern is summarized by a standard Western Civilization text, "Medieval thinkers sharply differentiated between spirit and matter...The Medieval individual's understanding of self stemmed from a comprehension of the universe as a hierarchy instituted by and **culminating in God**...God's revelation reached down to humanity through the hierarchical order...Thus, all things in the universe, from angels, men, and women to the lowest earthly objects, occupied a place peculiar to their nature and were **linked by God in a great, unbroken chain**."²⁹²

As we can clearly see, Divine Simplicity, Pantheism, Hierarchical Ecclesiology and Monasticism are parts of a connected Epistemological and Metaphysical system rooted in Trinitarianism. To adhere to one, is to adhere to all of them and you cannot believe the doctrine of the Trinity without explicitly adhering to the Doctrine of Divine Simplicity. This is the circle in the middle of the triangle. It makes all the rest of these doctrines necessary. It collapses nature and will, requiring Pantheism. It makes knowledge subject to a Hierarchical system of implicit faith, because it puts God in an incompatible metaphysical category to human language: huperousia. Finally, it makes Monasticism necessary by perceiving essential human nature as the obstacle to overcome to achieve ultimate enlightenment.

The reader may be surprised to know that the Semi-Arian position was acquitted of heresy by the likes of Athanasius and Hilary of Poitiers.

De Synodis, Athanasius,

²⁸⁸ Turretin, "Proof that God is perfectly simple...(3) from his perfection, because composition implies imperfection". *Institutes of Elenctic Theology*, Volume 1, 3rd Topic. Q 7 (P & R Publishing: Phillipsburg, NJ, 1992), pg. 191; St. Augustine, *On The Trinity*, Introductory Essay by William G. T. Shedd, D.D., "The instant there is a **monad**, there is a triad"; Bonaventure, "there is something prior to every imperfect or composite being." (Muller, Vol. 4, pg. 41); Lossky, *The Mystical Theology of the Eastern Church*, Chapter 2, "The Divine Darkness" (Saint Vladimir's Seminary Press: Crestwood, New York, 1976). Divine Simplicity is the Eastern Christian Doctrine of Huperousia found in the Essence and Energy Distinction.

²⁸⁹ Dionysius, *The Ecclesiastical Hierarchies, Celestial Hierarchies*, 8th Letter; Paul Rorem, *Pseudo-Dionysius*, 20-41. Rorem points out on page 32 that Bonaventure gave the pope of Rome the highest place of authority as "a natural extrapolation of Dionysian principles."; UNAM SANCTAM", Bull of Pope Boniface VIII, November 18, 1302, "For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries".

²⁹⁰ Isaac Taylor, *Ancient Christianity*

²⁹¹ Lossky, *Vision of God*, (St. Vladimir's Seminary Press: Crestwood, NY, 1983), 132

²⁹² Perry, Chase, Jacob, Von Laue, *Western Civilization: Ideas, Politics, and Society*, Volume I: To 1789, (Wadsworth: Boston, MA, 2013, 2009), 259; See also *The Great Chain of Being* by Lovejoy

“41. Those who deny the Council altogether, are sufficiently exposed by these brief remarks; those, however, who accept everything else that was defined at Nicæa, and doubt only about the Coessential, must not be treated as enemies; nor do we here attack them as Ario-maniacs, nor as opponents of the Fathers, but we discuss the matter with them as brothers with brothers, who mean what we mean, and dispute only about the word. For, confessing that the Son is from the essence of the Father, and not from other subsistence, and that He is not a creature nor work, but His genuine and natural offspring, and that He is eternally with the Father as being His Word and Wisdom, they are not far from accepting even the phrase, ‘Coessential.’ Now such is Basil, who wrote from Ancyra concerning the faith. For only to say ‘like according to essence,’ is very far from signifying ‘of the essence,’ by which, rather, as they say themselves, the genuineness of the Son to the Father is signified. Thus tin is only like to silver, a wolf to a dog, and gilt brass to the true metal; but tin is not from silver, nor could a wolf be accounted the offspring of a dog. But since they say that He is ‘of the essence’ and ‘Like-in-essence,’ what do they signify by these but ‘Coessential?’ For, while to say only ‘Like-in-essence,’ does not necessarily convey ‘of the essence,’ on the contrary, to say ‘Coessential,’ is to signify the meaning of both terms, ‘Like-in-essence,’ and ‘of the essence.’ And accordingly they themselves in controversy with those who say that the Word is a creature, instead of allowing Him to be genuine Son, have taken their proofs against them from human illustrations of son and father, with this exception that God is not as man, nor the generation of the Son as issue of man, but such as may be ascribed to God, and is fit for us to think. Thus they have called the Father the Fount of Wisdom and Life, and the Son the Radiance of the Eternal Light, and the Offspring from the Fountain, as He says, ‘I am the Life,’ and, ‘I Wisdom dwell with Prudence’ John 14:6; Proverbs 8:12. But the Radiance from the Light, and Offspring from Fountain, and Son from Father, how can these be so fitly expressed as by ‘Coessential?’ And is there any cause of fear, lest, because the offspring from men are coessential, the Son, by being called Coessential, be Himself considered as a human offspring too? Perish the thought! not so; but the explanation is easy. For the Son is the Father’s Word and Wisdom; whence we learn the impassibility and indivisibility of such a generation from the Father. For not even man’s word is part of him, nor proceeds from him according to passion; much less God’s Word; whom the Father has declared to be His own Son, lest, on the other hand, if we merely heard of ‘Word,’ we should suppose Him, such as is the word of man, impersonal; but that, hearing that He is Son, we may acknowledge Him to be living Word and substantive Wisdom.”²⁹³

On the Councils, St. Hilary of Poitiers,

²⁹³ <http://www.newadvent.org/fathers/2817.htm>

“88. Holy brethren, I understand by ὁμοούσιον God of God, not of an essence that is unlike, not divided but born, and that the Son has a birth which is unique, of the substance of the unborn God, that He is begotten yet co-eternal and wholly like the Father. I believed this before I knew the word ὁμοούσιον but it greatly helped my belief. Why do you condemn my faith when I express it by ὁμοούσιον while you cannot disapprove it when expressed by ὁμοιούσιον? For you condemn my faith, or rather your own, when you condemn its verbal equivalent. Do others misunderstand it? Let us join in condemning the misunderstanding, but not deprive our faith of its security. Do you think we must subscribe to the Samosatene Council to prevent any one from using ὁμοούσιον in the sense of Paul of Samosata? Then let us also subscribe to the Council of Nicæa, so that the Arians may not impugn the word. Have we to fear that ὁμοιούσιον does not imply the same belief as ὁμοούσιον? Let us decree that there is no difference between being of one or of a similar substance. The word ὁμοούσιον can be understood in a wrong sense. Let us prove that it can be understood in a very good sense. We hold one and the same sacred truth. I beseech you that we should agree that this truth, which is one and the same, should be regarded as sacred. Forgive me, brethren, as I have so often asked you to do. You are not Arians: why should you be thought to be Arians by denying the ὁμοούσιον?”²⁹⁴

The following is a list of verbal confusions that comprise the sorcery of the Trinitarian system:

1. Person-Nature (Property-Attribute) Conflation. "God is three persons"-"God is His attributes"
2. Existence (That something is)-Essence (What something is) Conflation. "One may say, God is good, and one may say, This man is good; but the predicate has two different meanings. There is no term, not a single one, that can be predicated univocally of God and of anything else". Clark speaking of Aquinas, *Three Types of Religious Philosophy* (The Trinity Foundation: Jefferson, Maryland, 1989), pg. 63.
3. Being-Will-Activity Conflation. God's thinking (activity) is infinite, thus God's being is infinite.
4. Being-Relation Conflation. God and his Son are united thus they are the same numeric being.
5. Generic-Numeric Nature (Universal-Particular) Conflation. The Father and his Son have the same type of being (homousios), thus they must be the same cardinally numeric being (monousios).

²⁹⁴ <http://www.newadvent.org/fathers/3301.htm>

6. Dialectic of Opposition. Man and God are distinct thus they are opposed (Totally Other) and if God ever said anything, man could never understand it in any univocal sense and there could never be any real union between divine and human in Messiah. The infinite being is borrowed from Plotinus' Pantheism.

7. Huperousia. The essence of God and truth itself transcend human language categories. Thus, the Father is the Father and the first person, and the Son is the Son and the second person for no reason we will ever understand.

8. Because of Huperousia Nature is Arbitrary. There is no basis to activity. It just is what it is and does what it does, without any deliberation or ontological groundwork.

As a post-script I would also like to point out that my citations and considerations of Gordon Clark need to be qualified. I have made substantial rejections from Clark's Philosophy in the past few years, but I have included his thoughts because of the areas that I still agree with him. Clark pointed out the contradictions between the Neoplatonic understanding of God and the Bible's. In this I agree, but Clark failed to completely liberate himself from this system. I agree with Clark, that God is not an incomprehensible person-less monad huperousia, but is instead a real intelligent being. I disagree with Clark about the emotions of God, as he makes the classic mistake of the Platonic tradition in confusing being and activity: nouns and verbs. What I do agree with him about is that God is a real intelligent being and that the objects of knowledge are propositions revealed by the mind of God and that can be comprehended by man according to the analogy of proportion, not the analogy of proportionality. The former analogy has man grasping, not all of God's knowledge and his being, but only a revealed portion that is agreeable to create nature **UNIVOCALLY**. As for other disagreements with him, they must wait for another work.

Thus, the Jews have been completely justified in their rejection of Christianity, at least since the 5th century when this doctrine was invented. Also, the Christians have no right to accuse the Jews of deicide in the murder of the messiah seeing that Yeshua was not God in the flesh but God's representative. (Heb. 1:3)

11. Christian monasticism and its doctrine of Angelic Celibacy clearly demonstrates the Buddhist and Neoplatonic roots of the Christian faith.

1 Cor 7: 12 But to the rest I say, ***not the Lord***...17 Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And so I direct in all the churches. 18 ***Was any man called when he was already circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised.*** 19 Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God. 20 Each man must remain in that condition in which he was called...25 ***Now concerning virgins I have no command of the Lord***, but I give an opinion...26 I think then that this is good ***in view of the present distress***,

that it is good for a man to remain as he is. 27 *Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife.* 28 But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet *such will have trouble in this life, and I am trying to spare you.* 29 But this I say, brethren, *the time has been shortened...* 31 and those who use the world, as though they did not make full use of it; for *the form of this world is passing away.*

Calvin comments on 1 Cor 7:26,

“There are some, however, that view the term necessity *as referring to the age of the Apostle*, which was, undoubtedly, full of trouble to the pious: but he appears to me to have had it rather in view to express the disquietude with which the saints are incessantly harassed in the present life. *I view it, therefore, as extending to all ages*, and I understand it in this way, that the saints are often, in this world, driven hither and thither, and are exposed to many and various tempests, so that *their condition appears to be unsuitable for marriage. The phrase so to be, signifies to remain unmarried, or to abstain from marriage.*”

First, the Greek word for *present* in vs. 26 is ἐνίστημι (enistēmi). It never means a long duration extending or a continual existence. It refers to an immediate and present reality. Though riddled with some surrounding error, the celebrated Reformed Commentators admit this:

1. Gill’s exposition of vs. 26, though mixed with some error, unveils it all,

“because of the necessity of the time”, or season: using the very Greek word in text; as the Targumists also have frequently adopted it into their language, and use the phrase (yqea tev) , “an hour, or time of necessity”, for a time of great affliction and distress, just as the apostle does here; because this was the present case of the Christians, he thought it most prudent for such as were single to remain so; since as they were often obliged to move from place to place, to fly from one city to another, this would be very incommodious for married persons, who might have young children to take care of, and provide for; see (Matthew 24:19) (Luke 23:29) upon a like account, the Jewish doctors advise to the same the apostle here does;

“from the day that the empire is extended, which decrees hard decrees upon us, and causes the law and the commandments to cease from us, *and does not suffer us to circumcise children*; it is right that we agree among ourselves, (hva avyl alv) , not to marry, and beget children.”

2. Jamieson, Fausset and Brown comments on vs. 26,

“the present distress—the distresses to which believers were then beginning to be subjected, making the married state less desirable than the single; and which would prevail throughout the world before the destruction of Jerusalem, according to Christ’s prophecy (Matthew 24:8-21 ; compare Acts 11:28).”

3. Matthew Henry’s comments on vs. 26, though also riddled with some error, does speak some truth,

“This is good, says he, for the present distress. Christians, at the first planting of their religion, were grievously persecuted. Their enemies were very bitter against them, and treated them very cruelly. They were continually liable to be tossed and hurried by persecution. This being the then state of things, he did not think it so advisable for Christians that were single to change conditions. The married state would bring more care and cumber along with it (v. 33, v. 34), and would therefore make persecution more terrible, and render them less able to bear it.”

This establishes the context of this chapter and explains it perfectly. Paul keeps telling them that he is not giving them divine dogma but is giving them his opinion on a particular occasion. Paul says, “But to the rest I say, not the Lord” and “I have no command of the Lord, but I give an opinion”. The Church at this time was under terrible persecution and would need to be able to flee quickly without any encumbrances in order to survive. Marriage is accompanied by children. This would make fleeing very difficult. Also, circumcision would also make fleeing difficult. This is why Israel did not circumcise their sons in the wildernesses as we read in Josh. 5:2-8. Circumcision comes with about two months of recovery time. This was why the Sons of Jacob were able to take Shechem’s city so easily in Gen. 34.

Secondly, Calvin states,

“their condition appears to be unsuitable for marriage. The phrase so to be, signifies to remain unmarried, or to abstain from marriage”.

Folks, if that is taken in the context that Calvin has placed it, in a perpetual context, that is Gnostic, Pagan Anchorism *par excellence*. Gen. 2:18 says *It is not good for the man to be alone*. Christianity says, it is. Which is right?

Paul is concerned that because of the present distress, instability and persecution of the time, unnecessary attachments and burdens like marriage, children and circumcision should be avoided. To comfort the consciences of those who understand the requirement for circumcision Paul reminds them of his statement in Rom. 4:10 and the ruling of Acts 15, that circumcision does not save the soul. We understand from Rom. 6 that we are required to keep Yah’s commands even though we are saved by grace and not by our law keeping. Christianity, in its hatred for the Jews and its love for Pagan Anchorism, has

done exactly what Paul said he was not doing: making dogma out of rules he himself acknowledged were not divine dogma but prescriptions for a particular period of time.

Isaac Taylor wrote an extensive work on this issue *Ancient Christianity* which I reviewed in my book *Conquering the Verbal Sorcery of Trinitarianism*.

12. Christians like to complain that they are not bound to observe Jewish rituals. Baptism was a part of the Jewish Religion which is why John's Baptism provoked a conversation about Purification.²⁹⁵ The Mikveh, a Jewish Ritual, is the ancient Baptismal font. Moreover, the Christian Lord's Supper, is a Jewish Ritual the Kiddush. Also, most Christians circumcise their children and tithe. All Jewish Rituals.

13-14. The Christian doctrine of hell is based on the pagan idea of the soul and its immortality. I believe the Christian doctrine of the soul, a doctrine I like to refer to as the ghost in the shell doctrine, to be a holdover of Neoplatonism.²⁹⁶ A word search of the Bible's use of the word *Nephesh* (H5314) in the Tanach will demonstrate that the *Nephesh* is man's physical life encompassing the complexity of man's faculties. It is not a ghost in the shell. The use of the word in the Greek *translation* of the New Covenant, *Psyche* G5594, means the physical life encompassing the complexity of man's faculties, the breath of life or the mind/thinking of man. There is not a single mention of a ghost in the shell. Two works that deal with this issue in great detail are *Immortality or Resurrection? A Biblical Study on Human Nature and Destiny* by Samuele Bacchiocchi and *A Treatise on Christian Doctrine: Compiled from the Holy Scriptures Alone* by John Milton, pages 278-293. As for the doctrine of the eternal punishment of the wicked, let us consider:

1. The Old Testament scriptures concerning the end of the wicked.

*Psalm 37: 1 Do not fret because of evildoers, Be not envious toward wrongdoers. 2 For they will **wither quickly like the grass And fade like the green herb.***

...

*9 For evildoers **will be cut off**, But those who wait for the Lord, they will inherit the land. 10 Yet a little while and the wicked man **will be no more**; And you will look carefully for his place and he will not be there.*

...

15 Their sword will enter their own heart, And their bows will be broken.

...

*22 For those blessed by Him will inherit the land, But those cursed by Him **will be cut off**.*

...

*28 For the Lord loves justice And does not forsake His godly ones; They are preserved forever, But the descendants of the wicked **will be cut off**.*

...

²⁹⁵ John 3:25

²⁹⁶ See Plotinus, *The First Ennead*, First Tractate

34 Wait for the Lord and keep His way, And He will exalt you to inherit the land; **When the wicked are cut off, you will see it.**

Psa 69:28 May they be **blotted out** of the book of life And may they not be recorded with the righteous.

Psalm 139: 19 O that You would **slay** the wicked, O God; Depart from me, therefore, men of bloodshed.

Psa 4:1 The wicked are not so, But they are like **chaff** which the wind drives away. 5 Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.

Psa 1:6 For the Lord knows the way of the righteous, But the way of the wicked will **perish**.

Psa 58: 6 O God, shatter their teeth in their mouth; Break out the fangs of the young lions, O Lord. 7 Let them flow away like water that runs off; When he aims his arrows, let them be as headless shafts. 8 Let them be as a snail which melts away as it goes along, Like the miscarriages of a woman which never see the sun. 9 Before your pots can feel the fire of thorns He will sweep them away with a whirlwind, the green and the burning alike. 10 The righteous will rejoice when he sees the vengeance; He will wash his feet in the blood of the wicked. 11 And men will say, "Surely there is a reward for the righteous; Surely there is a God who judges on earth!"

Psa 68:1 Let God arise, let His enemies be scattered, And let those who hate Him flee before Him. 2 As smoke is driven away, so drive them away; **As wax melts before the fire, So let the wicked perish before God.**

Psa 83:1 O God, do not remain quiet; Do not be silent and, O God, do not be still. 2 For behold, Your enemies make an uproar, And those who hate You have exalted themselves.

...

13 O my God, make them **like the whirling dust, Like chaff before the wind** 14 **Like fire that burns the forest** And like a flame that sets the mountains on fire

Yeshua connects the OT destruction of the wicked to the coming age saying:

Luke 17:26 And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

How was the destruction of the wicked described?

*Gen 7: 21 All flesh that moved on the earth **perished**, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; 22 of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, **died**. 23 Thus He **blotted out** every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were **blotted out from the earth**; and only Noah was left, together with those that were with him in the ark. 24 The water prevailed upon the earth one hundred and fifty days.*

Peter comments to the same effect:

2 Peter 3: 5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water. 7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and **destruction** [g684, apoleia] of ungodly men.

The destruction of Sodom and Gomorrah is also an example of undergoing eternal punishment:

*Jude 7 just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, **are exhibited as an example in undergoing the punishment of eternal fire**.*

So what happened to Sodom and Gomorrah?

Gen 19: 24 Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven, 25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

...

*28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace. 29 Thus it came about, when God **destroyed** [h7843, Shachath] the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.*

We do not see any eternal torment here but annihilation. Peter speaks to this issue:

2 Peter 2:6 and if He condemned the cities of Sodom and Gomorrah **to destruction** [G2692-katastrophe] by **reducing them to ashes**, having made them an example to those who would live ungodly lives thereafter;

This is the same language Malachi uses:

Mal 4:1 For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the Lord of hosts, “so that it will leave them neither root nor branch.” 2 “But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. 3 You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing,” says the Lord of hosts.

2. The New Testament scriptures concerning the end of the wicked:

We have the testimony of Yeshua,

*Mat. 10:28 Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to **destroy** [G622-apollymi} both soul and body in hell.*

In the New Testament *apollymi* means *lose* or *lost* 31 times. It means *perish* 33 times and refers to the final end of something. There are 3 obscure uses of it:

1. In Luke 15:17 it refers to a man in the process of dying.
2. In John 6:27 it refers to the process of rotting food.
3. In 1 Cor. 8:11 it refers to a brother's perishing peace and comfort and communion.

Apollymi means *destroy* 26 times. When it does it means the end of men's lives or their theories. There is only one exception. The word is used in Rom. 14:15 the same as it is in 1 Cor. 8:11.

Apollymi never means an everlasting torture. These states could not be used by the Christians because they would contradict the Immortality and ontological indestructibility of the soul. Yeshua uses it again in John 3:16. And with reference to Mark 9:43-48, which is used to defend eternal torture, the original reference in Isa. 66:24 reads,

*“Then they will go forth and look
On the **corpses** of the men
Who have transgressed against Me.
For their worm will not die
And their fire will not be quenched;
And they will be an abhorrence to all mankind.”*

Here we see the worms eat corpses not living bodies. Are we supposed to believe the case to be **the exact opposite** from what these verses say? What correspondence does a furnace of fire that destroys bear to an eternal torture chamber? These verses say the wicked are destroyed. Christians think the wicked are preserved forever! If Yah really wanted to convey the idea that an indestructible, immortal soul would undergo eternal torment, he would compare it to a torture chamber or a dungeon not a furnace of fire.

*“Mat 3: 11 “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. 12 His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with **unquenchable** [G762-asbestos-a derivative of σβέννυμι (G4570)] fire.”*

First, this does not speak to the nature or circumstances of those suffering in this fire. Second, does *unquenchable* mean that this fire will never go out? Let us examine some verses that use similar language.

*“Jer 17:27 “But if you do not listen to Me to keep the sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath day, then I will kindle a fire in its gates and it will devour the palaces of Jerusalem and **not be quenched**. [In the LXX σβεσθήσεται from σβέννυμι G4570]”*

The same word is used in the same way in Isa. 1:31, 34:10, Jer 4:4, 7:20, 21:12, Ezek. 20:47-48, and Amos 5:6. It does not mean that the fire will never go out, **but that it is irresistible**.

*Mat 13:40 So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. 41 The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, 42 and will throw them into the furnace of fire; **in that place there will be weeping and gnashing of teeth**. 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.*

The Old Testament passage that mentions the wicked gnashing their teeth at their final end states,

*Psalm 112:10 The wicked will see it and be vexed, He will gnash his teeth and **melt away**; The desire of the wicked will perish.*

Notice it does not say they are tormented forever. It says they are destroyed. Christians often mistake the annihilation view as if it denies the concept of torment. Obviously, torment is involved in destruction, just not eternal torment.

2 Thess. 1:9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power

The word for *eternal* here is *aionios* (G166) from the root *aiōn* (G165). Mat. 18:8, 19:16, etc. use the same word. In the LXX this word in Gen. 17:7 does not mean eternal. Lev. 6:18 is not eternal either for the Jews have had many centuries of postponement in the offering of sacrifices. The same as in Lev. 16:29, Psalm 143:3, and Isa. 42:14. In many passages the word simply means old: Deut. 32:7, Job 22:15. Christians will complain that Rev. 20:10 refers to eternal punishment with the word *forever*. The King James, Geneva, and Wycliffe versions of the Bible use the word *forever* in Exo. 21:6 but it does not refer to a never ending series of ages. There are many other passages to this effect.

Let us consider a question: What does the Bible say is the Punishment for Sin?

*Rom 6:23 For the wages of sin is **death**, but the free gift of God is eternal life in Christ Jesus our Lord.*

*Rom 2:12 For all who have sinned without the Law will also **perish** without the Law, and all who have sinned under the Law will be judged by the Law;*

*Gen 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely **die**."*

Here we see the penalty for sin is death, not eternal torture. These supplemental scriptures show the clear evidence of the annihilation of the wicked for their sins not eternal torment: Heb. 2:2-3, 6:8, 10:27-31, 10:39, 12:29, 2 Peter 2:12-13.

The Pagan Origins of Eternal Torment

The immortality of the Soul is a standard Platonic doctrine. This doctrine is explained in Plato's famous dialogue *Phaedo*. Socrates defended the Immortality of the Soul thus:

"The soul resembles the divine and the body the mortal-there can be no doubt of that, Socrates.

Then reflect, Cebes: is not the conclusion of the whole matter this?-that the soul is in the very likeness of the divine, and immortal, and intelligible, and uniform, and indissoluble, and unchangeable; and the body is in the very likeness of the human, and mortal, and unintelligible, and multiform, and dissoluble, and changeable. Can this, my dear Cebes, be denied?

No, indeed.

But if this is true, then is not the body liable to speedy dissolution?
and is not the soul almost or altogether indissoluble?

Certainly.

And do you further observe, that after a man is dead, the body, which is the visible part of man, and has a visible framework, which is called a corpse, and which would naturally be dissolved and decomposed and dissipated, is not dissolved or decomposed at once, but may remain for a good while, if the constitution be sound at the time of death, and the season of the year favorable? For the body when shrunk and embalmed, as is the custom in Egypt, may remain almost entire through infinite ages; and even in decay, still there are some portions, such as the bones and ligaments, which are practically indestructible. You allow that?

Yes.

And are we to suppose that the soul, which is invisible, in passing to the true Hades, which like her is invisible, and pure, and noble, and on her way to the good and wise God, whither, if God will, my soul is also soon to go—that the soul, I repeat, if this be her nature and origin, is blown away and perishes immediately on quitting the body as the many say? *That can never be, dear Simmias and Cebes. The truth rather is that the soul which is pure at departing draws after her no bodily taint, having never voluntarily had connection with the body, which she is ever avoiding, herself gathered into herself (for such abstraction has been the study of her life). And what does this mean but that she has been a true disciple of philosophy and has practised how to die easily? And is not philosophy the practice of death?*

Certainly.

That soul, I say, herself invisible, departs to the invisible world to the divine and immortal and rational: thither arriving, she lives in bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and forever dwells, as they say of the initiated, in company with the gods.

Is not this true, Cebes?

Yes, said Cebes, beyond a doubt.

But the soul which has been polluted, and is impure at the time of her departure, and is the companion and servant of the body always, and is in love with and fascinated by the body and by the desires and pleasures of

the body, until she is led to believe that the truth only exists in a bodily form, which a man may touch and see and taste and use for the purposes of his lusts-the soul, I mean, accustomed to hate and fear and avoid the intellectual principle, which to the bodily eye is dark and invisible, and can be attained only by philosophy-do you suppose that such a soul as this will depart pure and unalloyed?

That is impossible, he replied.

She is engrossed by the corporeal, which the continual association and constant care of the body have made natural to her.

Very true.

And this, my friend, may be conceived to be that heavy, weighty, earthy element of sight by which such a soul is depressed and dragged down again into the visible world, because she is afraid of the invisible and of the world below-prowling about tombs and sepulchres, in the neighborhood of which, as they tell us, are seen certain ghostly apparitions of souls which have not departed pure, but are cloyed with sight and therefore visible.

That is very likely, Socrates.

Yes, that is very likely, Cebes; and these must be the souls, not of the good, but of the evil, who are compelled to wander about such places in payment of the penalty of their former evil way of life; and they continue to wander until the desire which haunts them is satisfied and they are imprisoned in another body. And they may be supposed to be fixed in the same natures which they had in their former life.

What natures do you mean, Socrates?

I mean to say that men who have followed after gluttony, and wantonness, and drunkenness, and have had no thought of avoiding them, would pass into asses and animals of that sort. What do you think?

I think that exceedingly probable.

And those who have chosen the portion of injustice, and tyranny, and violence, will pass into wolves, or into hawks and kites; whither else can we suppose them to go?

Yes, said Cebes; that is doubtless the place of natures such as theirs. And there is no difficulty, he said, in assigning to all of them places answering to their several natures and propensities?²⁹⁷

²⁹⁷ <http://classics.mit.edu/Plato/phaedo.html>

This is continued in the Neoplatonic philosophy that was so influential in the development of early Christian Theology. It can be found in Plotinus' *Fourth Ennead*, 7th Tractate, *On the Immortality of the Soul*.²⁹⁸

Tertullian incorporated this doctrine into Christianity via his work *A Treatise on the Soul*.²⁹⁹ Origen developed this into a complete Systematic Theology. He affirmed the Neoplatonic doctrine of Absolute Divine Simplicity. According to this Theology, there is no distinction between nature and will. God creates necessarily because if he willed it, he must have willed it by nature since there is no distinction between will and nature. To create is what God is on Origen's view. Farrell says of God's Essence, Will, and Activity,

"Hence these categories become merely categories, that is, they become conventions of human language, and do not correspond to distinct metaphysical realities. They are each names, and only names, for the same 'Something.'"³⁰⁰

In his construction, Origen, as in Plotinian Neoplatonism, could not avoid the inference that a necessary creation posited creation of beings that emanate from the simple One and these creations/emanations were not of its free choice but happen necessarily. In Origen, with regard to human free choice, free will was not possible in the eschaton due to his view of Simplicity (No plurality of choice), therefore to preserve free will the eternal possibility of subsequent falls and redemptions was necessary. This is why Origen posited the pre-existence of the soul (See *De Principiis*). On this theory, due to the absolute simplicity of God, what is natural is by definition absolutely compelled for nothing else but the monad can be an object of choice (No nature-will distinction). This being the case the redemption of Christ compels all to salvation due to the ontological view of the atonement at the time which over emphasized the apokatastasis³⁰¹ of the atonement. Enter Origen's universalism and the birth of Monothelitism.

Augustine continued this tradition of the Immortality of the Soul in his *Soliloquies*.

Yet we know that Absolute Divine Simplicity is utter nonsense by definition and compulsion need not be absolute but marginal. The human body does not demand a specific series of activities but does marginally determine the kind of activities a human person can perform; i.e. the human body compels man to walk and run, not to fly.

Gen. 2:7 teaches that Yah created the soul of man as a free act of his own will. The soul of man was not an eternal emanation from his nature. If the soul is not inherently immortal by nature, then Immortality must be given by grace. But this speaks to the nature of the atonement. Three Scriptures:

²⁹⁸ <http://www.ccel.org/ccel/plotinus/enneads.v.vii.html>

²⁹⁹ <http://www.newadvent.org/fathers/0310.htm>

³⁰⁰ Farrell, Joseph P., *Free Choice in St. Maximus the Confessor* (St. Tikhon's Seminary Press, South Canan PA, 1989), 86

³⁰¹ Recapitulation

*1 Tim 6: 13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, 14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, 16 **who alone possesses immortality** and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.*

*2 Tim.1: 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and **hath brought life and immortality to light through the gospel:***

*Rom. 2: 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 6 who will render to each person according to his deeds: 7 to those who by perseverance in doing good **seek for glory and honor and immortality**, eternal life;*

Immortality comes through Messiah by grace, not innate by nature. If immortality is bestowed on the reprobate wicked at some time in the future then you cannot believe in Limited Atonement. Limited Immortality suggests Limited Atonement and Unlimited Immortality suggests Unlimited Atonement. So-called Biblicists will say that God providentially sustains the soul eternally while it is suffering without the need for innate Immortality. This is a popular technique used by Christians and it is *ad hoc*. They love to assert something without being able to give an account for it. In their confused minds, God can create without a nature-will distinction; One being can be three persons; Jesus can be the Jewish Messiah while violating the Law and teaching others to do so; Hyper Calvinists say that people can be saved without preaching the gospel; Eastern Orthodoxy says God can forgive and justify a sinner without a Propitiatory sacrifice; and on and on. This is one of the reasons Christianity has so many thousands of factions. When one can appeal to an irrational *ad hoc* reasoning, anything can be presented as truth and it is protected as unfalsifiable.

Martin Luther rejected the Immortality of the Soul,

“However, I permit the Pope to establish articles of faith for himself and for his own faithful—such are: That the bread and wine are transubstantiated in the sacrament; that the essence of God neither generates nor is generated; that the soul is the substantial form of the human body that he [the pope] is emperor of the world and king of heaven, and earthly god; **that the soul is immortal; and all these endless**

*monstrosities in the Roman dunghill of decretals—in order that such as his faith is, such may be his gospel, such also his faithful, and such his church, and that the lips may have suitable lettuce and the lid may be worthy of the dish.*³⁰²

Calvin did believe in the Immortality of the Soul,

“2. Moreover, there can be no question that man consists of a body and a soul; meaning by soul, an immortal though created essence, which is his nobler part. Sometimes he is called a spirit. But though the two terms, while they are used together differ in their meaning, still, when spirit is used by itself it is equivalent to soul, as when Solomon speaking of death says, that the spirit returns to God who gave it (Eccles. 12:7). **And Christ, in commending his spirit to the Father, and Stephen his to Christ, simply mean, that when the soul is freed from the prison-house of the body,** [Here is Calvin’s overt Gnosticism! -DS] God becomes its perpetual keeper. Those who imagine that the soul is called a spirit because it is a breath or energy divinely infused into bodies, but devoid of essence, err too grossly, as is shown both by the nature of the thing, and the whole tenor of Scripture. It is true, indeed, that men cleaving too much to the earth are dull of apprehension, nay, being alienated from the Father of Lights, are so immersed in darkness as to imagine that they will not survive the grave; still the light is not so completely quenched in darkness that all sense of immortality is lost. **Conscience, which, distinguishing, between good and evil, responds to the Judgment of God, is an undoubted sign of an immortal spirit.** How could motion devoid of essence penetrate to the Judgment-seat of God, and under a sense of guilt strike itself with terror? The body cannot be affected by any fear of spiritual punishment. This is competent only to the soul, which must therefore be endued with essence. Then the mere knowledge of a God sufficiently proves that souls which rise higher than the world must be immortal, it being impossible that any evanescent vigour could reach the very fountain of life. In fine, while the many noble faculties with which the human mind is endued proclaim that something divine is engraven on it, they are so many evidences of an immortal essence. For such sense as the lower animals possess goes not beyond the body, or at least not beyond the objects actually presented to it. But the swiftness with which the human mind glances from heaven to earth, scans the secrets of nature, and, after it has embraced all ages, with intellect and memory digests each in its proper order, and reads the future in the past, clearly demonstrates that there lurks in man a something separated from the body. We have intellect by which we are able to conceive of the invisible God and angels—a thing of which body is altogether incapable. We have ideas of rectitude, justice,

³⁰² Luther, Martin, *Assertio Omnium Articulorum M. Lutheri per Bullam Leonis X. Novissimam Damnatorum* (Assertion of all the articles of M. Luther condemned by the latest Bull of Leo X), article 27, Weimar edition of Luther’s *Works*, vol. 7, 131-132

and honesty—ideas which the bodily senses cannot reach. The seat of these ideas must therefore be a spirit. Nay, sleep itself, which stupefying the man, seems even to deprive him of life, is no obscure evidence of immortality; not only suggesting thoughts of things which never existed, but foreboding future events. I briefly touch on topics which even profane writers describe with a more splendid eloquence. For pious readers, a simple reference is sufficient. Were not the soul some kind of essence separated from the body, Scripture would not teach that we dwell in houses of clay, and at death remove from a tabernacle of flesh; that we put off that which is corruptible, in order that, at the last day, we may finally receive according to the deeds done in the body. These, and similar passages which everywhere occur, not only clearly distinguish the soul from the body, but by giving it the name of man, intimate that it is his principal part. Again, when Paul exhorts believers to cleanse themselves from all filthiness of the flesh and the spirit, he shows that there are two parts in which the taint of sin resides. Peter, also, in calling Christ the Shepherd and Bishop of souls, would have spoken absurdly if there were no souls towards which he might discharge such an office. Nor would there be any ground for what he says concerning the eternal salvation of souls, or for his injunction to purify our souls, or for his assertion that fleshly lusts war against the soul; neither could the author of the Epistle to the Hebrews say, that pastors watch as those who must give an account for our souls, if souls were devoid of essence. To the same effect Paul calls God to witness upon his soul, which could not be brought to trial before God if incapable of suffering punishment. This is still more clearly expressed by our Saviour, when he bids us fear him who, after he has killed the body, is able also to cast into hell fire. Again when the author of the Epistle to the Hebrews distinguishes the fathers of our flesh from God, who alone is the Father of our spirits, he could not have asserted the essence of the soul in clearer terms. Moreover, did not the soul, when freed from the fetters of the body, continue to exist, our Saviour would not have represented the soul of Lazarus as enjoying blessedness in Abraham's bosom, while, on the contrary, that of Dives was suffering dreadful torments. Paul assures us of the same thing when he says, that so long as we are present in the body, we are absent from the Lord. Not to dwell on a matter as to which there is little obscurity, I will only add, that Luke mentions among the errors of the Sadducees that they believed neither angel nor spirit."³⁰³

When I read through this section, my mouth literally dropped. This man that I thought was so learned and godly was a closet Anchoretic Neoplatonist.

Anselm's Argument

³⁰³ *Institutes* I.15.2: <http://www.ccel.org/ccel/calvin/institutes.iii.xvi.html>

Anselm's argument is standard issue in Christian thinking. The idea is, man is finite and God is infinite. Therefore, man's sin against God must be infinite and its punishment infinite because it is committed against an infinite person (God, which turns out to be 4 persons). The Torah teaches that the stature of a man plays no role in the severity of the punishment taken out on the criminal. Moses says,

Exo 21: 23 But if there is any further injury, then you shall appoint as a penalty life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, bruise for bruise.

Even foreigners, who were subordinated citizens in the Commonwealth of Israel, still had an equality under the Law,

*“Num 15:14 If an alien sojourns with you, or one who may be among you throughout your generations, and he wishes to make an offering by fire, as a soothing aroma to the Lord, just as you do so he shall do. 15 As for the assembly, there shall be **one statute for you and for the alien who sojourns with you**, a perpetual statute throughout your generations; as you are, so shall the alien be before the Lord. 16 **There is to be one law and one ordinance for you and for the alien who sojourns with you.**”*

This dispels the Scriptural basis for Anselm's position. Herman Witsius deconstructed the rational basis for Anselm's position in his *The Economy of the Covenants* Volume 1, pages 121-125,

“XXXVHI. We likewise readily admit what Creilius advances in the very same chapter: “By the same claim of right that we owe obedience to God, by the same also we become liable to punishment for neglect of obedience and service: for punishment succeeds, as it were, in the place of the duty omitted, and if possible, ought to atone for it.” But doubtless, by a claim of natural right, obedience is due to God; and it would be repugnant to the divine perfections, for God not to require it of a rational nature. I speak without reserve: A God who cannot command obedience from his rational creature, is not God. And the very same thing, according to Crellius's very just hypothesis, is to be affirmed of punishment. I am well aware, that Crellius founds both claims, as well to obedience as to punishment, on the dominion of God as Lord; though this ought rather to be founded on the natural majesty and supremacy of God, which is the foundation of this sovereign dominion. But he is forced to confess, that this sovereign dominion is so natural to God, that he cannot renounce it ; nay indeed, that “ without it, it is scarce intelligible, how he can be God ; since it is on account of that very authority, and the power from which it flows, he is said to be God.” It therefore stands firm, that the penal sanction of the covenant is founded in the super-eminent, most holy, and most just nature of God, and not in the mere good pleasure of the free divine will only.

XXXIX. Moreover, it might be here inquired, whether the eternity of punishment ought to be derived from this natural right of God; or, which is the same thing, whether a punishment justly equivalent to every sin, ought necessarily to be eternal according to God's natural right; so that to maintain the contrary, would be unworthy of God, and consequently impossible. A difficult question this, and the rather, because to determine concerning this absolute right of God, in special cases, seems to be above human reach. God is greater than man; he giveth not an account of his matters. Let us, however, try, whether, from the consideration of the divine perfections, we may not gather, what may in this case be worthy of God.

XL. I now presuppose, that there is in sin committed against the infinite majesty of God, a malignity in its measure infinite, and therefore a demerit of punishment in its measure infinite also. *I say, that there is in sin a malignity only in its measure infinite. For it cannot be called infinite in an absolute sense. If you consider the entity of the act in itself, an act infinitely intense cannot be elicited by a finite creature: if the irregularity, and the privation of moral adhering to the act, it is a privation of a finite rectitude, such as can be competent to a creature: if, in fine you consider the whole complex, namely, sin, in the concrete, as they speak; neither in that case is its malignity absolutely infinite. For all vicious acts are not equal, but there is a great disparity among them; which could not be unequal, if they were infinite.* However, the malignity of sin is in its measure infinite: 1.*Objectively*, because it is committed against an infinite good. 2.*Extensively*, in respect of duration, because the blot or stain of sin endures for ever unless it be purged away by the blood of Christ. And therefore there is in him a desert of punishment, not absolutely infinite, as to intenseness of torments (1.) *Because such a punishment is absolutely impossible; for a finite is not capable of infinite torments.* (2.) Because it would follow, that God could never satisfy his justice, by inflicting condign punishment on the wicked, seeing *they are incapable of this punishment*. Now, it is then absurd to say, that any punishment is of right due to sin, which God could never inflict. (3.) Because it would follow, that an equal punishment was due to all sins, or that all in fact were to be punished alike: which is an absurdity, and against Math. xi. 22, 24. *-The reason of this consequence is, because there neither is nor can be any disparity between infinities.* Nevertheless there is in sin a desert of punishment in its measure infinite; namely, in the same manner that the malignity of it is infinite. That is, 1. *Objectively*, so as to deprive man of the enjoyment of the infinite good, which is God. 2. *Extensively*, so that the punishment shall last for ever. And thus I consider this desert of eternal punishment so far only as to conclude, that God does nothing contrary to equity and justice, when he punishes the sins of men with eternal torments both of soul and body...

XLI. But I know not, if it can be determined, whether this eternity ought necessarily to consist in the punishment of sense, or whether the justice of God, may be satisfied by the eternal punishment of loss, in the annihilation of the sinful creature. This I apprehend, may be said with sufficient probability and sobriety: If God shall be pleased to continue in existence for ever, the sinful creature, it is necessary (without satisfaction) that he for ever inflict punishment on him, not only the punishment of loss, but likewise that of sense. The reason is, because not only the guilt of sin always remains; but also the stain with which sin, once committed, infects the whole soul, and which can never be purged out but by the blood of Christ. But it is impossible, as we proved, § 22, 23, 24 that God should admit man stained with sin, to communion with himself: and it cannot be, that a rational creature, excluded the enjoyment of the divine favor, should not feel this indignation of God with the deepest anguish. Conscience most severely lashes the wretches for having squandered away the chief good. Which with no small care we have also shewn, § 13. and the following sections.

XLII. *But whether it be necessary, that God should preserve forever the sinful creature in a state of existence, I own I am ignorant.* May it not, in its measure, be reckoned an infinite punishment, if God should please to doom man, who was by nature a candidate for eternity, to total annihilation, from whence he should never be suffered to return to life I know, God has now determined otherwise, and that with the highest justice. But it is queried, whether, agreeably to his justice, he might not have settled it in this manner: If thou O man, sinnest, I will frustrate thy desire of eternal happiness, and of a blessed eternity, and, on the contrary give thee up to eternal annihilation? Here at least let us stop.”

Objection: The sinner keeps sinning while he is in hell. Therefore, he must keep suffering punishment eternally.

Answer. There is no sin after death and judgment:

*Romans 7:1 Or do you not know, brethren (for I am speaking to those who know the law), that **the law has jurisdiction over a person as long as he lives?** 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.*

Objection: What about Luke 16?

“Luke 16: 19 ‘Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. 20 And a poor man named Lazarus was laid at his gate, covered with sores, 21 and longing to be fed with the crumbs which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores. 22 Now the poor man died and was carried away by the angels to Abraham’s bosom; and the rich man also died and was buried. 23 In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. 24 And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ 25 But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. 26 And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.’ 27 And he said, ‘Then I beg you, father, that you send him to my father’s house— 28 for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.’ 29 But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ 30 But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ 31 But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’”

Answer: Notice this passage says nothing about eternal, everlasting torment. I admit that Hell is going to hurt. I simply do not concede to the idea that it will never end.

Objection: What about Revelation 20?

*Rev 20: 7 When the thousand years are completed, Satan will be released from his prison, 8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. 9 And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. **10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.** 11 Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 12 And I saw **the dead, the great and the small**, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. 13 And the sea gave up **the dead which were in it**, and death and Hades gave up **the dead which were***

in them; and they were judged, every one of them according to their deeds. 14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. 15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Here we see that all the wicked, not just the devil, the beast and the false prophet are thrown into the lake of fire. But notice, it only says the devil, the beast and false prophet are tormented forever. Moreover, when this event is mentioned in Daniel 7 it says that the beast was destroyed, not tormented day and night forever and ever.

*Daniel 7: 11 Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was **destroyed** and given to the burning fire. 12 As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time.*

The word for destroy here is ‘*abad* (H7) and it always means the final end of someone. I must conclude then that the doctrine of eternal torment is baseless, pagan and destructive to the souls of men. Here I stand; I can do no other; Yah help me.

15. The Catholic Theory of Heliocentrism is Jesuitical and Pagan.

“Our ancestors worshipped the Sun, and they were far from foolish. It makes good sense to revere the Sun and the stars, because we are their children.”

Carl Sagan³⁰⁴

In the Jesuit Enlightenment's Counter-Reformation attempts to draw our Protestant population away from the Bible and to revive the ancient pagan religions of our ancestors, they have given away so much that only the willfully ignorant are duped into believing the malicious lies foisted upon our people. *As our population grows more pagan and atheistic, our Government becomes increasingly Catholic.* I maintain this is no accident but has been carefully designed. Remember, the foundation of the Enlightenment was comprised of a connection between Jesuit trained Descartes, skepticism, atomism, and Epicureanism.³⁰⁵

The Bible explicitly states that the earth does **not** move and never indicates in a single place that it moves or changes its position in the universe.³⁰⁶ The Bible explicitly states that the Sun moves around the earth.³⁰⁷ The Roman Church and the Jesuit Order know

³⁰⁴ *Cosmos*: Episode 9, “The Lives of the Stars”, 52:13

³⁰⁵ John Robertson, *The Case for The Enlightenment*: Scotland and Naples 1680–1760, (New York: Cambridge University Press, 2005), 98

³⁰⁶ Joshua 10: 12-13, 27, 1 Chronicles 16: 30, Job 26:7, Psalm 93:1, 96: 10, 119: 90

³⁰⁷ Genesis 15:12, 17, 19:23, 28:11, 32:31, Exodus 17:12, 22:3, 26, Leviticus 22:7, Numbers 2:3, Deuteronomy 11:30, 16:6, 23:11, 24:13, 24:15, Joshua 1:4, 8:29, 12:1, Judges 5:31, 8:13, 9:33, 14:18, 19:14, II Samuel 2:24, 3:35, 23:4, I Kings 22:36, II Chronicles 18:34, Job 9:7, ***Psalm 19:4-6***, 50:1, 104:19,

this. However, with the destruction of the Holy Roman Empire with the Protestant Reformation the Jesuits knew they needed a weapon against the Reformation. Atheistic atomism, though baseless and already refuted by the Pre-Socratics, was the answer. Thus, the Jesuits knew they needed to jump on the Copernican bandwagon in order to develop this weapon. This weapon would then be perfected by their students Descartes and Galileo. Galileo, the great hero of Heliocentrism was supported by a famous Jesuit named Christopher Clavius. He was trained at the University of Pisa:

“It has been shown over the past two decades that Galileo's lecture notes from his days as a student at the university of Pisa had as their ultimate source the lectures of the mathematicians at the Collegio Romano.”³⁰⁸

The Collegio Romano, was established by the founder of the Jesuit Order, Ignatius Loyola and is known today as Pontifical Gregorian University.

It may shock the reader to discover that the Heliocentric theory which has turned the educated Western World against the Bible is not based on any clear demonstration of evidence but is in fact, just as *ad hoc*, arbitrary and irrational as Christian Theology is. Just as Christians appeal to the infinite nature of God in order to bypass any rational examination of their Theology, Copernicus, in order to bypass any Geocentric examination of his system,

“transformed the earth into a planet, humans into planetarians and stars into suns, thereby ‘infinetizing’ the universe...because of the problem of the relativity of motion, no observation, even one made with the telescope...of the objects in our planetary system could demonstrate the correctness of the heliocentric theory...mathematical considerations could not determine which system is correct. For this reason, it should be clear why some scholars have characterized ***the choice between the two systems as one that rested on aesthetic considerations...***

Numerous problems beset the Copernican system...If the earth moves around the sun, stars should appear to shift their positions. Such an effect is called parallax...No such parallactic effects had ever been discovered. Copernicus tried to explain away this failure to find parallax by saying that the stars are so remote that the effect, although present, is ***beyond the limits of observation***. In this sense, the Copernican system ‘infinetized’ the universe”.³⁰⁹

22, 113:3, Ecclesiastes 1:5, Isaiah 13:10, **38:8**, 41:25, 45:6, 59:19, 60:20, Jeremiah 15:9, Daniel 6:14, Amos 8:9, Jonah 4:8, Micah 3:6, Nahum 3:17, Habakkuk 3:11, Malachi 1:11, Matthew 5:45, 13:6, Mark 1:32, 4:6, 16:2, Luke 4:40, Ephesians 4:26

³⁰⁸ The Galileo Project of Rice University, “Collegio Romano”: <http://galileo.rice.edu/gal/romano.html>

³⁰⁹ Professor Michael Crowe, University of Notre Dame, *Theories of the World* (Mineola, NY: Dover Publications, 1990, 2001), 83, 86, 97, 98: Anyone familiar with Christian Theology knows the game that Copernicus is playing here. In order to bypass rational criticism of his theory Copernicus appealed to Neoplatonic metaphysics that transcend reason, the principle of *huperousia*. This is exactly what Christians do with their Trinity Doctrine. Heliocentrism is then fully Philosophical.

Again, the scenario that modern science presents is just as *ad hoc* and irrational as Christianity. If space is infinite and everything is constantly changing, there is no such thing as motion, so we might as well close the book on Heliocentrism from the get-go. The older empiricists (Democritus for example) who were a bit more honest admitted the problems and took motion as an axiom. If space is infinite and everything is changing nothing can be identified, and thus nothing can be identified as having moved. Aristotle makes clear that for motion to be possible “the primary reality” or “substratum” cannot change for “motion is known because of that which is moved”.³¹⁰ If motion begins with Subject A and ends with Subject P, Subject A did not move; all that happened was numerous still Subjects were presented in a location and replaced by another Subject in another location. This is what happens in cartoons. In a cartoon motion is an illusion which is exactly what Einstein and Copernicus have fooled us with. *The New Encyclopaedia Britannica* (1998), Volume 16, page 760 states,

“A major contribution to Western thought was the publication in 1543 of *De revolutionibus orbium coelestium*, libri VI (Eng. trans., *On the Revolutions of the Celestial Spheres*, 1952; Latin reprint, 1965) by Copernicus...Henceforth, the Earth could no longer be considered the centre of the cosmos; rather, as one celestial body among many, ***it became subject to mathematical description.***”

Yet, Mathematics is fraught with its own mentally excruciating problems. Albert Einstein said, “as far as the laws of mathematics refer to reality, they are not certain; and as far as they are certain, they do not refer to reality.”³¹¹ NYU Mathematics Professor, Morris Kline said,

“Thus one cannot speak of arithmetic as a body of truths that necessarily apply to physical phenomena. Of course, since algebra and analysis are extensions of arithmetic, these branches, too, are not bodies of truth...It seemed as though God had sought to confound them with several geometries and several algebras just as he had confounded the people of Babel with different languages...Nature’s laws are man’s creation.”³¹²

For one, Empiricist Philosophers cannot distinguish between numeric substances.³¹³ This leaves them with Monism which can in no way provide justification for the reality of numbers. Pythagoras, later Pythagoreans and Euclid affirmed the Monad, the ultimate principle without distinction and source of all numbers. Euclid defined the Monad as “that according to which every thing that exists is called one.”³¹⁴ Numbers were extensions from the Monad. This is all *ad hoc* as Plotinus admitted later in his *Enneads*.

³¹⁰ Aristotle, *Physics*, Book 2, Part 7; Book 4, Part 11: <http://classics.mit.edu/Aristotle/physics.mb.txt>

³¹¹ *Geometry and Experience*, Address to the Prussian Academy of Sciences in Berlin on January 27th, 1921

³¹² Morris Kline, *Mathematics: The Loss of Certainty* (New York: Oxford University Press, 1980) 95-98

³¹³ Professor Mary Louise Gill, Brown University, refuted all attempts made to provide a theory of individuation in Aristotle in her article: “Individuals and Individuation in Aristotle” (*Unity, Identity, and Explanation in Aristotle’s Metaphysics* [Oxford: Clarendon Press, 1994]).

³¹⁴ Thomas Taylor, *Theoretic Arithmetic*, 4

How does distinction emanate from a distinction-less monad? Plotinus admitted he had no answer.

Another problem with the Copernican system is defining what gravity is, which is essential to the Heliocentric idea of planetary motion. Gordon Clark says,

“As is known, the attraction of gravity, in the Newtonian theory, is directly proportional to the product of two masses and inversely proportional to the square of the distance between them. How could this law have been obtained by experimental procedures? It was not and could not have been obtained by measuring a series of lengths and (assuming unit masses) discovering that the value of the force equaled a fraction whose denominator was always the square of the distance. A length cannot be measured [Only an average is chosen among many variable measurements. DS]. If it could, the experimenter might have discovered that the force between the two masses, when they are a unit distance apart, was 100 units; he might then have measured the force when the two masses were 2 units apart and have discovered that it was 25 units; and a similar measurement at 4 units distance would have given the value of 6.25. The experimenter presumably would then have made a graph and indicated the values so obtained as points on the graph. Measuring 4 units on the x axis, he would have put a dot 6.25 units above it; and at 2 units on the x axis he would have put a dot 25 units above it; and so on. By plotting a curve through these points, the experimenter would have discovered the law of gravity. But as has been seen, the length of a line cannot be measured. The values for the forces therefore will not be numbers like 6.25, but something like 6.25.0043. And since the same difficulty inheres in measuring the distances, the scientist will not have unit distances but other values with variable errors. ***When these values are transferred to a graph, they cannot be represented by points.*** On the x axis the scientist will have to measure off 2 units more or less, and on the y axis, 6.25 more or less. It will be necessary to indicate these measurements, not by points, but by rectangular areas. But, as an elementary account of curves would show, through a series of areas, ***an infinite number of curves may be passed.*** To be sure, there is also an infinite number of curves that cannot be drawn through these particular areas, and therefore the experimental material definitely rules out an infinite number of equations; but this truth is irrelevant to the present argument. ***The important thing is that areas allow the possibility of an infinite number of curves; that is, measurements with variable errors allow an infinite number of natural laws. The particular law that the scientist announces to the world is not a discovery forced on him by so-called facts; it is rather a choice from among an infinity of laws all of which enjoy the same experimental basis.***”³¹⁵

Heliocentrism has been defended by the following arguments:

1. The Coriolis Effect. First, human beings have no knowledge of cause and effect concerning physical objects as David Hume proved in his *An Enquiry Concerning Human Understanding*, Section IV. Secondly, is the Coriolis Effect a force that causes an

³¹⁵ Gordon Clark, *Science and Truth*; <http://www.trinityfoundation.org/journal.php?id=19>

effect or is it itself the effect of some force? You cannot have it both ways. Third, what documented evidence do you have that pre-guidance system pilots like Charles Lindbergh's 1927 flight from New York to Paris, accounted for the Coriolis Effect? A journey into world History and its use of Geocentrism presents so many things the Heliocentrists must explain. How did Ptolemy and his students predict eclipses³¹⁶ so accurately in specific geographical locations for specific time periods if the Earth is really spinning 1000 MPH or at least hundreds of MPH in other locations? How have Astrologists fooled the world for so many centuries until this very day seeing their system operates off of a Geocentrist Cosmology? Fourth, contrary to popular myth,

“For very long-range missiles, the approach of celestial mechanics *with nonrotating Earth-centered coordinates is used.*”³¹⁷

Fifthly, no image from space can be shown to prove the earth is moving because such a satellite, or space station cannot be in a fixed position as Einstein's Relativity rules out any such thing as a fixed object. Sixthly, any basic airplane flight comparing movements East-West and West-East refutes the idea that the earth is moving. I personally have taken two round-trip plane flights from Kentucky to California and back and it took the same time to fly both directions. Seventh, any basic consideration of the news channel will disprove that the earth is moving. I have many times witnessed Meteorologists claim that storm clouds moving 20-30 MPH from the West will arrive in my home-town within the hour, while supposedly my home-town is moving away from this alleged storm front at hundreds of MPH! The ridiculous attempts to explain these contradictions from the Heliocentrists commits one to claim *ad hoc*, that the Earth's atmosphere is somehow velcroed to the Earth to make all this possible. Eighth, any soldier who has descended from a hovering helicopter can testify to you that the Earth does not move as he is climbing down the extended rope; or you can simply watch footage of this happening. Folks, it is all a big joke and it would be funny if it were not couched in the darkest and most malicious Counter-Reformation motivations.

2. The Foucault Pendulum. Pendulums cannot demonstrate anything about physical reality. The pendulum is a device that suspends an object (Traditionally a bob) from a fixed point. The object is said to move back and forth under the influence of the law of gravity (Which as we have already seen is a myth). The principle behind the pendulum is “the period of the swing is proportional to the square root of the length.”³¹⁸ First, according to Einstein there is no such thing as a fixed point.

Also, as Clark says,

“If, however, the weight of the bob is unevenly displaced around its center, the law will not hold. The law assumes that the bob is homogeneous, that the weight is symmetrically distributed along all axes,

³¹⁶ Ptolemy, *Almagest*, Book VI

³¹⁷ McGraw-Hill, *Encyclopedia Of Science & Technology*, 10th Edition, “Ballistics”

³¹⁸ Gordon Clark, *Philosophy of Science and Belief in God*, (Jefferson, Maryland: The Trinity Foundation, 1964, Second edition 1987) 57

or more technically, that the mass is concentrated at a point. No such bob exists, and hence the law is not an accurate description of any tangible pendulum. Second, the law assumes that the pendulum swings by a tensionless string. There is no such string, so that the scientific law does not describe any real pendulum. And third, the law could be true only if the pendulum swung on an axis without friction. There is no such axis. It follows, therefore, that no visible pendulum accords with the mathematical formula and that the formula is not a description of any existing pendulum.”³¹⁹

The only reply the Scientist can conjure is that Clark is using Science to disprove it and thus he is giving it validity. Actually, he is criticizing the coherency of the system and the *ad hominem* attack in this case is a demonstration of its incoherency and contradictory nature. The Scientists want to play a game (Very similar to Christians) where their theory is unfalsifiable. What else could he use to criticize Science? The Bible?

3. The Equatorial Bulge. The Equatorial Bulge argument is guilty of the Induction fallacy or Asserting the Consequent. This theory is not based on video footage of the subterranean elements of the earth moving to create this bulge. Like everything else involved in Heliocentrism, we are faced with a Philosophical argument. Heliocentrists choose out of an infinite number of possible explanations, the conclusion they want you to draw. The construction is a classic Induction fallacy. If p then q, q, therefore p. If the earth is moving, there will be a bulge at the equator. There is a bulge at the equator. Therefore, the earth is moving. That is a logical fallacy. Why cannot the centrifugal force (Whatever that means) of a rotating universe around a fixed earth cause the bulge?

4. Aberration of Starlight. The Heliocentrists assert the consequent that if the earth is moving, the stars should appear to shift. Then they affirm that the stars do shift, thus the earth is moving. This is again the logical fallacy of Induction or Asserting the Consequent. Rejecting Ptoemy’s idea that the Stars are attached to a rotating Universe they demand, using the logical fallacy of False Dilemma, that there is only one alternative to Ptolemy, namely Heliocentrism.

Now I would like to dive into the insane mind of Albert Einstein for a moment. In his *The Evolution of Physics* he says,

“Take two bodies, the sun and the earth, for instance. The motion we observe is again relative. It can be described by connecting the c.s. [Coordinate system: frame of reference.-DS] with either the earth or the sun. From this point of view, Copernicus' great achievement lies in transferring the c.s. from the earth to the sun. But as motion is relative and ***any frame of reference can be used, there seems to be no reason for favouring one c.s. rather than the other.***

Physics again intervenes and changes our common- sense point of view. The c.s. connected with the sun resembles an inertial system more than that connected with

³¹⁹ Ibid.

the earth. The physical laws should be applied to Copernicus' c.s. rather than to Ptolemy's. The greatness of Copernicus' discovery can be appreciated only from the physical point of view. It illustrates the great advantage of using a c.s. connected rigidly with the sun for describing the motion of planets..."³²⁰

The problem is, the inertial grid is an illusion for Modern Science can give no account for any such thing as a line or anything in motion on that imaginary line due to Darwin's and Einstein's demand of constant change. Lines require fixed points and Einstein denies the existence of any such thing. Moreover, here it appears that Einstein's construction must appeal to the Christian, Platonic and Neoplatonic concept of Huperouisa. If indeed "motion is relative and *any frame of reference can be used*" then we can conclude that motion between two bodies, such as a train *station* and a locomotive can be seen at "*any frame of reference*". Thus, we can affirm that it is just as possible for the train *station* to be moving towards the locomotive at 60 MPH, as *vice versa*. Relativity then transcends ousia, and affirms that all activity in a subject is absolutely arbitrary. It is a form of Cosmological Pelagianism and Nominalism. A few more items to consider,

1. Galileo renounced Heliocentrism in his later years. Galileo states,

"The falsity of the Copernican system should not in any way be called into question, above all, not by Catholics, since we have the unshakeable authority of the Sacred Scripture, interpreted by the most erudite theologians, whose consensus gives us certainty regarding the stability of the Earth, situated in the center, and the motion of the sun around the Earth. The conjectures employed by Copernicus and his followers in maintaining the contrary thesis are all sufficiently rebutted by that most solid argument deriving from the omnipotence of God. He is able to bring about in different ways, indeed, in an infinite number of ways, things that, according to our opinion and observation, appear to happen in one particular way. We should not seek to shorten the hand of God and boldly insist on something beyond the limits of our competence"³²¹

2. Many Scientists and Philosophers of Science have admitted that the Heliocentric theory was never proved.

Stephen Hawking,

"So which is real, the Ptolemaic or the Copernican system? Although it is not uncommon for people to say that Copernicus proved Ptolemy wrong, that is not true. As in the case our normal view versus that of the goldfish, one can use either picture as a model of the universe, for our observations

³²⁰ Some versions page 211, some 212, some 222-223

³²¹ *Le opere di Galileo Galilei*, Vol. 7 edited by Vincenzo Viviani, pg. 361, [Translation by Robert Sungenis, *Geocentrism* 101 pg. 8]

of the heavens can be explained by assuming either the earth or the sun to be at rest.”³²²

Bertrand Russell,

“The merit of the Copernican hypothesis is not truth, but simplicity; in view of the relativity of motion, no question of truth is involved.”³²³

Alfred North Whitehead,

“Galileo said that the earth moves and that the sun is fixed; the Inquisition said that the earth is fixed and the sun moves; and Newtonian astronomers, adopting an absolute theory of space, said that both the sun and the earth move. But now we say that any one of these three statements is equally true, provided that you have fixed your sense of ‘rest’ and ‘motion’ in the way required by the statement adopted.”³²⁴

3. Copernicus’ system was said to be the simpler system because earlier he affirmed only 34 epicycles. Yet his 1543 construction contained 48 epicycles, 8 more than Ptolemy.³²⁵

4. In Giovanni Riccioli’s, *Astronomia Reformata*, Tycho Brahe’s model was modified to include elliptical orbits and Riccioli remained a Geocentrist until his death.

5. Luka Popov, author of “Newton-Machian analysis of Neo-tychonian model of planetary motions” published by the *European Journal of Physics* 34 383, “aimed to demonstrate the kinematical and dynamical equivalence of heliocentric and geocentric systems” also wrote “Stellar parallax in the Neo-Tychonian planetary system” submitted to the same journal,³²⁶ defining the mathematical explanation of the Tychonian Geocentric model.

6. If the stars are considered centered on the sun as it rotates around the motionless earth all the stellar parallax is easily explained, as Sungenis cites,

“It is often said that Tycho’s model implies the absence of parallax, and that Copernicus’ requires parallax. However, it would not be a major conceptual change to have the stars orbit the sun (like the planets) for Tycho, which would give the same yearly shifts in their apparent positions

³²² Hawking, Stephen, *The Grand Design*, 2010, 41-42, some other versions 46-48

³²³ Russell, Bertrand, *A History of Western Philosophy*, Book One, Part 2, XXIV, 239, First published 1946, Secondly in 1947 by George Allen and Unwin LTD

³²⁴ Whitehead, Alfred, *Science and the Modern World*, Chapter XII, 227, First published 1926, Secondly in 1932, Paperback 2011 by Cambridge University Press

³²⁵ Ohio State Prof. Richard Pogge states in *Astronomy 161: An Introduction to Solar System Astronomy*, Lecture 14: The Revolutions of Nicolaus Copernicus,

“48 epicycles, compared to 40 in the Ptolemaic geocentric system.”

<http://www.astronomy.ohio-state.edu/~pogge/Ast161/Unit3/copernicus.html>

³²⁶ Cornell University Library: <http://arxiv.org/abs/1302.7129>

as parallax gives. Thus if parallax were observed, a flexible Tychoean could adjust the theory to account for it, without undue complexity. What if parallax were not observed? For Copernicus, one only requires that the stars be far enough away for the parallax to be unmeasurable. Therefore the presence or absence of parallax doesn't force the choice of one type of model over the other. If different stars were to show different amounts of parallax, that would rule out the possibility of them all being on one sphere, but still not really decide between Tycho and Copernicus....In fact, if we don't worry about the distant stars, these two models describe identical relative motions of all the objects in the solar system. So the role of observation is not as direct as you might have guessed. There is no bare observation that can distinguish whether Tycho (taken broadly) or Copernicus (taken broadly) is right." (University of Illinois, Physics 319, Spring 2004, Lecture 03, p. 8).³²⁷

7. The Foucault pendulum can be explained by the universe rotating around the earth pursuant to the Coriolis Effect.

8. Albert Einstein invented his theory of Relativity to explain away the Geocentrist demonstration of the Michelson–Morley experiment. Einstein stated,

“While I was thinking of this problem in my student years, I came to know the strange result of Michelson’s experiment. Soon I came to the conclusion that our idea about the motion of the earth with respect to the ether is incorrect, if we admit Michelson’s null result as a fact. This was the first path which led me to the special theory of relativity. Since then I have come to believe that the motion of the Earth cannot be detected by any optical experiment, though the Earth is revolving around the Sun.”³²⁸

Objection: Geocentrism cannot be explained according to the Laws of Physics. There is no way to work out the Mathematics of it.

Answer: I have no problem admitting it for the so called Laws of Physics are man’s confusions and a product of his Narcissism.

Bertrand Russell said,

“All inductive arguments in the last resort reduce themselves to the following form: ‘If this is true, that is true: now that is true, therefore this is true.’ This argument is of course, formally fallacious. Suppose I were to say: “If bread is a stone and stones are nourishing, then this bread will nourish me; now this bread does nourish me; therefore it is a stone, and stones are nourishing.’ If I were to advance such an argument, I should

³²⁷ <http://galileowaswrong.com/debate-on-geocentrism-part-1/>

³²⁸ “How I created the theory of relativity”, by Albert Einsetin, *Physics Today*, August 1982, page 46: <http://www-physics.ucsd.edu/students/courses/winter2011/physics2d/einsteinonrelativity.pdf>

certainly be thought foolish, yet it would not be fundamentally different from the argument upon which all scientific laws are based.”³²⁹

Morris Kline said,

“Thus one cannot speak of arithmetic as a body of truths that necessarily apply to physical phenomena. Of course, since algebra and analysis are extensions of arithmetic, these branches, too, are not bodies of truth....It seemed as though God had sought to confound them with several geometries and several algebras just as he had confounded the people of Babel with different languages...Nature’s laws are man’s creation. We, not God, are the lawgivers of the universe. A law of nature is man’s description and not God’s prescription.”³³⁰

Gordon Clark says,

“At best scientific law is a construction rather than a discovery, and the construction depends on factors never seen under a microscope, never weighed in a balance, never handled or manipulated...The given hypothesis implies certain definite results; the experiment actually gives these results; therefore, the hypothesis is verified and can be called a law. Obviously, this argument is the fallacy of asserting the consequent; and since all verification must commit this fallacy, it follows that no law or hypothesis can ever be logically demonstrated.”³³¹

Objection: If the sun and the stars are rotating around the Earth the stars would have to be moving at the speed of light.

Answer: Your calculation of how far away the stars are and thus the speed they must be moving to rotate around the Earth is determined by a Heliocentric view of Parallax. You are assuming what must first be proved.

16. Thus, we have seen that the Jewish religion is in no way an extension of Roman Catholic Theology. On the contrary, Romanism is a calculated rejection of Judaism.

Thus, *Solving the Mystery of Babylon the Great* by Edward Hendrie is a work easily discarded as total folly. Now it is true that Hellenistic Judaism is similar to Romanism as they are both developments of Hellenistic Philosophy, yet this totally conflates Hellenism and Romanism, and totally ignores the Palestinian Jewish tradition.

³²⁹ Russell, Bertrand, *The Scientific Outlook* (First Published 1931 by George Allen and Unwin LTD, London, this edition published in 2009 by Taylor and Francis e-Library), 51

³³⁰ Kline, Morris, *Mathematics: The Loss of Certainty*, (New York: Oxford University Press, 1980), 95-98

³³¹ Clark, Gordon, *The Philosophy of Science and Belief in God*, (*Jefferson, Maryland.: The Trinity Foundation*, 1964, *Second edition* 1987), 57, 71

17. The Roman Papacy is the anti-christ not a coming proclaimed Jewish messiah. The Profession Of Faith, From The Church Of Constantinople, From Assemani, Cod. Lit., 1, p. 105 states,

“As a preliminary to his acceptance as a catechumen, a Jew ' must confess and denounce verbally the whole Hebrew people, and forthwith declare that with a whole heart and sincere faith he desires to be received among the Christians. Then he must renounce openly in the church all Jewish superstition, the priest saying, and he, or his sponsor if he is a child, replying in these words:

'I renounce all customs, rites, legalisms, unleavened breads and sacrifices of lambs of the Hebrews, and all the other feasts of the Hebrews, sacrifices, prayers, aspersions, purifications, sanctifications and propitiations, and fasts, and new moons, and Sabbaths, and superstitions, and hymns and chants and observances and synagogues, and the food and drink of the Hebrews; in one word, I renounce absolutely everything Jewish, every law, rite and custom, and above all ***I renounce Antichrist, whom all the Jews await in the figure and form of Christ***; and I join myself to the true Christ and God.’”³³²

Francis Turretin’s 7th *Disputation, Whether it Can Be Proven the Pope of Rome is the Antichrist*, is suggested to the reader to this effect. I especially suggest section 43 where Turretin deals with the most popular objection, that the Antichrist must be one single person. His arguments are as follows:

1. The mystery of the antichrist is said to begin at the time of the apostles. 2 Thess. 2.
2. The Antichrist is said to be head and creator of a universal apostasy, 2 Thess. 2:3, Rev. 13:16, which could not be the work of one man in one lifetime.
3. The beasts mentioned in prophecy are entire kingdoms not one single individual. Dan. 7.
4. The seven heads of the seven headed beast are not individuals but governments.
5. 1 John 2, 4 refers to many antichrists denoting a series of men, not one individual.
6. The antichrist is destroyed by the coming of Messiah which requires him to be a succession of men, not one individual.

Lastly, the spirit of Antichrist is explained in a context dealing with Gnosticism, page 1 John. This is how the Roman Church directly denies Messiah, by denying his prophetic office and exalting the intermediaries of Rome as being the sole treasurers of knowledge.

18. The Jews, primarily King Solomon did not create Pagan Philosophy. I have described the basic origins of Pagan Philosophy in my movie, “Did the Bible Borrow from Paganism or did Paganism Borrow from the Bible? Zeitgeist Refuted”, a work based on Faber’s *Origins of Pagan Idolatry*, where I proved that the origin of Pagan

³³² <http://www.fordham.edu/halsall/source/jewish-oaths.asp>

Philosophy arose from the original peoples who survived the flood. The fact that the world had been destroyed by a universal flood, was extended into the premise that this destruction was one of endless cycles of death and rebirth. Thus, creation by a personal God was discarded and in its place the Babylonian priests created the principle of the monad huperouisa that emanates the universe and controls it through the pantheistic chain of being. I have explained this in great detail in my book, *Conquering the Verbal Sorcery of Trinitarianism*. The Jewish Encyclopedia says that the essenes who lived centuries later originated the kabbalah tradition,

"according to Josephus (l.c.), such writings were in the possession of the Essenes, and were jealously guarded by them against disclosure, for which they claimed a hoary antiquity (see Philo, "De Vita Contemplativa," iii., and Hippolytus, "Refutation of all Heresies," ix. 27), ***the Essenes have with sufficient reason been assumed*** by Jellinek ("B. H." ii., iii., Introductions and elsewhere), by Plessner ("Dat Mosheh wi-Yehudit," pp. iv. 47 et seq.), by Hilgenfeld ("Die Jüdische Apokalyptik," 1857, p. 257), by Eichhorn ("Einleitung in die Apoc. Schriften des Alten Testaments," 1795, pp. 434 et seq.), by Gaster ("The Sword of Moses," 1896, Introduction), by Kohler ("Test. Job," in Kohut Memorial Volume, pp. 266, 288 et seq.), ***and by others to be the originators of the Cabala.***"³³³

19. In biblical prophecy we are living in the times of the Gentiles not the Jews. Speaking of the then coming Roman invasion of 70 a.d. Yeshua states,

Luke 21: 20 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. 21 Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; 22 because these are days of vengeance, so that all things which are written will be fulfilled. 23 Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; 24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

20. The Jews did not kill the messiah. First, many anti-Semites do not even believe that the Jews exist anymore. They believe they are a covert Khazarian peoples. Both the Jews and the Romans are culpable for the death of the messiah Yeshua. The Jews hired Judas to betray him to the Romans. But it was the Romans who killed him. Remember, this as it is true to this very day, we have no king but Caesar. (John 19:15)

21. Communism was a creation of the Catholic Church, not the Jews. The origin of Communism was Catholic Monasticism. In the New Advent Catholic Encyclopedia, in its article entitled, "Poverty" we read,

³³³ <http://jewishencyclopedia.com/articles/3878-cabala>

“The express vow of renunciation of all private property was introduced into the profession of the Friars Minor in 1260. About the same time another change took place; hitherto no limit had been placed on the common possessions of religious, but the mendicant orders in the thirteenth century forbade the possession, even in common, of all immovable property distinct from the convent, and of all revenues; and the Friars Minor of the strict observance, desiring to go one step further, assigned to the Holy See the ownership of all their property, even the most indispensable. Following the example of St. Francis and St. Dominic, many founders established their orders on a basis of common poverty, and the Church saw a large increase in the number of the mendicant orders until the foundation of the clerks regular in the sixteenth century; even then, many orders united common poverty with the regular clerical life: such were the Theatines (1524), whose rule was to live on alms and contributions spontaneously given; and the Society of Jesus (1540). It soon became evident that this profession of poverty which had so greatly edified the thirteenth century was exposed to grave abuses, that a certain state of destitution created more cares than it removed, and was not conducive either to intellectual activity or to strict observance; and that mendicity might become an occasion of scandal. Consequently the Council of Trent (Sess. XXV, c. iii, de reg.) permitted all monasteries, except those of the Friars Minor Observantines and the Capuchins, to possess immovable property, and consequently the income derived therefrom; but the Carmelites and the Society of Jesus, in its professed houses, continue to practise the common poverty which forbids the possession of assured incomes.”³³⁴

Thomas Aquinas says,

“The second thing that is competent to man with regard to external things is their use. On this respect man ought to possess external things, not as his own, but as common, so that, to wit, he is ready to communicate them to others in their need. Hence the Apostle says (1 Timothy 6:17-18): “Charge the rich of this world. . . to give easily, to communicate to others,” etc.

Reply to Objection 1. Community of goods is ascribed to the natural law, not that the natural law dictates that all things should be possessed in common and that nothing should be possessed as one’s own: but because the division of possessions is not according to the natural law, but rather arose from human agreement which belongs to positive law, as stated above (57, 2,3). Hence the ownership of possessions is not contrary to the natural law, but an addition thereto devised by human reason.

³³⁴ <http://www.newadvent.org/cathen/12324a.htm>

Reply to Objection 2. A man would not act unlawfully if by going beforehand to the play he prepared the way for others: but he acts unlawfully if by so doing he hinders others from going. On like manner a rich man does not act unlawfully if he anticipates someone in taking possession of something which at first was common property, and gives others a share: but he sins if he excludes others indiscriminately from using it. Hence Basil says (Hom. in Luc. xii, 18): “Why are you rich while another is poor, unless it be that you may have the merit of a good stewardship, and he the reward of patience?”³³⁵

and again,

“On the contrary, In cases of need all things are common property, so that there would seem to be no sin in taking another’s property, for need has made it common.”³³⁶

Sir Thomas More’s *Utopia* continued the development of Communism. The Jesuits perfected Communism in their Reductions in Paraguay. Even the New Advent Catholic Encyclopedia admits in its article “Reductions of Paraguay”,

“(1) Conditions of Property

The economic basis was a sort of communism...The land and all that stood upon it was the property of the community. The land was apportioned among the caciques, who allotted it to the families under them. Agricultural instruments and draught-cattle were loaned from the common supply. No one was permitted to sell his plot of land or his house, called abamba, i.e. “own possession.” The individual efforts of the Indians, owing to their indolence, soon proved to be inadequate, whereupon separate plots were set aside as common fields, called Tupamba, i.e. “God’s property” which were cultivated by common labour under the guidance of the Padres. The products of these fields were placed in the common storehouse, and were used partly for the support of the poor, the sick, widows, orphans, Church Indians, etc., partly as seed for the next year, partly as reserve supply for unforeseen contingencies, and also as a medium of exchange for European goods and for taxes (see below). The yield of the private fields and of private effort became the absolute property of the Indians, and was credited to them individually in the common barter transactions, so that each received in exchange the goods he desired. Those abamba plots which gave a smaller yield because of faulty individual management were exchanged from time to time. The herds of livestock were also common property. The caballos del Santo,

³³⁵ *Summa Theologica*, Second Part of the Second Part, Question 66, Article 2:
<http://www.newadvent.org/summa/3066.htm#article7>

³³⁶ *Ibid.*, Article 7

which were used in processions on festal occasions, were especially reserved. Thus the Reduction Los Santos Apostoles at one time owned 599 of these.”

I have already explained how this developed from the Catholic doctrine of the Filioque in Chapter VII. The new Jesuit Pope Francis champions the communist tradition in this Reuters article, “Pope says communists are closet Christians”.³³⁷ In a recent Time article, the Jesuit Pope Francis, advocated global wealth distribution.³³⁸

B.B. Warfield described how Pelagianism in general has developed into Communism in history in his work *Studies in Perfectionism*.

22. The modern banking system, is a product of the white gentile Catholic Renaissance, primarily the House of Medici, not the Jews.³³⁹ James Wylie states,

“The soldiers of Loyola are about to go forth. Before beginning the campaign we see their chief assembling them and pointing out the field on which their prowess is to be displayed...And though meanwhile their work is to be done in great show of humility and poverty, ***the silver and the gold of Christendom will in the end be theirs***; they will be the lords of its lands and palaces, the masters of the bodies and the souls of its inhabitants, and nothing of all that the heart can desire will be withholden from them if only they will obey him.”³⁴⁰

Recently, an employee of the World Bank, Karen Hudes, fingered the Jesuits as the controllers of international finance.³⁴¹

23. The current majority controllers of the Banking power are also not Jews with a couple exceptions. When the recent recession hit in 2008, nine big banks received bailouts. We read in the Business Insider:

“Well, now we know why the heads of the nine families were summoned to Washington today: To have capital shoved down their throats. The Treasury will be taking preferred equity stakes in nine big banks, the WSJ says, despite the fact that many didn't want the money:

- Goldman Sachs (GS), \$10 billion
- Morgan Stanley (MS), \$10 billion
- J.P. Morgan (JPM), \$25 billion
- Bank of America (BAC) \$25 billion
- Citigroup (C), \$25 billion

³³⁷ <http://www.reuters.com/article/2014/06/29/us-pope-communism-idUSKBN0F40L020140629>

³³⁸ <http://time.com/94264/pope-francis-redistribute-wealth/>

³³⁹ See *The Ascent of Money: A Financial History of the World* by Niall Ferguson

³⁴⁰ Wylie, James, *The History of Protestantism*, Vol. II, 412

³⁴¹ <https://www.youtube.com/watch?v=5P2pAS05BOU>

- Wells Fargo & Co. (WFC), \$20-\$25 billion
- Bank of New York Mellon (BNY), \$2-\$3 billion
- State Street, \$2-\$3 billion”³⁴²

Let us begin with Goldman Sachs. It is true that Goldman Sachs is dominated by Jews. However, let us consider a very powerful, Roman Catholic, Knight of Malta businessman Geoffrey T. Boisi. This man was senior partner at Goldman Sachs where he served for 22 years! He is a Roman Catholic and was Jesuit trained at Boston College.³⁴³ And in his biography at the Carnegie Corporation of New York we read that he is a Knight of Malta.

Next we have the infamous Peter Sutherland, the chairman of Goldman Sachs International, who is an open Roman Catholic and was named as one of the most influential Catholics in the UK. As we read in the Irish News,

“The chairman of BP and Goldman Sachs International was named as the fourth most influential Catholic in the UK by the Catholic weekly The Tablet.”³⁴⁴

As for Morgan Stanley, James P. Gorman is Chairman and Chief Executive Officer of Morgan Stanley. He was also Jesuit educated at Xavier College.³⁴⁵

The Bank of America has deep roots in Catholicism. The CEO of Bank of America is an open Roman Catholic and Jesuit trained at Notre Dame, Brian Moynihan. What is interesting is that Bank of America had both Lehman Brothers and Meril Lynch on queue to financially rescue from the impending recession. Catholic Meril Lynch was supported while the Jewish firm Lehman brothers was left to die.³⁴⁶ Why is that? I maintain that Merrill Lynch was saved because it is known as the Catholic firm on wallstreet.³⁴⁷ The last chairman and chief executive officer of Merrill Lynch was John Thain, who is well known for his support of the Catholic Church.³⁴⁸

As for JP Morgan Chase, JP Morgan was a white gentile and it is alleged that he was a member of the Catholic Order of Saints Maurice and Lazarus. The CEO of JP Morgan Chase is Jamie Dimon who is a Greek Eastern Orthodox man. Chris Lowney, a previous Jesuit initiate and Roman Catholic, served JP Morgan as managing director.³⁴⁹

³⁴² <http://www.businessinsider.com/2008/10/treasury-seizing-stakes-in-nine-big-banks>

³⁴³ <http://www.bc.edu/content/bc/centers/boisi/publicevents/s10/event2.html>

³⁴⁴ <http://www.independent.ie/irish-news/sutherland-one-of-uks-leading-catholics-26409722.html#sthash.wLa7hbN2.dpuf>

³⁴⁵ <http://www.businessinsider.com/quirky-tidbits-and-facts-about-the-life-of-morgan-stanley-ceo-james-gorman-2012-2?op=1>

³⁴⁶ http://www.nytimes.com/2008/09/15/business/15lehman.html?pagewanted=all&_r=1&

³⁴⁷ Stewart, James B., *Den of Thieves*, 26

³⁴⁸ <http://www.catholiccharitiesny.org/news-and-events/catholic-charities-in-the-news/index.cfm?i=32449&y=2014>

³⁴⁹ <http://www.thedailybeast.com/articles/2013/12/15/a-catholic-ex-banker-on-pope-francis-s-radical-views.html>

As for Citigroup, Citigroup's chairman is a white Irishman named Michael E. O'Neill and Citigroup's CEO is another white gentile name Michael Corbat (CEO). Moreover, the former chairman was a Georgetown Univ., Jesuit educated man named Charles Prince.

As for Wells Fargo, John G. Stumpf, is the current chairman and CEO of Wells Fargo. He is a white German.

As for the Bank of New York Mellon, Robert P. Kelly, is the former CEO of The Bank of New York Mellon. Robert Kelly grew up in Nova Scotia, and went to the Jesuit run Roman Catholic university of Saint Mary's University in Halifax. Succeeding Kelly is a man who worked under him, Gerald L. Hassell.³⁵⁰

As for State Street, State Street's Chairman, President and Chief Executive Officer is a white gentile name Joseph L. Hooley who was Jesuit trained at Boston College.

“a trustee of the board of Boston College. He is chairman of the Boston College Center for Asset Management and a member of The Boston Club's Corporate Advisory Board, which is focused on identifying and recommending qualified women candidates for openings on corporate boards. Mr. Hooley is a board member of the Federal Reserve Bank of Boston and is also a member of the Financial Services Forum in Washington, DC, a non-partisan financial and economic policy organization comprising the chief executive officers of 20 of the largest and most diversified financial services institutions doing business in the United States. He received his Bachelor of Science degree from Boston College.”³⁵¹

Moreover, the leaders of the European Union, Herman Van Rompuy and José Manuel Barroso are both gentile Roman Catholics.

The modern banking system was created by the white gentile Catholic Renaissance. You cannot blame the Jews if you are involved with usury as well.

Next consider, the Federal Reserve Bank: Richard Syron, of the Boston Fed who served for a time as special assistant to Volcker, suggested that the institutional temperament and structure of the Federal Reserve system most resembled the Catholic Church, in which he had been raised,.

“The System is just like the Church. That's probably why I feel so comfortable with it. It's got a pope, the chairman, and a college of cardinals, the governors. And bank presidents. And a curia, the senior

³⁵⁰ <https://www.bnymellon.com/us/en/our-thinking/foresight/experts/hassell.jsp>

³⁵¹ <http://www.cvent.com/events/state-street-s-north-american-consultant-conference-2014/custom-18-396f04ae2f904e0f982c80ce1627c0c0.aspx>

staff. The equivalent of the laity is the commercial banks. If you're a naughty parishioner in the Catholic Church, you come to confession. In this system, if you're naughty, you come to the Discount window for a loan. We even have different orders of religious thought like Jesuits and Franciscans and Dominicans only we call them pragmatists and monetarists and neo-Keynesians.”³⁵²

One of the most influential people who helped bring Woodrow Wilson into power was Roman Catholic Thomas Fortune Ryan.

Moreover, the recent presidents of the Fed have been white catholic or Jesuit trained men such as Gerald Corrigan and William J. McDonough.

Next and most important of all is the “Emergency Banking Relief Act”, an amendment to the notorious World War I Statute the “Trading With the Enemy Act” of October 6, 1917, (12 USC 95b) approving and confirming Proclamation 2040. This was overseen by white Gentile Episcopalian, FDR. As we shall see afterward, the American Federal Reserve Bank funded Hitler. It is completely absurd to assert that the Jews, supposedly in control of the Federal Reserve Bank funded their own Genocide.

24. Modern education which is informed by the Enlightenment is dominated by Jesuits not Jews.

- Materialism was popularized by the atomism of Descartes, Galileo and Voltaire, all Jesuit trained men. In 1671, the famous Jesuit trained Rene Descartes was accused of reviving “ancient Greek opinions concerning atoms”.³⁵³
- Heliocentrism was the creation of Roman Catholic Copernicus and Jesuit trained Roman Catholic Galileo. According to Rice University’s Galileo Project, Galileo’s Cuirrciulum at the University of Pisa were sourced in the Jesuit Collegio Romano.
- Communism, as we have already seen, is the Catholic Monastic way of life perfected by the Jesuits in their Reductions in Paraguay. Abbé Sieyès was most responsible for the French Revolution with his famous pamphlet “What is the Third Estate?”, and he was a Roman Catholic, Jesuit trained Priest. The Communists did little but destroy some of the most powerful enemies of the Vatican with the Bolshevik Revolution. The Roman Catholic Lady of Fatima hoax began in May, 1917 and for 6 consecutive months, ending October 13, it called for the conversion of Anti-Roman-Orthodox Russia. The Bolshevik Revolution began October 25, 1917: 12 DAYS LATER!.
- Salamancan Jesuits like Molina and Juan de Mariana laid the foundations for Libertarianism and the Austrian School of Economics.

³⁵² Greider, William, *Secrets of the Temple: How the Federal Reserve Runs the Country*, 54

³⁵³ Robertson, John, *The Case for The Enlightenment: Scotland and Naples 1680–1760* (New York: Cambridge University Press, 2005), 96

- We have already seen that Freemasonry is Catholic to the core. It has now universally infiltrated the large Protestant denominations and turned them to Liberalism.
- The famous Freemason Erasmus Darwin was the primary influence on his grandson's Darwinism and the transitional fossil hoaxes were created by the famous Jesuit Teilhard de Chardin and men associated with him.
- The Big Bang Theory was created by a Jesuit named Georges Lemaître.
- The banning of the Bible in public schools is nothing short of the Vatican's Index of Forbidden Books and their incessant ambition to keep the Bible out of the hands of the common people. This is exactly what Thomas More burned people alive in England for in the 16th century.
- The Jesuits did this exact thing in Germany where they used the Universities to de-Protestantize the Christians through German Rationalism and Criticism of the Bible in preparation for Germany's coming Nazi-Fascism.³⁵⁴
- Our Gregorian Calendar was even invented by a Jesuit named Christopher Clavius.
- Our pandering after international organizations like the United Nations is nothing short of the Vatican's Ultramontanism that they have been claiming divine right to for centuries. Remember it was Pope Paul VI, who, in his *Pastoral Constitution On The Church In The Modern World*, December 7, 1965 who stated,

“It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all and endowed with the power to safeguard on the behalf of all, security, regard for justice, and respect for rights.”

Thus, the fact that Jewish people hold legionous positions in the media is irrelevant when you realize that the Liberal, Atheistic philosophies they are proselytizing were created by the Catholic Church and the Jesuit order in order to secularize the Protestant nations and thus destroy the Reformation. Moreover, why, if the Jews are in control of the media and Hollywood are there no movies about the Inquisition? The Jews were grievously persecuted by the Spanish Inquisition, primarily the Muraano persecutions under the 15th century Expulsion of the Jews by Queen Isabella.

25. Modern Secular Jews are mongrelized offshoots of the Catholic and Jesuit Enlightenment and do not represent traditional Judaism. Thus, the viewer is introduced to the Sabbateans, the followers of Sabbatai Zevi and his supposed reincarnation Jacob Frank. Adam Weishaupt, the Catholic Theologian under Jesuit influence, joined with the local Rothschilds banking power and the Frankist school, to attack the Reformation with

³⁵⁴ Dr. K.R. Hagenbach, *German Rationalism* (New York: Charles Scribner, 1865), 385

their developing weapon of Enlightenment Philosophy via their newly formed Illuminati, and equally important to destroy traditional Judaism. That is why Israel is a secular democracy and not the theocracy mentioned in the Torah. The Middle-Eastern version of the Enlightenment is the Young Turks movement which was a real political movement in the early 20th century. The popular Youtube group, the Young Turks, is a continuation of that movement.

We must remember that the Eastern Orthodox are the original Protestants. They broke away from the Roman Catholic Church in 1054 A.D. with the famous East-West Schism and this schism was inflamed with the Massacre of the Latins in 1182 and the Siege of Constantinople in 1204. The History of the Eastern Orthodox Armenian Genocide and the atrocities committed against them can be read in Henry Morgenthau's *Ambassador Morgenthau's Story*, "The Murder Of A Nation".

The Young Turks, a progressive secularist group was involved in the Armenian Genocide. We read from The International Association Of Genocide Scholars,

"On April 24, 1915, under cover of World War I, the Young Turk government of the Ottoman Empire began a systematic genocide of its Armenian citizens — an unarmed Christian minority population. More than a million Armenians were exterminated through direct killing, starvation, torture, and forced death marches. The rest of the Armenian population fled into permanent exile. Thus an ancient civilization was expunged from its homeland of 2,500 years."³⁵⁵

Cenk Kadir Uygur, of the Young Turks You Tube Channel, an infamous and too coincidental title for a news show, denied the Armenian Genocide.³⁵⁶

We continue to see secular movements and Muslim movements work for the benefit of the Papacy; and all these movements conveniently destroyed all the most powerful enemies of the Jesuits. The established Protestant governments of England and Scotland, Calvinist Geneva, Lutheran Germany, the nations that suppressed the Jesuits in the 1760s and 70s, Italy, Portugal, France and Spain and our original American theocratic Protestant Colonies and the Southern American Protestant Bible Belt, in the American "Civil War", Orthodox Russia with the Bolshevik Revolution, the Orthodox Armenians performed by the Young Turks and of course its most ancient enemy, torah-based Judaism. What a coincidence!

For more information on this issue see the work of Barry Chamish.

26. The Khazar theory is baseless.

³⁵⁵ http://en.wikisource.org/wiki/A_Letter_from_The_International_Association_of_Genocide_Scholars

³⁵⁶ [http://www.salon.com/1999/06/16/punk_2/;](http://www.salon.com/1999/06/16/punk_2/)

http://www.thedp.com/index.php/article/1991/11/column_historical_fact_or_falsehood

In order to mask the Jesuit agenda, the intelligence agencies of the world, under the control of the Jesuit Papacy, have fomented a devilish lie against the physical seed of Abraham. They have asserted that the modern Jewish people are not truly the line of Abraham but a Khazarian people. This lie is meant to foment even greater hatred for the Jews in order to buttress the false narrative that the Jews are in control of the New World Order. However, modern genetic studies have refuted this lie in great detail:

Proceedings of the National Academy of Sciences of the United States of America,

“Jewish and Middle Eastern non-Jewish populations share a common pool of Y-chromosome biallelic haplotypes” by M. F. Hammer, A. J. Redd, [...], and B. Bonn -Tamir, *Proc Natl Acad Sci U S A*. Jun 6, 2000; 97(12): 6769–6774. Published online May 9, 2000,

“The Jewish populations were characterized by a diverse set of 13 haplotypes that were also present in non-Jewish populations from Africa, Asia, and Europe. A series of analyses was performed to address whether modern Jewish Y-chromosome diversity derives mainly from a common Middle Eastern source population or from admixture with neighboring non-Jewish populations during and after the Diaspora. Despite their long-term residence in different countries and isolation from one another, most Jewish populations were not significantly different from one another at the genetic level. Admixture estimates suggested low levels of European Y-chromosome gene flow into Ashkenazi and Roman Jewish communities....

Among the Ashkenazim, haplotypes Med and 1L were the most diagnostic for distinguishing the parental Jewish (P1) and parental European (P2) population components. All other haplotypes had δ values below 20% (data not shown). The m values based on haplotypes Med and 1L were $\approx 13\% \pm 10\%$, suggesting a rather small European contribution to the Ashkenazi paternal gene pool...

Evidence for Common Jewish Origins.

Several lines of evidence support the hypothesis that Diaspora Jews from Europe, Northwest Africa, and the Near East resemble each other more closely than they resemble their non-Jewish neighbors. First, six of the seven Jewish populations analyzed here formed a relatively tight cluster in the MDS analysis (Fig. (Fig.2).2). The only exception was the Ethiopian Jews, who were affiliated more closely with non-Jewish Ethiopians and other North Africans. Our results are consistent with other studies of Ethiopian Jews based on a variety of markers (16, 23, 46). However, as in other studies where Ethiopian Jews exhibited markers that are characteristic of both African and Middle Eastern populations, they had Y-

chromosome haplotypes (e.g., haplotypes Med and YAP+4S) that were common in other Jewish populations.

Second, despite their high degree of geographic dispersion, Jewish populations from Europe, North Africa, and the Near East were less diverged genetically from each other than any other group of populations in this study (Table (Table2).2). The statistically significant correlation between genetic and geographic distances in our non-Jewish populations from Europe, the Middle East, and North Africa is suggestive of spatial differentiation, whereas the lack of such a correlation for Jewish populations is more compatible with a model of recent dispersal and subsequent isolation during and after the Diaspora.

To address the degree to which paternal gene flow may have affected the Jewish gene pool, we estimated approximate admixture levels in our Jewish samples from Europe. This question remains unresolved in particular for the Ashkenazi community. Our results indicated a relatively minor contribution of European Y chromosomes to the Ashkenazim. If we assume 80 generations since the founding of the Ashkenazi population, then the rate of admixture would be <0.5% per generation (47). Interestingly, our total admixture estimate is very similar to Motulsky's (8) average estimate of 12.5% based on 18 classical genetic markers. However, the 18 markers in Motulsky's (8) study fell into two classes: a low admixture class and a high admixture class. Similarly, Cavalli-Sforza and Carmelli (48) found significant heterogeneity of admixture rates for different loci in the Ashkenazim. Because admixture should affect all loci to the same degree, there are two possible explanations for the heterogeneity: (i) admixture levels are actually low, and some loci are affected by convergent selection (e.g., in a common environment), or (ii) admixture levels are actually high, and some loci are experiencing stabilizing selection. Motulsky (8) interpreted the bimodal distribution of admixture values in terms of the former model. Because the NRY has few functional genes and is not likely to have been affected by recent selective sweeps (49, 50), our admixture results support the low admixture model."³⁵⁷

The European Journal of Human Genetics (2005) 13, 388–391, Published online 3 November 2004, “Y chromosome evidence for a founder effect in Ashkenazi Jews”,

“Recent genetic studies, based on Y chromosome polymorphic markers, showed that Ashkenazi Jews are more closely related to other Jewish and Middle Eastern groups than to their host populations in Europe.”³⁵⁸

Science Magazine, *Tracing the Roots of Jewishness* by Michael Balter,

³⁵⁷ <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC18733/>

³⁵⁸ <http://www.nature.com/ejhg/journal/v13/n3/full/5201319a.html>

“The origins of today’s Jews have been less clear, especially those of the Ashkenazis, who make up 90% of American Jews and nearly 50% of Israeli Jews. Ashkenazi Jews settled in Germany in the 9th century C.E. and developed their own language, Yiddish. Some writers, notably Arthur Koestler in his 1976 book *The Thirteenth Tribe*, have argued that the Ashkenazis stem from a Turkic tribe in Central Asia called the Khazars, who converted to Judaism in the 8th century. And historian Shlomo Sand of Tel Aviv University in Israel argues in his book *The Invention of the Jewish People*, translated into English last year, that most modern Jews do not descend from the ancient Land of Israel but from groups that took on Jewish identities long afterward.

Such notions, however, clash with several recent studies suggesting that Jewishness, including the Ashkenazi version, has deep genetic roots. In what its authors claim is the most comprehensive study thus far, a team led by geneticist Harry Ostrer of the New York University School of Medicine concludes today that all three Jewish groups—Middle Eastern, Sephardic, and Ashkenazi—share genomewide genetic markers that distinguish them from other worldwide populations.”³⁵⁹

Even David Duke has recanted the Khazar theory.³⁶⁰

27. There is evidence to suggest that *The Jews and Their Lies* was not written by Martin Luther. Eric John Phelps says,

“We read the following supposed words of Luther from a purported 1543 essay; which, in fact, was published sometime after his death in 1546 titled *On the Jews and Their Lies*—a sort of Donation of Constantine intended to benefit the Papacy by uniting Catholics and Bible-reading Protestants against the Jews—and feel our blood begin to boil as we reach for our Swords of Just Defense:

‘What shall we Christians do with this rejected and condemned people, the Jews? . . . I shall give you my sincere advice [Without a Biblical citation?]:

First, to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them [No such language is found in any of his works!] . . .

Second, I advise that their houses also be razed and destroyed. For they pursue in them the same aims as in their synagogues. Instead they might

³⁵⁹ <http://news.sciencemag.org/europe/2010/06/tracing-roots-jewishness>

³⁶⁰ <http://davidduke.com/rethinking-khazar-theory/>

be lodged under a roof or in a barn, like the gypsies [More Romanism!] . . .

Third, I advise that all their prayer books and Talmudic writings . . . be taken from them [yet Luther's Commentary on Romans (Chapters 9-11) is void of this language] . . .

Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb [Luther never even said this of the Pope!] . . .

Fifth, I advise that safe-conduct on the highways be abolished completely for the Jews [the very safe-conduct which saved Luther's life from the kidnappers of the Papal Legate who would have brought him to Rome for his trial and execution, he now would forbid to the persecuted Jews?]. . .

Sixth, I advise that all cash and treasure of silver and gold be taken from them and put aside for safekeeping . . . [Luther advocating grand theft?

This is the language of the Jesuits and the works of their Holy Office of the Inquisition, including Hitler's Third Reich whose National Reich Church forbade the publishing and dissemination of Luther's Bible in Germany] . . .

Seventh, I recommend putting a flail, an ax, a hoe, a spade, a distaff, or spindle into the hands of young Jews and Jewesses and letting them earn their bread in the sweat of their brow, as was imposed on the children of Adam [i.e., forced labor in the Pope's Nazi SS concentration camps as preached by Masonic Lutheran Jesuit Temporal Coadjutor and mentor of Hitler, ex-priest Joerg Lanz von Liebenfels] . . . Accordingly, it must and dare not be considered a trifling matter, but a most serious one, to seek counsel against this and to save our souls from the Jews, that is, from the devil and from eternal death [Rome's Jesuit doctrine of salvation by works so hated by Luther? How crazy!] . . . Burn down their synagogues, forbid all that I enumerated earlier, force them to work, and deal harshly with them, as Moses did in the wilderness, slaying three thousand lest the whole people perish [Moses never slew them!] . . .

There it would be wrong to be merciful and confirm them in their conduct. If this does not help we must drive them out like mad dogs [as did the Nazis] so that we do not become partakers of their other vices and thus merit God's wrath and be damned with them [again, the Jesuits' heresy of "salvation by works" whereby they can advise a man to commit the most horrid of crimes for which his soul will be saved from eternal death].'

Did not Jesuit Generals Ledochowski (1915-1942) and Janssens (1946-1964), using their Society of Jesus Society in control of Roman Catholic

Hitler's Nazis and the Jewish Labor Zionists, do all these things to the pitiful Jews of Europe only sixty five years ago?

Dear truth-seeker, Martin Luther never wrote these words, as they do not comprise his style nor convey his Biblical, doctrinal convictions. Written after his death in 1546 and then deceitfully attributed to the Great Reformer as having been penned by him in 1543, these are the cruel words of the Jesuits betraying their doctrines championed by their evil Council of Trent.”³⁶¹

28. The accusation that the Jews are behind the Protestant Reformation is baseless. First, there is no evidence that Luther or Calvin were ethnically Jewish, were under the influence of or were funded by Jews. Anyone familiar with the Commentaries of Calvin knows the traditional vitriol he had for them. Neither Calvin nor Luther advocated 7th Day or Seasonal Sabbath observance, Circumcision, Mosaic Dietary restrictions, or the like. Second, we all know who funded Luther. It was a German gentile Christian named Frederick III, Elector of Saxony. The closest target that could be accused of this was Andreas Karlsdadt, as he was shunned by Luther.

29. The Protestant Reformers and their followers did not believe in Liberalism. They believed in a Male dominated theocracy. It is the Baptists who were the Liberals. Calvin's Geneva was a Patriarchal Theocracy. It was the likes of Rutherford and Cotton who rebuked the wicked teaching of America's Roger Williams and his Counter Reformation advocacy of freedom of religion. Samuel Rutherford wrote against Williams in his *Free Disputation*, and John Cotton also wrote against Williams. Southern Presbyterians like Robert Lewis Dabney, wrote against the Communist theories of rights and equality in his *Discussions* Vol. 3 Philosophical, “Anti-Biblical Theories of Rights”.

The man responsible for Liberalism coming in to our Protestant colonies was French Freemason, Thomas Jefferson. There is no doubt that Jefferson was under the influence of Catholic- Jesuit influenced theologian Adam Weishaupt.³⁶²

30. Our ancestors were not running away from Jews when they came to this land but from the Catholic and Anglican churches. My family arrived in the Jamestown settlement in 1609. Many other Northern European Protestant peoples and the British Isles arrived in the subsequent decades as they were escaping the Counter Reformation in Europe and from the Pro-Jesuit Stuart ruled Anglican Church. The persecution of the English Protestants in the 17th century under the Stuart Kings pursuant to their departure for America can be read in Jean Henri Merle d'Aubigné's *The Protector*, pages 84-85,

“The liberties and Protestantism of England were on the verge of shipwreck, when Cromwell intervened; and all his life he upheld in Great Britain religious liberty and the national prosperity.

³⁶¹ Phelps, E.J., *Vatican Assassins*, 2007, 1172-1174

³⁶² *Thomas Jefferson to Reverend James Madison, January 31, 1800*

And what became of the country after his death?—The Stuarts returned; and “when the rejoicings were over, the illuminations extinct, then punishments followed.”

One hundred corpses were exhumed, among which were the great Oliver, his old and venerable mother, his dearly beloved daughter Bridget Pym, and the famous admiral Blake. Their mouldering bodies were hung on the three corners of the gallows at Tyburn, and the cavaliers found a subject of merriment and pleasantry in this revolting exhibition.

Ears were cut off, noses were slit, and numbers lost their heads on the scaffold. The sentence pronounced against them all was conceived in the following terms:—”You shall be drawn on a hurdle to the place of execution, and there you shall be hanged by the neck; and being alive, you shall be cut down and mutilated; your entrails shall be taken out of your body, and (you living) the same to be burnt before your eyes; and your head to be cut off, and your body to be divided into four quarters.” The Stuarts, as if this were not enough, filled the country with immorality; and an illustrious Royalist of the present day can find no other excuse for Charles II. than by saying that, in propagating this corruption of morals,” it is probable that this prince merely followed the course of his own inclinations and the fickleness of his character.”! Two thousand ministers were driven from their benefices; the churches were oppressed; the noblest hearts of the country were forced to seek a refuge in distant lands; vast colonies in America were peopled by them; and England would have become like Spain, and worse than Spain, had not William III. resumed the task so energetically begun by Cromwell. If, so long after the war, and after a pacific recall to their native land, the Stuarts committed such atrocities, what would they not have dared when men’s passions and animosities were in full vigor?”

Consider also 1685 A.D. and the Revocation of the Edict of Nantes. In 1688, the Jesuit Pere La Chaise, wrote a letter to Jesuit Sir Edward Petre³⁶³ suggesting that Petre exterminate English Protestants as he had exterminated French Protestants. La Chaise used blackmail to convince Louis XIV to revoke the Edict of Nantes. Louis XIV had committed fornication with his daughter-in-law and La Chaise refused to give him absolution unless he revoke the Edict of Nantes. The French Catholics murdered about 500, 000 Protestants in France.³⁶⁴ The French Protestants then fled to North America. This idea that we were running for our lives from the Roman Catholic Inquisition and its influences in Europe and the British Isles, is not only a Pro Protestant position. Thomas Paine mentions this exact thing in his *Common Sense*, page 25,

“The reformation was preceded by the discovery of America, as if the Almighty graciously meant to open a sanctuary to the persecuted in future years, when home should afford neither friendship nor safety.”

³⁶³ Catalogue of the Stowe Manuscripts in the British Museum: Index, 1896, pg. 274

³⁶⁴ Ridpath’s Universal History (New York: Merrill & Baker, 1901) Vol. XIV, p. 454

This coming from the same man who said,

“All national institutions of churches, whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit.”³⁶⁵

31. Catholics themselves admit, that in Domis Ac Redemptor Noster the Jesuits, not the Jews are masters of class warfare. The New Advent Catholic Encyclopedia states in its article “The Suppression of the Jesuits”,

“In the Brief of Suppression, the most striking feature is the long list of allegations against the Society...***The object is to represent the order as having occasioned perpetual strife, contradiction, and trouble.*** For the sake of peace the Society must be suppressed.”³⁶⁶

32. Our founding Protestant fathers and the Federalist writers were not Communists and did not believe in the Communist ideas of Universal Equality. They were not writing as Jewish agents of a European Banking Hegemony trying to destroy our people.

John Locke, 2nd Treatise, Chapter V,

“Sec. 34. God gave the world to men in common; but since he gave it them for their benefit, and the greatest conveniencies of life they were capable to draw from it, it cannot be supposed he meant it should always remain common and uncultivated. ***He gave it to the use of the industrious and rational, (and labour was to be his title to it;) not to the fancy or covetousness of the quarrelsome and contentious.*** He that had as good left for his improvement, as was already taken up, needed not complain, ought not to meddle with what was already improved by another’s labour: if he did, it is plain he desired the benefit of another’s pains, which he had no right to, and not the ground which God had given him in common with others to labour on, and whereof there was as good left, as that already possessed, and more than he knew what to do with, or his industry could reach to.

...

Sec. 50. But since gold and silver, being little useful to the life of man in proportion to food, raiment, and carriage, has its value only from the consent of men, ***whereof labour yet makes, in great part, the measure, it is plain, that men have agreed to a disproportionate and unequal possession of the earth,*** they having, by a tacit and voluntary consent, found out, a way how a man may fairly possess more land than he himself

³⁶⁵ *The Age of Reason*, page 6

³⁶⁶ <http://www.newadvent.org/cathen/14096a.htm>

can use the product of, by receiving in exchange for the overplus gold and silver, which may be hoarded up without injury to any one; these metals not spoiling or decaying in the hands of the possessor. ***This partage of things in an inequality of private possessions, men have made practicable out of the bounds of society, and without compact, only by putting a value on gold and silver, and tacitly agreeing in the use of money: for in governments, the laws regulate the right of property, and the possession of land is determined by positive constitutions.***”

James Madison, *Federalist Paper 10*,

“The second expedient is as impracticable as the first would be unwise. As long as the reason of man continues fallible, and he is at liberty to exercise it, different opinions will be formed. As long as the connection subsists between his reason and his self-love, his opinions and his passions will have a reciprocal influence on each other; and the former will be objects to which the latter will attach themselves. The diversity in the faculties of men, from which the rights of property originate, is not less an insuperable obstacle to a uniformity of interests. The protection of these faculties is the first object of government. ***From the protection of different and unequal faculties of acquiring property, the possession of different degrees and kinds of property immediately results; and from the influence of these on the sentiments and views of the respective proprietors, ensues a division of the society into different interests and parties.***

The latent causes of faction are thus sown in the nature of man; and we see them everywhere brought into different degrees of activity, according to the different circumstances of civil society. A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice; an attachment to different leaders ambitiously contending for pre-eminence and power; or to persons of other descriptions whose fortunes have been interesting to the human passions, have, in turn, divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to co-operate for their common good. So strong is this propensity of mankind to fall into mutual animosities, that where no substantial occasion presents itself, the most frivolous and fanciful distinctions have been sufficient to kindle their unfriendly passions and excite their most violent conflicts. ***But the most common and durable source of factions has been the various and unequal distribution of property. Those who hold and those who are without property have ever formed distinct interests in society. Those who are creditors, and those who are debtors, fall under a like discrimination. A landed interest, a manufacturing interest, a mercantile interest, a moneyed interest, with many lesser interests, grow up of necessity in civilized nations, and divide them into different classes, actuated by different sentiments and***

views. The regulation of these various and interfering interests forms the principal task of modern legislation, and involves the spirit of party and faction in the necessary and ordinary operations of the government.”

Thomas Jefferson to John Adams 28 Oct. 1813,

“For I agree with you that there is a natural aristocracy among men. The grounds of this are virtue and talents. Formerly bodily powers gave place among the aristoi. But since the invention of gunpowder has armed the weak as well as the strong with missile death, bodily strength, like beauty, good humor, politeness and other accomplishments, has become but an auxiliary ground of distinction. There is also an artificial aristocracy founded on wealth and birth, without either virtue or talents; for with these it would belong to the first class. The natural aristocracy I consider as the most precious gift of nature for the instruction, the trusts, and government of society. ***And indeed it would have been inconsistent in creation to have formed man for the social state, and not to have provided virtue and wisdom enough to manage the concerns of the society. May we not even say that that form of government is the best which provides the most effectually for a pure selection of these natural aristoi into the offices of government?*** The artificial aristocracy is a mischievous ingredient in government, ***and provision should be made to prevent it's ascendancy.*** On the question, What is the best provision, you and I differ; but we differ as rational friends, using the free exercise of our own reason, and mutually indulging it's errors. You think it best to put the Pseudo-aristoi into a separate chamber of legislation where they may be hindered from doing mischief by their coordinate branches, and where also they may be a protection to wealth against the Agrarian and plundering enterprises of the Majority of the people. ***I think that to give them power in order to prevent them from doing mischief, is arming them for it, and increasing instead of remedying the evil. For if the coordinate branches can arrest their action, so may they that of the coordinates.*** Mischief may be done negatively as well as positively. Of this a cabal in the Senate of the U. S. has furnished many proofs. Nor do I believe them necessary to protect the wealthy; because enough of these will find their way into every branch of the legislation to protect themselves. From 15. to 20. legislatures of our own, in action for 30. years past, have proved that no fears of an equalisation of property are to be apprehended from them.

I think the best remedy is exactly that provided by all our constitutions, to leave to the citizens the free election and separation of the aristoi from the pseudo-aristoi, of the wheat from the chaff. In general they will elect the real good and wise. In some instances, wealth may corrupt, and birth blind them; but not in sufficient degree to endanger the society.”

Jefferson again, Notes on the State of Virginia, Query XIV, (1787)

“It will probably be asked, Why not retain and incorporate the Blacks into the state, and thus save the expense of supplying, by importation of White settlers, the vacancies they will leave? Deep rooted prejudices entertained by the Whites; ten thousand recollections, by the Blacks, of the injuries they have sustained; new provocations; *the real distinctions which nature has made*; and many other circumstances, will divide us into parties, and produce convulsions, which will probably never end”.

The Federalist writers pointed out that the loose confederation that preceded the constitution:

1. Could not efficiently pay its bills
2. Could not amass efficient military responses to outside threats
3. Could not win a war against a professional army because militias are vastly inferior to centralized professional armies.

In general, the individualism of the anti-federalist writers was a hold over of Pelagian ideas popularized politically by the Jesuit French Revolution and Illuminati. The Torah maintains the goal of politics and government to be the preservation of a distinct ethnic people, dwelling on a specific geographical location and the maintaining of their religion, not individual liberty. It displays an ethno-theocratic nationalism.³⁶⁷ Yah gave the land promise to Abraham in Gen 15:18-21. In Genesis 17 Yahu gave Abraham the covenant of circumcision. Whether or not the children wanted to be circumcised was irrelevant. Because they were the child of the Qodeshim they were obligated and compelled to be a part of that tribal theocratic republic. In Deut. 13 Yah commanded that if anyone advocated the worship of another deity they were to be put to death. The people were not given an absolute freedom of speech, assembly or an individual freedom of conscience. To the many other sundry contradictions between the Bible and the modern view of rights see the already cited work by Robert Lewis Dabney. Our original colonies did not believe in freedom of religion and they did not allow the Catholics to come to any power here even in Maryland. Bancroft states,

"The immense majority of the inhabitants of the *thirteen* colonies were Protestant".³⁶⁸

³⁶⁷ See the Jewish Encyclopedia's article, "Intermarriage"

³⁶⁸ Bancroft, George, *History of the United States*, Vol. 9, 272

Gaustad and Noll, in *A Documentary History of Religion in America*, page 109 states,

“Maryland began under Roman Catholic proprietorship. In the final decade of the seventeenth century, however, when Maryland became a Royal Colony, the Church of England moved in to displace Catholicism in prestige and legal favor.”

The Virginia Assembly of 1641 stated,

“no popist recusant shall at any time hereafter exercise the place or places of secretary, counselor, register, commissioner, surveyor or sheriff or any other public place, but be utterly disabled for the same...it shall not be lawful, under the penalty aforesaid, for any popish priest that shall hereafter arrive here to remain above five days”.

Here we see the utter anachronistic ignorance of the American Patriot movement and its intolerable allegiance with legions of Roman Catholics, in a pathetic attempt to unite the South under the broad banner of whiteness.

33. The Catholic Templars and Jesuits created Freemasonry, not the Jews.

When faced with the appalling conspiracies that the Catholic Church and its Jesuit Order has inflicted upon our White Protestant people, the modern White Nationalist-Evangelical Christian or Catholic, in a blind effort to unite on the sole grounds of whiteness, will defend the Catholics and maintain that the Jews are the real perpetrators of evil against our people and that the Catholic Church has always stood up against Marxism and Freemasonry. What this naive man does not understand is:

1. The Protestant Reformation required the Catholic Church to assume the mode of Counter-Reformation. This means, that when a Catholic Propagandist dwells within a Protestant Country he is going to advocate principles that he knows are destructive, in order to attack the established population and institutions of a Protestant Civilization.
2. There was a battle between the Catholic Church and the Jesuit Order in the 1760s and 1770s pursuant to Dominus ac Redemptor Noster 1773. This suppression of the Jesuit Order required the Jesuits to operate covertly in the secret societies they would create beginning with their Bavarian Illuminati, created by their Catholic coadjutor, Adam Weishaupt. They already performed this technique in England in 1717. This is why Weishaupt was nicknamed Spartacus, the famous Roman slave who rebelled against the Roman Empire. The Jesuits would foment the French Revolution via Abbé Sieyes' pamphlet *What is the Third Estate?* to punish the Feudal Catholic aristocracy that attacked them. Thus, Catholicism has undergone a communal monastic coup d'état which was executed with the assassination of Clement XIV and made official with the restoration of the Jesuit Order in 1814.

3. Just like the modern inter-Catholic wars between the V2 Catholics and the SSPX or Sedevacantist Catholics, warring factions have existed within the Catholic Church for centuries. That does not make the wars Catholic vs. Non-Catholic. It means Catholic factions war with each other for power and influence.

Thus, Catholic propaganda has undergone a two-fold transition in their war against Protestant nations and their failed war with the Jesuits. In his naivety the American modern White Nationalist-Evangelical Christian or Catholic will complain that traditional Catholic civilization rejects Communism and Freemasonry. What he does not understand is:

1. He is living in a Protestant Country and is therefore a target of the Jesuit Counter Reformation. The Jesuits are willing to sacrifice the few Catholics in order to destroy the mass of Protestants. *Ad Majorem Dei Gloriam!*
2. According to the eschatology of Joachim of Flora, this is the age of universal equality, wherein the traditional Catholic civilization would be usurped by the age of the monks and the philosophies of absolute equality and communal living.

The New Advent Catholic Encyclopedia states in its article, "Joachim of Flora",

"The interpretation of Scriptural prophecy, with reference to the history and the future of the Church, is the main theme of his three chief works: "*Liber Concordiae Novi ac Veteris Testamenti*," "*Expositio in Apocalipsim*," and "*Psalterium Decem Cordarum*." The mystical basis of his teaching is the doctrine of the "Eternal Gospel," founded on a strained interpretation of the text in the Apocalypse (14:6). There are three states of the world, corresponding to the three Persons of the Blessed Trinity. In the first age the Father ruled, representing power and inspiring fear, to which the Old Testament dispensation corresponds; then the wisdom hidden through the ages was revealed in the Son, and we have the Catholic Church of the New Testament; a third period will come, the Kingdom of the Holy Spirit, ***a new dispensation of universal love, which will proceed from the Gospel of Christ, but transcend the letter of it, and in which there will be no need for disciplinary institutions*** *Joachim held that the second period was drawing to a close, and that the third epoch (already in part anticipated by St. Benedict) would actually begin after some great cataclysm which he tentatively calculated would befall in 1260.*"³⁶⁹

As we have seen before, 1260 A.D. was the year that the Catholic Church officially condoned the first principle of communism, abolishment of private property.

³⁶⁹ <http://www.newadvent.org/cathen/08406c.htm>

“The express vow of renunciation of all private property was introduced into the profession of the Friars Minor in 1260”.³⁷⁰

The New Science of Politics: An Introduction, by Eric Voegelin published by the University of Chicago press states on page 111,

“Joachim broke with the Augustinian conception of a Christian society when he applied the symbol of the Trinity to the course of history...The three ages were characterized as intelligible increases of spiritual fulfillment. The first age unfolded the life of the layman; the second age brought the active contemplative life of the priest; the third age would bring ***the perfect spiritual life of the monk.***”

Karl Marx and Human Self-creation by Cyril Smith,

“For centuries after Joachim’s death, rebels against the feudal order were describing themselves as ‘Joachimites’. Indeed, we only know of them largely because the Inquisition recorded the trial statements of these millenarians before it burnt them. Some of their ideas are still echoed in the radical writings in seventeenth-century England.”³⁷¹

Hegel and the Hermetic Tradition by Glenn Magee states,

“The final “Hermetic” period of Hegel’s life is his time in Berlin, from 1818 until his death on November 14, 1831. This is contrary to what one might expect. It might be assumed that Hegel’s “Hermeticism” was merely an aberration of youth, which the “arch rationalist” moved away from as he matured. Surprisingly, precisely the reverse seems to be the case. In Berlin, Hegel developed a friendship with Franz von Baader, the premiere occultist and mystic of the day. Together they studied Meister Eckhart. The preface to Hegel’s 1827 edition of the *Encyclopedia of the Philosophical Sciences in Outline* makes prominent mention of Boehme and Baader. His revised 1832 edition of the *Science of Logic* corrects a passage so as to include a reference to Boehme. His preface to the 1821 *Philosophy of Right* includes alchemical and Rosicrucian imagery. ***His 1831 Lectures on the Philosophy of Religion show the influence of the mystic Joachim of Fiore***, as well as certain structural correspondences to the thought of Boehme.”³⁷²

It is then no surprise that our President is suspected of being highly influenced by Joachim.

³⁷⁰ <http://www.newadvent.org/cathen/12324a.htm>

³⁷¹ <https://www.marxists.org/reference/archive/smith-cyril/works/alteration/ch02.htm>

³⁷² <https://www.marxists.org/reference/subject/philosophy/works/en/magee.htm>

“In his speeches, the Democratic candidate referred to this great Medieval religious figure calling him a “master of contemporary civilisation” and one who wanted to create a fairer world.”³⁷³

Thus, what we have in the legions of Catholic condemnations of Freemasonry, is not Catholicism vs Non-Catholicism, but Feudal Catholicism vs. Monastic Communal Catholicism. Do not be deceived. This is a battle between Catholic factions warring with each other. In identifying his Freemasonry, which he calls the kodesh, or the holy, in fighting against the Feudal version of Catholicism, Albert Pike states in his *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, page 814,

“An hundred years ago it had become known that the kodosh were the Templars under a veil, and therefore the Degree was pro-scribed, and, ceasing to be worked, became a mere brief and formal ceremony, under another name.”

Just because the Templars were condemned by Pope Clement V, does not mean that the Templars were not Catholic. It simply means they were considered heretic by the Feudal version of Catholicism. Albert Mackey says in his *Encyclopedia of Freemasonry and its Kindred Sciences* (McClure Publishing Co.: Philadelphia, 1917), page 135, that a famous Masonic Historian fingered the Jesuits as the creators of Freemasonry in England in order to destroy Protestantism and revive Romanism,

“Bode, Johann Joachim Christoph.

Born in Brunswick, 18th of January, 1730. One of the most distinguished Masons of his time. . . . in 1757 he established himself at Hamburg as a bookseller, and was initiated into the Masonic Order. . . . To Masonic literature he made many valuable contributions; among others, he translated from the French [Nicolas de] Bonneville’s celebrated work entitled *Les Jesuites chasses de la Maconnerie et leur poignard brise par les Macons, which contains a comparison of Scottish Masonry with the Templarism of the fourteenth century*. In 1790 he joined the order of the Illuminati, obtaining the highest degree in its second class, and at the Congress of Wilhelmsbad [1782] he advocated the opinions of Weishaupt. No man of his day was better versed than he in the history of Freemasonry, or possessed a more valuable and extensive library; no one was more diligent in increasing his stock of Masonic knowledge, or more anxious to avail himself of the rarest sources of learning. Hence, he has always held an exalted position among the Masonic scholars of Germany. The theory which he had conceived on the origin of Freemasonry—a theory however, which the investigations of subsequent historians have proved to be untenable **was that the Order was invented by the Jesuits, in the seventeenth century, as an instrument for the re-**

³⁷³ <http://www1.adnkronos.com/AKI/English/CultureAndMedia/?id=1.0.2442653602>

establishment of the Roman Church in England, covering it for their own purposes under the mantle of Templarism.”

Again in *Encyclopedia of Freemasonry and Its Kindred Sciences* by Albert G. Mackey, M.D, page 649,

“PERFECTION, RITE OF

In 1754, the Chevalier de Bonneville established a Chapter of the advanced Degrees at Paris, *in the College of Jesuits of Clermont*, hence called the Chapter of Clermont. The system of Freemasonry he there practiced received the name of the Rite of Perfection, or Rite of Heredom. *The College of Clermont was, says Rebold (History of Three Grand Lodges, page 46) the asylum of the adherents of the House of Stuart, and hence the Rite is to some extent tinged with Stuart Freemasonry* It consisted of twenty-five Degrees...It will be seen that the Degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. *Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors.*”

Edmond Ronayne says in his, *The Master's Carpet; Or Masonry and Baal-Worship* pages 142-143,

“Hence, according to Pope Leo XII, after whom the present Pope is named, the very Bible which is insulted on the Masonic altar contains not the revelation of God, but simply the ‘gospel of the devil,’ while Freemasonry steps boldly to the front exclaiming: ‘Quite correct, Most Holy Father! Quite correct! My Square and Compass are every way equal to, if not superior to the Authorized Version of the Bible, and will ‘enlighten’ mankind quite as well. Go on, my dear sir! Go on, Bro. Leo, and issue your Bulls and Encyclicals against the Bible with all the rancor of which your old heart is capable, and I’ll keep right on in my peculiarly aggressive course, degrading and debasing God’s Word below my pagan emblems, and teaching my people that it is no better than the Koran, the Shasters or the Book of Mormon. Go on, Mr. Pope! Make all the Roman Catholics you can, and I’ll guarantee to manufacture quite as many infidels from among the Protestants, and between us, I think, we shall be able to neutralize the great work of the Reformation, and perhaps destroy Christianity altogether.’ ”

Here we see the purpose of Freemasonry in a Protestant Country: Counter-Reformation. Thus, we see strong evidence that the Catholic Templar order was the foundation for Freemasonry, and the creation of Masonry in England in 1717 and the degrees of the Scottish Rite were the work of the Catholic Jesuit Priests.

Joachim of Flora, a Catholic theologian was condemned as a heretic. The Jesuits were suppressed in 1773. Vatican 2 is condemned by traditionalist Catholics. V2 Catholics condemn traditionalist Catholics as being Protestants. That does not mean that Freemasonry, Joachim of Flora, the Jesuits or Vatican 2 are not Catholic. It simply means Catholics have a diverse array of sects that fight with each other for power and influence. Freemasonry is Catholic Templarism not Judaism

34. The Rothschild banking family serves the Pope and not the other way around.

The Jewish Encyclopedia states in its article on "Rothschild,

"Meanwhile the Nationalist and Reactionary parties in France desired to counterbalance the "Semitic" influence of the Rothschilds by establishing a banking concern which should be essentially Catholic. Accordingly in 1876 the Union Générale was founded with a capital of 4,000,000 francs, increased to 25,000, 000 fraces in 1878 under the direction of a certain Bontoux. After various vicissitudes, graphically described by Zola in his novel "L'Argent," the Union failed, and brought many of the Catholic nobility of France to ruin, leaving the Rothschilds still more absolutely the undisputed leaders of French finance, but leaving also a legacy of hatred which had much influence on the growth of the anti-Semitic movement in France. Something analogous occurred in England when the century-long competition of the Barings and the Rothschilds culminated in the failure of the former in 1893; but in this case the Rothschilds came to the rescue of their rivals and prevented a universal financial catastrophe. It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Roths-childs that at the present time *the latter are the guardians of the papal treasure*."³⁷⁴

35. Adam Weishaupt was not a Jew. As it was said by Eric Phelps, "It was against the constitutions of the Order for a Jew to be in the Order." *Behind the Dictators A Factual Analysis of the Relationship of Nazi-Fascism and Roman Catholicism* By Leo H. Lehmann, states on page 25,

"The Jesuit Order has its "Aryan paragraph" corresponding exactly to that of Hitlerism. Its Constitutions contain six impediments against reception into the Order, the first of which is Jewish descent up to the fourth generation. If Jewish descent is discovered after a candidate's admission, it prevents his "radiation." This Aryan paragraph first appeared in the statutes of the Order in 1593, was confirmed in 1608 and is to be found in the latest official edition published in Florence in 1893. General councils of the order have many times proclaimed that Jewish descent must be considered as "an impurity, scandal, dishonor and infamy."

³⁷⁴ <http://www.jewishencyclopedia.com/articles/12909-rothschild>

Suarez, noted Jesuit theologian, also states that Jewish descent is an impurity of such indelible character that it is sufficient to prevent admission into the Order...

[Footnotes] Institutum 8. J., p. 278, 302; also Jesuit Lexicon, p. 939.
F. Suarez, Tractatus de religione Societatis Jesu, p. 34.”

36. The White-Anglo-Protestant Genocide policy of the United States has been created and controlled by the Jesuits, not the Jews. Charles Sumner was intimately connected to Prince Von Metternich. Thaddeus Stevens performed a death-bed conversion to Roman Catholicism.³⁷⁵ The mentor of A. Philip Randolph was a Jesuit priest named John Lafarge Jr. One can even see today that the dominant Liberation Theology taught in Liberal seminaries comes from Gustavo Gutiérrez, a Jesuit trained Dominican monk. His Jesuit instructor was a Frenchman named Henri de Lubac. Moreover, The Immigration Act of 1924 (The Johnson-Reed Act), was intended to preserve the Anglo Protestant identity of our country. The U.S. Dept. of State admits,

“As a result, the percentage of visas available to individuals from the British Isles and Western Europe increased, but newer immigration from other areas like Southern and Eastern Europe was limited.”³⁷⁶

This was to limit Roman Catholics and Eastern Orthodox people from coming here. But you guessed it, the 1965 Civil Rights Act abolished these protections. *Immigration Policy in the United States*, February 2006, by the Congress of the United States, states,

“During World War I, immigration levels were relatively low. However, when mass immigration resumed after the war, quantitative restrictions were introduced. The Congress established a new immigration policy: a national-origins quota system, enacted as part of the Quota Law in 1921 and revised in 1924...The Immigration and Nationality Act Amendments of 1965 abolished the national-origins quota system”.³⁷⁷

Here we see, Jesuits John Lafarge Jr. and Theodore Hesburgh, influential member of the United States Civil Rights Commission, working for the Genocide of the original Anglo and Celtic Protestant population.

37. The Catholics, not the Jews control the intelligence agencies of the United States for their revived Latin Kingdom of Jerusalem Zionism, not international Jewish Zionism.

Remember, Templarism was the original Zionist movement before the Jesuits and the Alunbrados, with the Latin Kingdom of Jerusalem. The Roman Catholic Charles Joseph Bonaparte created the FBI or as it was known then, the Bureau of Investigation in 1908.

³⁷⁵ Trefousse, Hans Louis, *Thaddeus Stevens: Nineteenth-Century Egalitarian*, 240

³⁷⁶ <http://history.state.gov/milestones/1921-1936/immigration-act>

³⁷⁷ <http://www.cbo.gov/sites/default/files/cbofiles/ftpdocs/70xx/doc7051/02-28-immigration.pdf>

He was the great-nephew of Emperor Napoleon I of France. To buttress the Anti-Jewish nature of American intelligence we read in *The Secret War Against the Jews*, by John Loftus and Mark Aarons, (New York: St. Martin's Press, 1994) pages 193, 194,

“Its nickname is the ‘Jew Room’. Inside the National Security Agency is an intelligence center from which all American Jews are banned, regardless of their proven loyalty or devotion to country, just as the U.S. Navy banned Jews from electronic surveillance ships, such as the *USS Liberty* . . . it is, and has been, the heart of the secret war against the Jews.”

In 1941 “Wild Bill” Donovan, Knight of Malta, was appointed Coordinator of Information. He met with General P. N. Fitin, head of the Soviet external military intelligence service, and General A. P. Ossipov to join the American OSS with the Russian NKGB.³⁷⁸ Thus international intelligence and espionage came into its own. In July 1944, Pope Pius XII, awarded Donovan the Knight Grand Cross of the Order of St. Sylvester. In America, the Knights with their Office of Strategic Services (OSS), which later became the Central Intelligence Agency (CIA), were behind the Pentagon’s “Operation Paperclip,” (publicly exposed in 1984) moving the Jesuit General’s Third Reich across the Atlantic. Moreover, the NSA admits its Papal association. We read from the NSA’s webpage,

“The shield on the eagle’s breast is drawn from the Great Seal of the United States, and represents the states drawn together under a single chief that unites them and represents Congress. The key in the eagle’s talons represents security. It evolved from the emblem of St. Peter the Apostle, and his power “to loose and to bind.” The circular shape of the seal is a symbol of eternity.”³⁷⁹

The American Intelligence Community’s hatred of Jews was even exposed by the Liberal Publication Salon in its article, *Does the CIA stereotype Jews as security risks?*.³⁸⁰

38. The Russian Bolshevik movement was controlled by the Catholic Church and the Jesuit order not the Jews. In 1917, the Roman Catholic Lady of Fatima hoax began in May for 6 consecutive months. Ending October 13, it called for the conversion of Russia (Traditionally Eastern Orthodox which broke from Rome in 1054 A.D. denying Papal Supremacy). The Bolshevik Revolution began October 25, 1917, 12 days later! Antony C. Sutton, in his *Wall Street and the Bolshevik Revolution*, demonstrated that two of those men were responsible for the funding of the Bolshevik Revolution were Knight of Malta, Joseph P. Grace (Director of National City Bank) and the Jewish Freemason, Otto H. Kahn (CFR and Partner in Kuhn & Loeb),

³⁷⁸ Walter, Douglas, *Wild Bill Donovan*, 223

³⁷⁹ http://www.nsa.gov/about/faqs/about_nsa.shtml#about9

³⁸⁰ http://www.salon.com/1998/06/10/news_58/

“The American International Corp. (AIC) was organized in New York on November 22, 1915, by the J. P. Morgan interests, with major participation by Stillman’s National City Bank and the Rockefeller interests . . . Everybody coveted the AIC stock, Joe Grace (of W. R. Grace & Co.) wanted \$600,000 in addition to his interest in National City Bank . . . In January 1917 the Grace Russian Company was formed, the joint owners being W. R. Grace & Co. and the San Galli Trading Co. of Petrograd. American International Corp. had a substantial investment in the Grace Russian Company an interlocking directorship . . . As the Bolshevik Revolution took hold in central Russia, Secretary of State Robert Lansing requested the views of American International Corp. on the policy to be pursued towards the Soviet regime. On January 16, 1918—barely two months after the takeover in Petrograd and Moscow, and before a fraction of Russia had come under Bolshevik control—William Franklin Sands, executive secretary of American International Corp., submitted the requested memorandum on the Russian political situation to Secretary Lansing . . . In brief, Sands, as executive secretary of a corporation whose directors were the most prestigious on Wall Street, provided an emphatic endorsement of the Bolsheviks and the Bolshevik Revolution, and within a matter of weeks after the revolution started. And as a director of the Federal Reserve Bank of New York, Sands had just contributed \$1 million to the Bolsheviks.”³⁸¹

People of God: the Struggle for World Catholicism by Penny Lernoux page 287 states,

“ (J. Peter Grace, who took over the company at the end of the war and became [Sovereign Military Order of Malta] SMOM’s leading American Knight, later employed a Nazi war criminal and chemist, aiding him to enter the United States under the U.S. government recruitment program of Nazi scientists known as “Project Paperclip.”) Joseph Kennedy, another prominent American Knight, was forced in 1940 to leave his post as U.S. ambassador to London because of his noninterventionist stance.”

FDR then recognized the so called Jewish Bolshevik Soviet Union which allowed American financiers to build Stalin’s war machine i.e. The United States Treasury itself and Henry Ford. We read from the Congressional Record, June 15, 1933,

“The Soviet government has been given United States Treasury funds by the Federal Reserve Board and the Federal Reserve Banks acting through the Chase Bank and the Guaranty Trust Company and other banks in New York City . . . Open up the books of Amtorg, the trading organization of the Soviet government in New York, and of Gostorg, the general office of the Soviet Trade Organization, and of the State Bank of the Union of Soviet Socialist Republics and you will be staggered to see how much

³⁸¹ Sutton, *Wall Street and the Bolshevik Revolution*, 127-134

American money has been taken from the United States' Treasury for the benefit of Russia. Find out what business has been transacted for the State Bank of Soviet Russia by its correspondent, the Chase Bank of New York . . . (Congressional Record, June 15, 1933).”

We read in *National Suicide: Military Aid to the Soviet Union* (Melbourne, Australia: Australian League of Rights, 1973) by Antony C. Sutton, pages 124-128,

“In May 1929, the Soviets signed an agreement with the Ford Motor Company of Detroit. According to its terms the Soviets agreed to purchase \$13 million worth of automobiles and parts before 1933 and Ford agreed to render technical assistance until 1938 to construct an integrated automobile-manufacturing plant at Nizhni-Novgorod. Actual construction of this plant was completed in 1933 by the Austin Company for production of the Ford Model-A passenger car and light truck. . . . In brief, the Gorki plant, built by the Ford Motor Company and the Austin Company and equipped by numerous other US companies under the policy of “peaceful trade,” is today—and always has been—a major producer of Soviet army vehicles and weapons carriers.”

The dreaded Katyusha rocket-launcher of the Russians were American trucks.

So who were the Jesuits and their servants involved in the Bolshevik Revolution?

1. Roman Catholic Priest Theodore Maly. *Unholy Trinity: The Vatican, The Nazis, and The Swiss Banks* by Mark Aarons, John Loftus, page 208.
2. Joseph P. Grace, Knight of Malta, who provided funding as we have already seen.
3. Valdamir Lenin; the Jesuits were allowed back into Russia in 1922 under Lenin with a Papal relief Mission including Jesuit Edmund Walsh. *The American Jesuits: A History* by Raymond A. Schroth, page 162.
4. White gentile and Episcopalian, FDR recognized the Soviet Union, 1933.
The U.S. Dept. of State admits,

“On November 16, 1933, President Franklin Roosevelt ended almost 16 years of American non-recognition of the Soviet Union following a series of negotiations in Washington, D.C. with the Soviet Commissar for Foreign Affairs, Maxim Litvinov.”³⁸²

FDR was backed by the Knights of Columbus in his coup d'état. In FDR's First Inaugural Address one can see men standing behind him, wearing the Chapeau of the Knights of Columbus.

³⁸² <https://history.state.gov/milestones/1921-1936/ussr>



Moreover, as a result of lobbying by the Knights of Columbus, President Franklin Delano Roosevelt made October 12 a Federal Holiday under the name Columbus Day, celebrating the influence of Roman Catholicism in America.

5. Jesuit General Wlodimir Ledóchowski and Catholic Bishop Edward von Ropp.

In *Descent Into Darkness*, by James J. Zatko, page 112 we read,

“In the communist strategy Catholic propaganda was to cause the whole Orthodox structure to crumble . . . The instruments of this new alliance between the Soviets and the Vatican were to be the Jesuits, described as the hereditary enemies of the Orthodox Church. Reportedly, there were, and had been for a considerable time, large numbers of representatives of the Jesuit Order in Moscow including Bishop Ropp. The Pope, who is said to have left the Jesuit Order before being elected Pope, acted entirely on the instructions of Count Ledochowski, the superior general of the Jesuit Order! According to the same report, the Vatican felt it could bring the Russian Church under papal domination only if Tikhon were eliminated, a condition which the Bolsheviks thought had been fulfilled. The Jesuits and the Vatican, on their part, promised that after a conclusion of a concordat, they would do all in their power to put pressure on the governments of

Italy, France, and Belgium to hasten their recognition of the Soviet government.”

6. Sergyei Nilus: utilizing, the hatred that has traditionally existed between Christians and Jews, the persecution of Jews under the May Laws, and the extreme agitation occasioned by the recent publication of the now famous hoax, *The Protocols of the Learned Elders of Zion* by Nilus, the Jews would be used as the scapegoat for the downfall of the Russian Orthodox Church. Leo Lehmann states, in his *Behind the Dictators*, page 15,

“Although first published in Russia in 1903, the Protocols of Zion had their origin in France and date from the Dreyfus Affair, of which the Jesuits were the chief instigators. . . . These Protocols of supposedly Jewish leaders are not the first documents of their kind fabricated by the Jesuits. For over a hundred years before these Protocols appeared, the Jesuits had continued to make use of a similar fraud called The Secrets of the Elders of Bourg- Fontaine against Jansenism—an anti-Jesuit French Catholic movement among the secular clergy.”

7. Joseph Stalin: Russian Communism is not the friend of the Jews. Stalin intended to massacre the Jews. We read in *The Gulag Archipelago*, by Alexander Solzhenitsyn, page 92,

“During the last years of Stalin’s life, a wave of *Jews* became noticeable. (From 1950 on they were hauled in little by little as *cosmopolites*. And that was why the *doctors’* case was cooked up. It would appear that Stalin intended to arrange a great massacre of the Jews.”

The Soviet Union had its own version of the Dreyfuss Affair with the Famous Doctor’s Plot wherein Russian Jewish doctors were accuse of trying to poison Soviet leadership. They were tortured and persecuted but later released. Moreover, Stalin was trained by Jesuits. In Stalin’s interview with Emil Ludwig, recorded in *Three who Made a Revolution: A Biographical History* by Bertram David Wolfe, page 411, concerning his time at Tiflis Seminary we read,

Ludwig: What drove you to become a rebel? Was it, perhaps, because your parents treated you badly?

Stalin: No. My parents were uneducated people, but they did not treat me badly by any means. It was different in the theological seminary of which I was then a student. In protest against the humiliating regime and the Jesuitical methods that prevailed in the seminary, I was ready to become, and eventually did become, a revolutionary, a believer in Marxism...

Ludwig: But do you not grant the Jesuits any good qualities?

Stalin: Yes, they are methodical and persevering in their work. But the

basis of all their methods is spying, prying, peering into people's souls, to subject them to petty torment."

8. Cardinal Agagianian: Agagianian and Stalin were fellow Georgians and both attended the Jesuit-controlled Orthodox Tiflis Seminary.
9. Jesuit Edmund Walsh: Here we see Jesuit Edmund Walsh and Bolshevik Gregori Zinoviev, Moscow, 1922.



Walsh was instrumental in the creation of the USSR. In 1929 the Jesuits erected their Russian College in Rome for the training of Jesuit priests to be influential in Russia. We read from the Catholic Near East Welfare Association website:

"A Russian College, the "Russicum," was founded in Rome in 1929 under Jesuit supervision to train clergy to work with Russian emigrés and in Russia itself."³⁸³

10. As a side note, the famous Marxist, Leon Trotsky was influenced by Freemasonry.³⁸⁴

In general, the Bolshevik Revolution was intended to destroy the Jesuit's old enemies in the Russian Orthodox Church and to continue the work of Joachim of Flora in destroying the aristocratic and feudal version of Christian civilization and replacing it with the mystic and communal version of Christian monasticism.

39. The Catholic-Jesuit influence, the same influence that bankrolled the Bolshevik Revolution also bankrolled the German Nazis. The Jesuits, with their Knights of Malta on Wall Street, along with the Federal Reserve Bank, financed Adolf Hitler and brought him to power. Charles Higham says,

³⁸³ <http://www.cnewa.org/default.aspx?ID=77&pagetypeID=9&sitecode=US&pageno=1>

³⁸⁴ http://freemasonry.bcy.ca/public_perceptions/trotsky.html

“Joseph J. Larkin resembled [Senator Nelson] Aldrich in his immaculate tailoring, perfect manners, austere deportment, and in his dedication to The Fraternity. A distinguished member of a Roman Catholic family, he had received the Order of the Grand Cross of the Knights of Malta from Pope Pius XI in 1928. He was an ardent supporter of General Franco and, by natural extension, Hitler.”³⁸⁵

and again,

“On May 3, 1941, J. Edgar Hoover sent a memorandum to Roosevelt’s secretary, Major General Watson which read as follows:

‘Information has been received at this Bureau from a source that is socially prominent and known to be in touch with some of the people involved, but for whom we cannot vouch, to the effect that Joseph P. Kennedy, the former Ambassador to England, and Ben Smith, the Wall Street operator some time in the past had a meeting with Goering in Vichy, France and that thereafter Kennedy and Smith had donated a considerable amount of money to the German cause.’ ”³⁸⁶

H. S. Kenan says,

“Immense sums belonging to our national-bank depositors have been given to Germany on no collateral security whatever . . . Billions upon billions of our money has been pumped into Germany by the Federal Reserve Board and the Federal Reserve Banks . . . On April 27, 1932, the Federal Reserve outfit sent \$750,000, belonging to American bank depositors, in gold to Germany. A week later, another \$300,000 in gold was shipped to Germany in the same way. About the middle of May \$12,000,000 in gold was shipped to Germany by the Federal Reserve banks. Almost every week there is a shipment of gold to Germany.”³⁸⁷

Evidence that the Nazis and the Catholic Church were the closest of confederates:

1. The Third Reich was the open continuation of the Holy Roman Empire.
2. Franz von Papen declared on January 14, 1934, in *Der Völkischer Beobachter*:

“The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the papacy.”³⁸⁸

³⁸⁵ Higham, Charles, *Trading with the Enemy*, (New York: Dell Publishing Co., 1983), 42

³⁸⁶ Ibid., 204

³⁸⁷ Kenan, H. S., *The Federal Reserve Bank*, (Los Angeles; California: The Noontide Press, 1968; originally published in 1966), 158

³⁸⁸ Van Paassen, Pierre, *Days of Our Years*, 465, FN 8

3. The Reichskonkordat

4. Speaking of “The Night of the Long Knives”,

“Otto Strasser labeled it the German Saint Bartholomew.”³⁸⁹

5. Hitler’s Operation Barbarossa. Why did he name that invasion after a Catholic medieval Holy Roman Emperor?

6. When the Ustase, puppets of the Nazis, came into power, led by Ante Pavelić, in Croatia all non-catholics were either exterminated or forcefully converted to Catholicism. See the Glina massacres.

7. *Informaciones*, a Spanish Publication wrote in 1945,

“Adolf Hitler, son of the Catholic Church, has died defending Christianity.”³⁹⁰

8. Frauenkirche, Nuremberg where Hitler continued to glory in the Catholic Church.



9. Hitler referred to Himmler as, “My Ignatius of Loyola”.³⁹¹

³⁸⁹ Maracin, Paul R., *The Night of the Long Knives*, 193

³⁹⁰ Pike, David Wingeate, *Franco and the Axis Stigma*, 128

³⁹¹ Höhne, Heinz, *The Order of the Death's head*, 144

10. Josef Mengele, the Nazi “Angel of Death”, was a Catholic. *Holocaust Politics* by Professor John K. Roth, page 108 states,

“Despite rebelling against his strict religious upbringing, Mengele identified himself as a Catholic.”

11. Roman Catholic Priest, Jozef Tiso,

“Catholicism and Nazism” he says, “have much in common and they work hand in-hand to reform the world.”³⁹²

By the way Que Bene? Who benefits? During the Battle of Britain, the Protestant city of Coventry was devastated on November 14, 1940 by Luftwaffe bombers.³⁹³ Moreover, the famous German Protestant city of Dresden was destroyed during WWII, all to the benefit of the Papacy.

40. It is true that in the late 19th and early 20th centuries there was a Jewish mafia headed up by Arnold Rothstein in New York. However, the Jewish Mafia’s power and influence pales in comparison to the power and influence of the Catholic Italian Five Families.

Lucky Luciano worked for the U.S. Government in protecting New York Harbor from Espionage known as Operation Underworld.³⁹⁴ Operation Underworld was overseen by Papal Knight, Wild Bill Donovan who selected Luciano and Naval Captain Roscoe C. MacFall.³⁹⁵ Luciano also helped the U.S. Government establish a platform in Sicily in order to invade Mussolini’s Italy in Operation Husky.³⁹⁶

41. The modern sports culture was created by gentile Bonesmen and Freemasons not Jews. *The Protocols of the Learned Elders of Zion*, Protocol Number 13 declares:

“In order that the masses themselves may not guess what they are about, we further distract them with amusements, games, pastimes, passions, people’s palaces . . . Soon we shall begin through the press to propose competitions in art, in sport of all kinds: these interests will finally distract their minds . . .”

Walter Camp the father of modern football was a Gentile of Dutch and North German decent, and he was also Skull and Bones. Naismith, the father of American basketball was a Christian and a freemason.³⁹⁷ He was stuying to be a Pesbyterian minister.³⁹⁸

³⁹² Paris, Edmond, *The Vatican Against Europe*, 157

³⁹³ Yogt, Hannah, *The Burden of Guilt: A Short History of Germany* (New York: Oxford University Press, 1964) 269

³⁹⁴ Campbell, Rodney, *The Luciano Project*, vii

³⁹⁵ Scheim, David E., *Contract on America*, 190

³⁹⁶ Newark, Tim, *Boardwalk Gangster: The Real Lucky Luciano*, Chapter 12

³⁹⁷ http://freemasonry.bcy.ca/biography/naismith_j/naismith_j.html

³⁹⁸ Rains, Rob, *James Naismith: The Man Who Invented Basketball*, 24

42. The Catholic-Jesuit controlled CIA brought the drug culture to our country not the Jews. The CIA helped smuggle opium from China and Burma to Bangkok, Thailand, by providing airplanes owned by their Air America. Cardinal Spellman supported Lyndon B. Johnson in his presidential election. LBJ requested to send priests to the Dominican Republic to pacify anti-American sentiments following the invasion of 1965. Spellman agreed. Spellman was a strong supporter of the Vietnam War, to the extent, that the war was named "Spelly's War". He even referred to the War as "Christ's war against the Vietcong and the people of North Vietnam."³⁹⁹ His war mongering crusade was an international scandal even within the Roman Catholic Church itself. With the Iran-Contra Affair, the Jesuit controlled FBI and the CIA could now destroy the black communities by feeding the sellout leaders of these gangs guns and drugs. In the 1990s Gary Webb's work, *Dark Alliance* which was a series of articles written for the San Jose Mercury News and later published as a book, shocked the world. He showed how our government oversaw the trafficking of guns and drugs into our country through California to fund foreign wars. The drugs were sold by the street gangs that they were in league with which began the crack epidemic in the black community. This became known as the Iran Contra Affair which our military and our former President Ronald Reagan admitted to. Former LA Police Officer, Mike Ruppert confronted the then CIA director John Deutch concerning Drug trafficking.⁴⁰⁰

43. The Medical inquisition is not Jewish in origin but Jesuit nazi/catholic in origin. *The Protocols of the Learned Elders of Zion*, Protocol Number Ten:

"... it is indispensable to trouble in all countries the people's relations with their governments so as to utterly exhaust humanity with dissension, hatred, struggle, envy and even to the use of torture, by starvation, By The Inoculation Of Diseases."

Speaking of Josef Mengele, Professor Robert Jay Lifton says in his *The Nazi Doctors: Medical Killing and the Psychology of Genocide*, page 340,

"His third publication was entitled 'Hereditary Transmission of Fistulae Auris' (an abnormal opening in the cartilage of the ear) identified as a publication from the Frankfurt Institute for Hereditary Biology and Racial Hygiene directed by Verschuer, and published in a journal *Der Erbarzt* ['The Genetic Physician'] edited by him."

The Allopathic Genetic Physician is in truth the Nazi Physician. A modern scandal has broken out in this country revolving around vaccines. The two most notorious examples are the SV40 virus that was contained in polio vaccines produced between 1955 and 1961 and the infamous Tuskegee experiment. As someone who has personally lived without health insurance for over a decade I can testify to the potency of homeopathic medicine. I have yet to experience an illness that I could not remedy with homeopathic medicine.

³⁹⁹ See *The American Pope: The Life and Times of Francis Cardinal Spellman*. by John Cooney

⁴⁰⁰ <https://www.youtube.com/watch?v=UT5MY3C86bk>

The Jew Len Horowitz maintained in his *In lies We Trust* that Robert Gallo was responsible for the creation of the aids virus.⁴⁰¹ Two brilliant Jews, responsible for the exposure of the American Medical and Dental Inquisitions are Dr. Robert S. Mendelsohn and Dr. Leonard Horowitz. Dr. Mendelsohn, in his classic, *Confessions of a Medical Heretic*, likens the medical establishment to the Roman Catholic Institution, calling it “the Church of Modern Medicine.” Is it only a coincidence than that Robert C. Gallo was awarded the sword of Ignatius of Loyola in 1988?⁴⁰² Jesuit trained Bill Clinton rescued Gallo from public scrutiny.⁴⁰³

44. The United Nations and the Council on Foreign Relations were created by Jesuit Inspired Gentiles Cecil Rhodes and the Rockefellers.

In *The Last Will and Testament of Cecil John Rhodes*, edited by W.T. Stead (1902) we read on page 56, when Stead says,

“Mr. Rhodes was more than the founder of a dynasty. He aspired to be the creator of one of those vast semi-religious, quasi-political associations which, like *the Society of Jesus*, have played so large a part in the history of the world. To be more strictly accurate, he wished to found an Order as the instrument of the will of the Dynasty, and while he lived he dreamed of being both its Caesar and its Loyola.”

This Jesuit inspiration is repeated throughout the next ten pages of this work. Lord Milner was an executor and trustee of Cecil Rhodes as his connection to Rhodes came through his office as Colonial administrator in the South African Cape Colony. Milner’s secretary was a man named Lionel George Curtis. Curtis began the Roundtable Movement and wrote the book *The Commonwealth of Nations* (1916). Then he founded the Royal Institute of International Affairs in London following a meeting in Paris (Paris Peace Conference, 1919), June 1920. Under Woodrow Wilson, Edward Mandell House attended that same meeting in Paris and upon returning to America, established the Council on Foreign Relations which is the sister organization to the Royal Institute of International Affairs. The international organization that this conference formed was termed the League of Nations. After WWII this League was replaced by the United Nations in 1945. The CFR’s membership includes most of the major talking heads of our Media. Our educational institutions are dominated by the UN through UNESCO (The United Nations Educational, Scientific and Cultural Organization) and the International Bureau of Education. In our country, the CFR’s job is to conform the common man into a coadjutant for the purposes of the UN and UNESCO and International Bureau of Education’s job is to do the same thing on a higher level with the more educated classes of the world. As we have already seen, the United Nations was

⁴⁰¹ 55 minute mark. In this documentary you can see Horowitz confront Gallo. See also *Emerging Viruses: AIDS and Ebola* by Len Horowitz

⁴⁰² St. Louis University’s Universitas the Billiken at 100, page 33
http://www.slu.edu/pr/universitas/utas_fall_08.pdf

⁴⁰³ <http://www.nytimes.com/1993/11/13/us/us-drops-misconduct-case-against-an-aids-researcher.html>

buttressed by Pope Paul VI, in his Pastoral Constitution On The Church In The Modern World, December 7, 1965 where we read,

“It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all and endowed with the power to safeguard on the behalf of all, security, regard for justice, and respect for rights.”⁴⁰⁴

Remember, it was this exact Jesuit inspired and Papally buttressed institution that brought the Nation of Israel into existence 3 years later.⁴⁰⁵ On December 30, 1993, Israeli – Vatican Relations formally began with what was titled “The Fundamental Agreement Between The Holy See and The State of Israel”.⁴⁰⁶

45. The Nazi-Catholic Reinhard Gehlen trained the Mossad.⁴⁰⁷

46. The Papacy benefited from the creation of Israel. Many sites in Jerusalem have been given to the Vatican and Official status has also been granted the Vatican by Shimon Peres.⁴⁰⁸ Eric Phelps states in his masterpiece, *Vatican Assassins* III, page 1253,

“Having secured “Palestine” for the Jews, how would the Jesuit General make them willing to return? Ah, he would raise up Adolf Hitler and, during the high point of his Second Thirty Years’ War (1940-1945), would purge Europe of its “*perfidious Jews*, *World War I* prepared the Land for the People. *World War II* prepared the People for the Land. Betrayed by the Labor Zionists and broken by foreign invaders due to worldwide anti-Jewish fury directed by Satan’s Black Pope, *Armageddon* will prepare the *racially* Chosen Hebrew/Jewish/Israelitic People for Their Messiah.”

47. Feminism and by extension, the sexual revolution, the pornography industry and the modern human trafficking, sex slave industry was created by gentile Margrette Sanger, feminist Christians and gentile Alfred Kinsey.

⁴⁰⁴ http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

⁴⁰⁵ <http://www.mfa.gov.il/mfa/foreignpolicy/peace/guide/pages/declaration%20of%20establishment%20of%20state%20of%20israel.aspx>

⁴⁰⁶ http://www.vatican.va/roman_curia/secretariat_state/archivio/documents/rc_seg-st_19931230_santa-sede-israele_en.html

⁴⁰⁷ Loftus, John, *The Secret War Against the Jews*, 216

⁴⁰⁸ <http://www.wnd.com/2013/12/u-s-plan-gives-jerusalem-holy-sites-to-vatican/>;
<http://www.israelnationalnews.com/News/News.aspx/150757#.U7dBDvldWSp>;
http://www.israelnationalnews.com/News/News.aspx/101620#.U7dB4_ldWSo

Elizabeth Catie Staton and Susan B. Anthony created the women's Christian Temperance Movement, revolting Holier than Thou's *par excellence*. Margret Sanger continued the feminist movement advocating for birth control if not full out eugenics for the sake of absolute female freedom from male patriarchy. She funded the research that would create the birth control pill. She was a white gentile even participating in KKK rallies. And remember it is the Jewish woman Judith Reisman who has exposed the Kinsey Institute. She even openly defends white Americans and exposed the white slave trade.

See, Judith Reisman, *Kinsey: Crimes and Consequences*; Judith Reisman, *Sexual Sabotage: How One Mad Scientist Unleashed a Plague of Corruption and Contagion on America*; Drake Shelton, *The Myth of Gender Equality*; Phillip Kayser, *Universal Suffrage*; R.L. Dabney, "The Public Preaching of Women", *The Southern Presbyterian Review*, Volume 30, Article 5.

48. Hugh Hefner was very clear that his inspiration for pornography was not Judaism but Alfred Kinsey in his *Playboy Philosophy*,

"One of the first books after the war to become a best seller because of sex was a statistical survey by Dr. Alfred C. Kinsey and his associates of Indiana University. Sexual Behavior in the Human Male, followed by Sexual Behavior in the Human Female, proved that the public earnestly wanted to know more about sex, and the sham and secrecy that had for so long surrounded the subject finally began falling away. "The Kinsey Report" was the first extensive scientific study of sex practices in the U.S., and it unquestionably affected behavior even as it reported it. America's sexual hypocrisy was out in the open -- we had been preaching one thing and practicing another. The country's purityrranical zealots, who had successfully sustained the image of sex as sin by keeping it in the shadows, suddenly found that someone had let the sunshine in. And in the bright light of day, sex didn't seem so terrible to most of us."

Kinsey was raised a gentile Christian. In *Alfred C. Kinsey: A Life* by James H. Jones, page 13 states,

"The Kinseys belonged to the Methodist Church".

49. The Abortion Holocaust was brought into existence by two gentile deviles, Margrete Sanger and Alfred Kinsey, utilizing the Jesuit platform of Loyola University. Many Anti-Semitic dis-info agents like to argue that the Catholic Church and the Jesuits could not be in control of the U.S. Government because Catholics do not believe in abortion and abortion is highly practiced in the U.S. Linda Jeffrey, Ed.D. and Colonel Ronald D. Ray, J.D, state in their work *A History of the American Law Institutes Model Penal Code*, hosted by the website of Dr. Judith Reisman,

"As 21st Century readers well know, when challenging American law, who the judge is has become more important than what the law says. It is

no coincidence that obscenity laws were being rewritten and a newly created zone of privacy was being established as a precedent to argue for the killing of the unborn. Here are some interesting facts discovered while researching the seven supreme Court Justices who agreed with *Roe v. Wade* and *Doe v. Bolton* on January 22, 1973—Harry Blackmun, (author of the opinion), Potter Stewart, William Douglas, Thurgood Marshall, William Brennan, Warren Burger, and Lewis Powell, and a few others who directly influenced their decisions.

Thomas Clark retired from the supreme Court in 1967, citing a conflict of interest with his son Ramsey Clark, who was appointed Attorney General. However, by the time *Roe* was decided in 1973, his vote was already cast in the abortion debate, with the publication of his article, “Religion, Morality, and Abortion: A Constitutional Appraisal,” in the *Loyola University Law Review* in 1969, which was cited by Blackmun in the *Roe v. Wade* opinion. Clark’s stalwart hostility toward Christianity was recorded in the supreme Court opinion he wrote, *Abington v. Schempp*, 374 U.S. 203 (1963), which removed prayer and Bible reading from government schools.”⁴⁰⁹

This citation can be read in Footnote 37 of *Roe v. Wade* – 410 U.S. 113 (1973).⁴¹⁰

The actual article is entitled, *Religion, Morality, and Abortion: A Constitutional Appraisal* by Tom C. Clark where we see Mr. Clark, being enabled by the Jesuit School of Loyola to argue for the reception of new abortion laws which ultimately succeeded.

50. Vatican II was Jesuit not Jewish. *The Politics of Heresy: The Modernist Crisis in Roman Catholicism* by Lester R. Kurtz states on page 182,

“Teilhard de Chardin [Jesuit] may be the one demonstrably explicit link between the modernists and developments at Vatican II, in that he was a close colleague and friend of Edouard Leroy.”

⁴⁰⁹ http://www.drjudithreisman.com/archives/monograph_opt.pdf

⁴¹⁰ <http://supreme.justia.com/cases/federal/us/410/113/case.html#F37>, Footnote 37,

“Fourteen States have adopted some form of the ALI statute. See Ark.Stat.Ann. §§ 41-303 to 41-310 (Supp. 1971); Calif.Health & Safety Code §§ 25950-25955.5 (Supp. 1972); Colo.Rev.Stat.Ann. §§ 40-2-50 to 40-2-53 (Cum.Supp. 1967); Del.Code Ann., Tit. 24, §§ 1790-1793 (Supp. 1972); Florida Law of Apr. 13, 1972, c. 72-196, 1972 Fla.Sess.Law Serv., pp. 380-382; Ga.Code §§ 26-1201 to 26-1203 (1972); Kan.Stat.Ann. § 21-3407 (Supp. 1971); Md.Ann.Code, Art. 43, §§ 137-139 (1971); Miss.Code Ann. § 2223 (Supp. 1972); N.M.Stat.Ann. §§ 40A-5-1 to 40A-5-3 (1972); N.C.Gen.Stat. § 14-45.1 (Supp. 1971); Ore.Rev.Stat. §§ 435.405 to 435.495 (1971); S.C.Code Ann. §§ 16-82 to 16-89 (1962 and Supp. 1971); Va.Code Ann. §§ 18.1-62 to 18.1-62.3 (Supp. 1972). Mr. Justice Clark described some of these States as having “led the way.” Religion, Morality, and Abortion: A Constitutional Appraisal, 2 *Loyola U. (L.A.) L.Rev.* 1, 11 (1969).”

51. The Protocols of the Elders of Zion are under Jesuit influence. This fraud is a repeat of an earlier one: The Secrets of the Elders of Bourg-Fontaine. Ex-Catholic Priest, Leo Lehman states in his *Behind the Dictators*, page 15,

“For over a hundred years before these Protocols appeared, the Jesuits had continued to make use of a similar fraud called The Secrets of the Elders of Bourg-Fontaine against Jansenism—an anti-Jesuit French Catholic movement among the secular clergy.”

52. The Gamaliel Foundation was created by a Jesuit Priest named Greg Galluzzo:

“The Gamaliel Foundation began as an organizing institute in 1986 when Greg Galluzzo, an organizer steeped in the Chicago community organizing tradition, created Gamaliel out of the legendary Contract Buyers League (CBL), which gained national recognition in its successful campaign to renegotiate predatory housing “contracts.” After witnessing the success of CBL, Gamaliel would generate and sustain community organizations throughout Chicago and the Midwest.”⁴¹¹

Galluzzo was a previous Jesuit priest and mentored President Obama, as documented by *Chicago Magazine*,

“It has now been more than four years since Barack Obama threw an arm around Gregory Galluzzo in Iowa and confided that whenever anybody asked how his presidential campaign had so quickly assembled its grass-roots operation, he would credit Galluzzo’s mentorship. A former Jesuit priest who’d been drawn to Chicago by the work of Saul Alinsky, the father of community organizing, Galluzzo had good reason to feel proud: He was indirectly responsible for bringing young Barack Obama to Chicago to be an organizer.”⁴¹²

53. The Media *is* flooded with Jews, but:

1. Their narrative is not Jewish but Jesuit Enlightenment.

2. Many powerful men in the media are not Jews and some are hostile to Jews such as Knight of Saint Gregory, Rupert Murdoch.⁴¹³ Henry Luce was not a Jew. He was a Gentile Presbyterian,

“Henry Luce made a lot of money, but money wasn’t why he did it. Born with a good brain and a bad stutter to American missionaries in China, a

⁴¹¹ <http://www.gamaliel.org/25thAnniversaryGala.aspx>

⁴¹² <http://www.chicagomag.com/Chicago-Magazine/April-2011/The-End-of-Community-Organizing-in-Chicago/>

⁴¹³ <http://www.cnn.com/2012/11/19/opinion/kurtz-murdoch-tweets/>

scholarship boy among the Wasp elite at Hotchkiss, a member at Yale of Skull and Bones and an editor of the college paper, a partner with Briton Hadden at the giddy launch of *Time* in 1923, he was the perfect Presbyterian, equally worshipful of his Christian God and American success—though he did dump his first wife and small sons for the haberdash and tail fins of Clare Boothe Brokaw, who, in her turn, dervished from *Vanity Fair* to playwriting to Congress to Roman Catholicism. Never, however, apologize; seldom even explain. After two years of promoting Ike for president in *Time*'s pages, Henry explained to disgruntled staffers: "I am biased in favor of God, the Republican Party, and free enterprise. *Time* will not allow the stuffed dummy of impartiality to stand in the way of telling the truth as it sees it."⁴¹⁴

54. 9/11 benefitted Catholic controlled America, more than the Jews. 9/11 was obviously an inside job. But for what purpose? Who benefits? Obviously the Christian nations have championed their crusades with the Middle East for over 1000 years, so obviously any continuance of this agenda would be supported by Christians for the rebuilding of the Latin Kingdom of Jerusalem, as Seymour Hersh documented. Decorated Journalist Seymour Hersh exposed the Knights of Malta involvement in current and previous administrations in a speech delivered at Georgetown University January 17, 2011. See *Transcript: the Obama/Bush Foreign Policies; Why Can't America Change?* at the Foreign Policy Blog.⁴¹⁵ Moreover, we also have to take into consideration that the Jesuits were expelled from Baghdad College in the late 60s.

"In 1968, following a bloody coup d'état in August by the Baath Socialist Party, both schools were nationalized, and all 61 Jesuits were expelled. On Nov. 25 the 28 Al Hikma Jesuits were given five days to leave the country. Baghdad College was nationalized the following August with no reason given and no compensation offered. The Baath Socialist government, whose ideology prohibited private education, confiscated the Jesuits' property of 195 acres with 15 major buildings, including the contents of two libraries and seven very modern laboratories. No one was in a position to protest these expulsions, because of the atmosphere of terror created by the Baath."⁴¹⁶

The Baaths were a nationalist party that resisted the Jesuit order. Afghanistan was probably about opium.⁴¹⁷

Because of this I believe the connection of Larry Silverstein and building 7 is a coverup of the real Catholic conspiracy and is a kind of 21st century Dreyfus affair.

⁴¹⁴ http://nymag.com/nymetro/arts/tv/reviews/n_10280/

⁴¹⁵ See also: http://www.huffingtonpost.com/2011/01/21/seymour-hersh-military-crusaders_n_812363.html

⁴¹⁶ <http://americamagazine.org/issue/435/article/jesuits-baghdad-1932-69>

⁴¹⁷ <https://www.youtube.com/watch?v=1kqbZy3EAmc>

55. *The Protocols of the Learned Elders of Zion* say clearly in Protocol number 20:

“The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also the states”

So why is China and not Israel the industrial power in the world? The recent documentary *Death by China* documents the clear Jesuit connection to the building of China. It was performed by the order's great student of Georgetown university Bill Clinton who argued for China being accepted into the World Trade Organization. Are my opponents seriously going to argue that President Clinton or even Nixon were Jews?

56. The demographic displacement of our people is led by the Catholic Church not the Jews.

"Within twenty years this country is going to rule the world. Kings and Emperors will soon pass away and the democracy of the United States will take their place...When the United States rules the world, the Catholic Church will rule the world...Nothing can stand against the Church. I'd like to see the politician who would try to rule against the Church in Chicago. His reign would be short indeed."

Archbishop Quigley, *Chicago Daily Tribune*, May 5, 1903

“Five hundred delegates are expected to attend the Congress of Catholic Missionaries to meet in Washington in June. It is the purpose of the Congress, according to some Catholic leaders, to discover the best means of making America dominantly Catholic.-Daily Paper.”

“Hope They Won’t”, *Harper’s Weekly*, Vol. 53, No. 2739, New York, June 9, 1909, pg. 5, Ed. George Harvey

“As the Roman Catholic Church in the United States struggles with an exodus of American-born faithful, its ranks have been replenished by recent Latino immigrants — most of them Mexicans”.

“Mexicans Fill Pews, Even as Church Is Slow to Adapt”, *The New York Times*, March 25, 2011

“Napoleon III. was assigned the more dangerous and exposed, but not the more active, duty of augmenting the strength of despotism when the fall of our institutions should clear the chief obstruction out of the way. Accordingly, he intrigued with England and Spain to unite their armies with that of France, and send the combined force to Mexico, under the false pretense of protecting their mutual pecuniary interests, but with the real design, as subsequent events abundantly proved, of subjugating that country, already Roman Catholic, of placing its crown upon the head of an alien prince, and thus to

prepare, upon the fall of our Government, to move up the papal armies from Mexico to the United States, and turn over this country to the "Latin race," so that Rome should again become "the mistress of the world," and its pope-king the ruler over the whole earth."

R. W. Thompson, *The Papacy and the Civil Power* (1876), 119

The Southern Bible-Belt is home to the descendants of the Protestants from Europe and the British Isles who fled Roman Catholic and Anglican persecution in the 17th and 18th centuries. Our people have been marked for extinction by the Catholic Church for almost five hundred years pursuant to the Catholic Counter-Reformation. After being invaded, massacred, gang-raped and tortured by the United States Government in the mid-19th century, due to the South's allegiance to the Bible's teaching on slavery⁴¹⁸, and the clear success it was having competing with the Yankee Capitalist-Industries, we have faced one attempt to annihilate our people after another. Not only is the racial policy of this Government malicious, (Its abolition philosophy a product of the relationship between Charles Sumner and Holy Roman Prince Von Metternich; Its Civil Rights philosophy being the product of the relationship between A. Philip Randolph and Jesuit John Lafarge Jr.) the Civil Rights Movement was hypocritical and logically contradictory. Senators Joseph Clark and Clifford Case said,

"any deliberate attempt to maintain a racial balance, whatever such a balance may be, would involve a violation of [the legislation] because maintaining such a balance would require an employer to hire or refuse to hire on the basis of race."⁴¹⁹



Secondly, those who support forced racial integration like to point to the Declaration of Independence (1776), which states, "We hold these truths to be self-evident, that all men are created equal", yet they violate the very next statement which says, "Governments are instituted among Men, deriving their just powers from the consent of the governed". Look again at the forced integration of the South at Central High School:

Is sticking a bayonet in the back of a school-girl a demonstration of consent? Truth and Justice was not the intention of the United States Government. Their calculated intention was to twist our history, to make us hate ourselves and give ourselves up to cultural, political and financial black supremacy. This version of Genocide is mentioned in The Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), adopted by the United Nations General Assembly on 9 December 1948, Article 2,

"any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such...(c)

418 Gen. 24:35, Exo. 21, Lev. 25:44-46

419 Thomas Woods, *The Politically Incorrect Guide to American History*, 207

Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part”.

The Yankee Republican party has consistently continued this Genocide. Ronald Reagan, on November 6, 1986, passed the Immigration Reform and Control Act of 1986 giving amnesty to illegal immigrants. George Bush strongly supported the failed pro-amnesty, Comprehensive Immigration Reform Act of 2007. Lindsay Graham is Pro-Amnesty and here in Kentucky Rand Paul, in an interview with WNDtv, supported amnesty stating,

“let’s normalize them, make them tax payers”.

According to the Census Bureau data,

“for the first time in more than a century, deaths outpaced births among white Americans”.

and continuing,

“The Census Bureau reported that multiracial Americans were the fastest-growing racial group last year”.⁴²⁰

This Genocide is happening just as the Southern authors like R. L. Dabney were predicting almost 150 years ago. A *Huffington Post* 2013 article, “Latino Population Booms in The South: Pew” states,

“The Latino population is booming across the United States -- and nowhere more so than in the South. All but one of the top 10 states with the fastest-growing Hispanic populations from 2000 to 2011 were located in the South”.⁴²¹

Kentucky is ranked #4 on this list. Some people think that immigration is good for the economy because it creates more tax payers. What they do not understand is that immigrants working in the United States send over \$120 billion a year back to their home countries as of 2012 statistics.⁴²² This massive wealth redistribution is devastating to our already damaged economy. I used to work in the restaurant industry and knew many Mexican immigrants. It is standard for these people to send American money into Mexico to aid their families at the expense of American families. Also, as we have seen in the last election immigrants are going to vote Democrat, which means the Democratic advocates of destroying The Second Amendment are essentially receiving a population of constituents that will support their destruction of our right to self-defense.

420 “White Share of U.S. Population Drops to Historic Low”, *Bloomberg*, 6/13/2013;
<http://www.bloomberg.com/news/2013-06-13/white-share-of-u-s-population-drops-to-historic-low.html>

421 http://www.huffingtonpost.com/2013/09/03/latino-population-growth_n_3860441.html

422 “Immigrants in the U.S. sending \$120B back home”, *The Washington Times*, 1/31/2013;
<http://www.washingtontimes.com/news/2013/jan/31/immigrants-us-sending-120b-back-home/>

Our invasion by the Latino population is clear evidence of Roman Catholic intrigue. While considering the above quotation from *The New York Times* article I would also ask the reader to consider a few more points:

1. The infamous Cardinal Mahony is well known for his protests and criticisms of immigration law enforcement.⁴²³
2. Bishops in the South are similarly dissenting to laws in Alabama.⁴²⁴
3. The Vatican is even building shelters for people who have invaded our borders.⁴²⁵

Conclusion

I grew up in the public school system and I was frequently assaulted and terrorized by Black and Latino students. There is a legion of white students *and teachers* in the public school system who are enduring similar circumstances, but like I used to be, are too afraid to say anything about it, because they will be accused of Racism and in the case of the teachers, any complaint of such a nature will be an end to their career. Moreover, the lies that are taught in the Public School system function to buttress this manipulation, by giving white people the impression that any anti-white racial-hate-violence they endure is justice for the alleged crimes of their ancestors. They are led to believe that if they want to be considered a good person, they must not only endure verbal and physical racial-violence, they must see it as an act of righteous retribution. This manipulation also tends to influence young people to hate the Bible because the Public School System associates the Bible with the Southern Bible-Believing people that they demonize in their classrooms as if the Southerners were supposed to celebrate or even just sit back and watch Blacks and the Federal Government destroy their way of life. Moreover, this manipulation tends to influence young white girls to give themselves to black men as a means of Social Equality and Social Justice. This has been devastatingly effective in the further miscegenation and thus the *de facto* Genocide of our people. This sick, twisted, malicious and morbid scheme should no longer be tolerated.

I have come out on my own, and not as a member of an established Southern or White Nationalist organization because I do not believe that our problems are the fault of the Jewish people. I believe the United States Government, under the influence of the Roman Religion, which has a vast history of Anti-Semitism, is reviving a Nazi-like, Fascist Party in America through the mainstream media but also the deceitful alternative media. I am a follower of Messianic Judaism; the original understanding of the Bible and the Jewish Messiah. The Catholic Church referred to us as “Judaizers” in their Council of Laodicea 363-364, when they decided upon their own arbitrary authority, to change the meaning of the Bible as it had been understood for thousands of years, to now conform to the Roman

423 “Cardinal Mahony criticizes Arizona immigration bill”, *Los Angeles Times*, 4/20/2010;

<http://articles.latimes.com/2010/apr/20/local/la-me-0420-mahony-immigration-20100420>

424 “Catholic Bishops Urge the Public to Disobey Unjust Laws”, *Fox News Latino*, 4/13/2012;

<http://latino.foxnews.com/latino/politics/2012/04/13/catholic-bishops-urge-public-to-disobey-unjust-laws/>

425 “Vatican immigrant aid stirs ire in USA”, *USA Today*, 4/15/2008;

http://usatoday30.usatoday.com/news/religion/2008-04-15-popeshelter_N.htm?csp=34

Empire's Neoplatonic Philosophical tradition. Because of my refusal to play a demented strategy game with my soul and assume a role of pathological dishonesty, I am considered a black-sheep and an outcast among White Nationalists. I am then forced to begin my own movement which will identify the true oppressors of my people: The Jesuit Order of the Roman Catholic Church.

57. Libertarianism, the great anti-racial, usurious system of economics, was a Jesuit creation as has already been stated: Salamancan Jesuits like Molina and Juan de Mariana laid the foundations for Libertarianism and the Austrian School of Economics.⁴²⁶

Georgetown Univ. continues to promote such ideas as they give a platform to men like Ron Paul.⁴²⁷

58. Modern Zionism is highly supported by Catholic politicians. Jesuit Catholic Joe Biden, "I am a Zionist; You don't have to be a Jew to be a Zionist."⁴²⁸

59. If any event in American politics more clearly reveals Roman and not Jewish supremacy it is the Al Smith dinner. Where is the Jewish equivalent?⁴²⁹

60. There has been a recent revival of ancient European Paganism. Odinism was an extension of Asiatic and Semetic religions. Some of my white nationalist friends are under a delusion that Norse Mythology is exclusively the religion of the white man. This religion is portrayed as the great alternative to "worshipping a Jew on a stick." However, I maintain that Odinism is another knock off or extension of the story of Noah. The arguments that Faber gave in his *Origin of Pagan Idolatry*, Vol. 2, beginning on page 354, for the Semitic and Asiatic Origins of Odinism are as follows:

1. The Worship of Woden was brought to the Europeans by a group of Asians. (From the first Chapters of Gylfaginning) *Norse Mythology: A Guide to Gods, Heroes, Rituals, and Beliefs* by John Lindow, page 1 agrees,

"The story goes on, however, to the destruction and rebirth of the cosmos, and everything in it is presented in light of an enduring struggle between two groups of beings, the gods on the one hand and giants on the other hand. These terms are to some extent misleading: Although the group that creates and orders the cosmos is often referred to by words that can best be translated 'gods,' the principal word, 'aesir,' is explicitly presented by the most important medieval interpreter, Snorri Sturluson, as meaning 'People of Asia,' and indeed the word often has the feel in mythological texts of an extended kin group or tribe rather than of a collective of deities."

⁴²⁶ <http://mises.org/page/1458/Biography-of-Juan-de-Mariana-The-Influence-of-the-Spanish-Scholastics-15361624>

⁴²⁷ http://library.fora.tv/2008/02/13/Ron_Paul_The_Weakening_of_the_US_Constitution

⁴²⁸ <https://www.youtube.com/watch?v=Uo-UXZ-1ups>

⁴²⁹ <https://www.youtube.com/watch?v=pq4zrOoHXeg>; <http://www.c-span.org/video/?308852-1/alfred-e-smith-memorial-dinner>

Central Asia is the home of the most important location in all of Buddhist and Hindu Cosmology, being the mythological Mount Meru, which many scholars have identified to be Pamirs.⁴³⁰ Thus, the Woden that was introduced to our European ancestors must have been Buddha.

2. The history of scholarly Philological connection between Woden and Buddha was spelled out in detail in *The British Discovery of Buddhism* by Philip C. Almond (Cambridge: Cambridge University Press, 1988) 57-60.

3. The great patriarch Borr, bore three sons just as Noah bore three sons at the time of the great flood. *Gylfaginning*,

“VI. Then said Gangleri: “Where dwelt Ymir, or wherein did he find sustenance?” Hárr answered: “Straightway after the rime dripped, there sprang from it the cow called Audumla; four streams of milk ran from her udders, and she nourished Ymir.” Then asked Gangleri: “Wherewithal was the cow nourished?” And Hárr made answer:

“She licked the ice-blocks, which were salty; and the first day that she licked the blocks, there came forth from the blocks in the evening a man’s hair; the second day, a man’s head; the third day the whole man was there. He is named Búri: he was fair of feature, great and mighty. He begat a son called Borr, who wedded the woman named Bestla, daughter of Bölthorn the giant; and they had three sons: one was Odin, the second Vili, the third Vé.” And this is my belief, that he, Odin, with his brothers, must be ruler of heaven and earth; we hold that he must be so called; so is that man called whom we know to be mightiest and most worthy of honor, and ye do well to let him be so called.”

VII. Then said Gangleri: “What covenant was between them, or which was the stronger?” And Hárr answered: “The sons of Borr slew Ymir the giant; lo, where he fell there gushed forth so much blood out of his wounds that with it they drowned all the race of the Rime-Giants, save that one, whom giants call Bergelmir, escaped with his household; he went upon his ship, and his wife with him, and they were safe there. And from them are come the races of the Rime-Giants, as is said here:

Untold ages | ere earth was shapen,
Then was Bergelmir born;
That first I recall, | how the famous wise giant
On the deck of the ship was laid down.”⁴³¹

⁴³⁰ [https://www.princeton.edu/~achaney/tmve/wiki100k/docs/Mount_Meru_\(mythology\)](https://www.princeton.edu/~achaney/tmve/wiki100k/docs/Mount_Meru_(mythology))

⁴³¹ <http://www.sacred-texts.com/neu/pre/pre04.htm>

4. The Odinist tradition has similar reverence for the sacred cow as the Asiatic Mythology:

Gylfaginning,

“VI. Then said Gangleri: “Where dwelt Ymir, or wherein did he find sustenance?” Hárr answered: “Straightway after the rime dripped, there sprang from it the cow called Audumla; four streams of milk ran from her udders, and she nourished Ymir.” Then asked Gangleri: “Wherewithal was the cow nourished?”

Asian Mythologies, ed. Yves Bonnefoy (Chicago: The University of Chicago Press, 1991, 1993), page 99,

“it is common to find the function of the Brahman associated either with the cow or with milk.”

5. Both Buddha and Woden are depicted with their white horse. In Buddhism the horse is Kanthaka. In Norse Mythology the white horse is Sleipnir.

6. The fourth day of the week is named after Woden in Gothic Cultures and Buddha in Indian Cultures.

61. Jews are close to being the most hated people in the world next to the Anglo Protestants. The recent Gaza episode is one example. If Jews are in a position of supremacy why is it that blacks and white Christians have the most influence in our society?

62. The Antisemitic Edomite conspiracy is also ridiculous. The Edomite conspiracy says that modern Jews are not really Israelites, the line of Jacob, but the corrupt line of Edom or Esau. Esau, is a descendant of Shem, thus a Shemite haplogroup. The arguments I have seen from the anti-Semitic ilk say that Edomites are E1b1. First, I would like to see some evidence for this claim. The problem with this is, E1b1 is a Hamite haplogroup and Edom would be a Shemite haplogroup, namely, J1 or J2. Second, the E1 haplogroup found to have mixed with Jews is found in Northern Africa. Edom is not in Northern Africa.

Chapter XII

Native American Genocide

“It is my purpose to utterly exterminate the Sioux”⁴³²

John Pope, General of the Union Army

It is not my purpose in this chapter to claim that the Genocide of Native Americans is a myth. On the contrary, it is one of my favorite arguments to use against Yankees. What my purpose is, is to show that the Genocide of the Native Americans is the fault of the Yankee United States Government and not the South. Those who want to find the South liable for this Genocide on the sole grounds that the Yankees and the South have similar genetic heritage is a Fallacy of Division and a ridiculous notion that a race is a moral person. The argument that some white Americans killed Native Americans unprovoked therefore all Americans are guilty of Native American Genocide is a Fallacy of Division. Dabney, says in *Defence of Virginia*, page 36,

“In pleasing contrast with these enormities, stands the contemporaneous legislation of the Colony of Virginia touching its Indian neighbours. By three acts, 1655 to 1657, the colonists were strictly forbidden to trespass upon the lands of the Indians, or to dispossess them of their homes even by purchase. Slaying an Indian for his trespass was prohibited. The Indians, provided they were not armed, were authorized to pass freely through the several settlements, for trading, fishing, and gathering wild fruits. It was forbidden to enslave or deport any Indian, no matter under what circumstances he was captured; and Indian apprentices or servants for a term of years could only be held as such by authority of their parents, or if they had none, of the magistrates.* Their careful training in Christianity was enjoined, and at the end of their terms, their discharge, with wages, was secured by law.”

These laws can be read in *Hening's Statutes at Large*, Being a Collection of all the Laws of Virginia from the first session of the Legislature, in the Year 1619.⁴³³

Jamestown

The following treatment is based on Thomas Jackson's review of *Love and Hate in Jamestown: John Smith, Pocahontas, and the Heart of a New Nation* by David A. Price.

⁴³² Nichols, David A., *Lincoln and the Indians: Civil War Policy and Politics*, 87

⁴³³ <http://vagenweb.org/hening/>; <http://vagenweb.org/hening/vol01-16.htm>, pages 393-396

Fact 1: On May 14th, in the year 1607 A.D., three English ships, named Susan Constant, Discovery, and Godspeed, under Captain Christopher Newport arrived in what would be later named the Jamestown settlement with a total of 105 colonists. That is not exactly what I would call an invasion. Clearly, this was no a conquest of the Indians pursuant to Genocide. These men, like most 17th century adventurers were seeking to circumnavigate the earth and find gold. There was no pre-planned attack. John Smith was trying to find a way to the Pacific Ocean.

Fact 2: Jamestown was founded on uninhabited land.

Fact 3: On May 25, 1607 A.D. the Jamestown settlement was attacked by the Natives, unprovoked. A small English boy was killed and a dozen English soldiers were wounded. The Natives are the ones who drew first blood.

Fact 4: In the Winter of 1607 A.D. Captain Smith left the Settlement to look for gold and a rout to the Pacific Ocean. Instead his men were ambush by Chickahominy warriors and one of them, Mr. Cassen was tortured:

“The natives prepared a large fire behind the bound and naked body. Then a man grasped his hands and used mussel shells to cut off joint after joint, making his way through Cassen’s fingers, tossing the pieces into the flames.”

Again it was the Natives who drew blood. They then captured John Smith. Smith escaped torture by claiming he was a chief. Later, Powhatan (Native Chief) ordered his men to force Smith’s head down on a large rock and dash out his brains. It was then that Pocahontas, the favorite of Powhatan’s many children, threw herself on top of Smith to rescue him from execution.

Fact 5: In 1608 A.D. Powhatan started sending small parties of men to steal from the English. The English at one time caught and imprisoned a dozen of them.

“Smith sent a message to Powhatan, saying that if the spades, shovels, swords, and tools the Indians had stolen were not returned, he would hang the prisoners. The Indians then caught two colonists and proposed an exchange. Smith, his numbers reinforced by a new installment of colonists, went on a punitive expedition, in which he killed no one, but burned villages and destroyed canoes. Powhatan returned the two colonists. Smith learned from his Indian prisoners that Powhatan planned to hold a feast for the English, kill them while they were off guard, and take all their weapons and tools.”

Fact 6: In 1609 A.D. Captain Smith sailed back to England. There were at this time about 500 people in Jamestown. Again, this is no invasion. Many of the colonists were completely incompetent. This played a role in the coming “Starving Time”.

“After Powhatan had met the incompetents who replaced Smith, he began attacking the colony again with surprise raids. His men massacred a party of English who went looking for food, and left their bodies for the others to find. By March 1610, 400 out of the 500 Smith had left behind were dead of starvation or Indian attacks.”

Here we have the fourth act of unprovoked aggression by the Natives. So far from Imperialism, Conquest and Genocide, during the starving times the English colonists became so hungry they resorted to Cannibalism.

Fact 7: In 1613 A.D. Samuel Argall kidnapped Pocahontas, but John Rolfe befriended her, introduced her to Christianity and later married her (1614), creating a bond of peace between the settlement and Powhatan. (Ridpath's *United States: A History*)

Fact 8: So far from conquest, the English responded to Pocahontas's conversion by setting aside 10,000 acres of land to be used as a Christian college for the Natives. George Thorpe even had an English-style house built for Opechancanough, who was the brother of Powhatan who captured Smith. Opechancanough became the new chief after Powhatan's death in 1618 A.D.

Fact 9: Opechancanough led the Virginia massacre of 1622. So far from Genocide and conquest, to have established the conditions that made it possible for the Indians to move about so freely with the colonists to even make the massacre of 1622 possible, the English showed an extremely high level of trust and friendliness, which the Indians brutally betrayed.

The next year was full of conflict as can be understood. The colonists poisoned 200 Natives. I am rebuked by their leniency in this. Things should have gotten very bad for the Natives at this point but they did not.

Fact 10: In 1623 A.D. a real peace treaty was signed between the Natives and the English.

Fact 11: Nevertheless, in 1644 A.D. The Natives attacked yet again!

“Amazingly, in 1644, Opechancanough masterminded an identical sneak attack, and this time managed to kill between 400 and 500 people. The impact was not as great, since the colony had grown bigger still, but this time the English did not stop until they had killed a great many Indians, including Opechancanough. In 1646, the Virginia General Assembly noted that the natives were “so routed and dispersed that they are no longer a nation, and we now suffer only from robbery by a few starved outlaws.....For the English to have then so lowered their guard that the same Indian chief could slaughter another 500 colonists 21 years later in exactly the same way, again shows how much the English were prepared to trust their neighbors.”

Contrary to the Liberal claims and the Nation of Islam's claims that White men can never get along with anyone and continue to push their aggression onto others, we see the exact opposite in the founding of the Jamestown colony and the establishment of English influence in Virginia.

"It is instructive to note that nearly 400 years later, the whites who have now taken possession of the continent have lost none of the illusions of the Jamestown colonists. As whites, in their turn, suffer invasion by aliens they persist in believing that with enough love and generosity, the children of today's illegal immigrants "will bless the day when first their fathers saw their faces." This, of course, was the illusion that led to the massacres of 1622 and 1644. It is only whites who believe in and try to practice multiracialism and peaceful coexistence."

White people are the ones that go around the world building hospitals and schools for people all around the world. I graduated from Bob Jones University, a Christian University in South Carolina for undergrad and I was confronted with White Christian Missionary families one week after another who were either preparing for or who had already established missions around the globe, building hospitals and schools for savage tribes and nations. I never saw a single Black, Latino or Asian family preparing for this. They were all White. All of them!

These Natives here were heathen savages who showed their asses (In more ways than one) in their first orientation with my ancestors and as we saw, they clearly deserved the displacement they received. Moreover, these people were not taking dominion over the earth and were therefore disobeying God's law (Gen. 1:28). I will not say that the Natives deserved the treatment they received from the Yankees in the West after the Civil War (Philip Sheridan under the guidance of Jesuit De Smet), but for my part, as a person now living in a previous commonwealth of Virginia (Kentucky), I feel no guilt whatsoever for what happened to the Indians here and see this as the land of my ancestors and hopefully the land of my children and their children after them.

Kentucky

As a Protestant Bible Believer, I affirm Samuel Rutherford's work *Lex Rex* where he denies in Question XII that a just title to a kingdom is conquest. Did the colonists from England take the land of Kentucky by conquest? No!

A History of Kentucky and Kentuckians, by E. Polk Johnson, (1912), Volume 1, Pages 2-4,

"Christopher Gist, another adventurous character, as agent for the "Ohio Company," next led an expedition, the objective point of which was the territory which is now Ohio, setting out from the Potomac October 3, 1750. After scouting through the lands north of the Ohio river, he came finally to that stream which he descended to within fifteen miles of the

present site of Louisville. Discovering there signs of large bodies of Indians, Gist turned back to the mouth of the Kentucky river. Under many difficulties Gist and his party continued their retreat and on May 1, 1751, first came in sight of the beautiful Kanawha river plunging over rapids and through mountain gorges on its tempestuous way to the sea. Gist finally reached his home in safety after traversing the most beautiful section of the future Kentucky, which he found without inhabitants and temporarily peopled only by bands of Indians intent upon the chase and these, in the main, confined their operations to points near the Ohio river north of which stream they lived.

Irving in his life of Washington says of Gist: "From the top of a mountain in eastern Kentucky near the Kentucky river, he had a view of the southward as far as the eye could reach over a vast wooded country in the fresh garniture of Spring and watered by abundant streams, but as yet only the hunting ground of savage tribes and the scene of their sanguinary conflicts. In a word, Kentucky lay spread out before him in all its wild magnificence. For six weeks was this hardy pioneer making his toilsome way up the valley of the Cuttawa or Kentucky river, to the banks of the Blue Stone; often checked by precipices and obliged to seek fords at the head of tributary streams, and happy when he could find a buffalo-path broken through the tangled forests or worn into the everlasting rocks."...

Kentucky does not seem to have been the permanent home of the Indians, though often occupied by them on their hunting trips or warlike forays. It was their "happy hunting ground" and, on occasion, their battle ground, before the coming of the white man when they came in contact with their enemies of other tribes. North of the Ohio river were the powerful Iroquois, who claimed the territory as their own. To the South were the Cherokees, who fewer in number, were equally warlike, and who likewise claimed Kentucky as their own, with the result that when the hunting parties of these tribes met they became war parties and there was some beautiful fighting all along the savage lines. Having thus to struggle for their prolific hunting grounds, it is not strange that the Indians should have bitterly resented the coming of the white man to possess the land and that his coming meant the writing of blood-red chapters in the history of the first occupancy of the state. The Indian knew the bountiful land to be worth fighting for, and used all his savage strategy to retain its possession. The white man found the land not alone worth fighting for, but, if need be, dying for, and set out to possess it and with his rifle filed a deed of possession with the result known to all the world — the Indian was overcome and driven towards the western sun, while the white man remained to make a garden spot where he had found a wilderness, albeit a beauteous and bountiful wilderness."

The Iroquois claim to much of what is now Kentucky was purchased in the Treaty of Fort Stanwix (1768). The claim of the Shawnee and Mingo was purchased at the Treaty of Camp Charlotte concluding Dunmore's War (1774). This can be seen in the letter of William Preston to George Washington, May 27, 1774,

"FINCASTLE May 27. 1774

DEAR SIR

Agreeable to my Promise I directed Mr. Floyd an Assistant to Survey your Land on ColeRiver on his Way to the Ohio, which he did and in a few Days afterwards sent me the Plot by Mr. Thomas Hog. Mr. Spotswood Dandridge who left the Surveyors on the Ohio after Hog Parted with them, wrote me that Mr. Hog and two other Men with him had never since been heard of. I have had no Opportunity of writing to Mr. Floyd Since. Tho' I suppose he will send me the Courses by the first Person that comes up, if so I shall make out the Certificate and send it down. This I directed him to do when we parted to prevent Accidents. But I am really afraid the Indians will hinder them from doing any Business of Vallue this Season as the Company being only 33 and dayly decreasing were under the greatest Apprehension of Danger when Mr. Dandridge parted with them. It has been long disputed by our Hunters whether Louisa or Cumberland Rivers was the Boundary between us and the Cherokees. I have taken the Liberty to inclose to you a Report made by some Scouts who were out by my Order; and which Sets that matter beyond a Doubt. It is say'd the Cherrokees claim the Land to the Westward of the Louisa & between Cumberland M [mutilated] and the Ohio. If so, and our Government gives it up we loose all the most Valluable part of that Country. The Northern Indians Sold that Land to the English at the Treaty of Lancaster in 1744. by the Treaty of LogsTown in 1752 and by that at FortStanwix in 1768. At that Time the Cherrokees laid no Claim to that Land & how the[y] come to do it now I cannot imagine..."⁴³⁴

The Trail of Tears

I have recently been told that my family committed Genocide against his ancestors because of the Trail of Tears. This person is another Anti-White Parasite who leeches off the WASP culture and believes the Bibles that were written by White men who gave him the ability to read anything to begin with. Anyway, this exact complaint was answered by Missouri Senator Mason Thomas Benton, in his *Thirty Years' View*; From 1820 to 1850, (New York: D. Appleton and Co., 1854) Vol. I, pp. 624, 625. Chapter CXXXVI titled "Removal of the Cherokees from Georgia",

⁴³⁴ Ed. Hamilton, *Letters to Washington*, Vol. 5, 1-3

“In the winter of 1835-'36 a treaty was negotiated, by which the Cherokees, making clean disposal of all their possessions east of the Mississippi, ceded the whole, and agreed to go West, to join the half tribe beyond that river. The consideration paid them was ample and besides that moneyed consideration, they had large inducements, founded in views of their own welfare, to make the removal. These inducements were set out by themselves in the preamble to the treaty, and were declared to be:

‘A desire to get rid of the difficulties experienced by a residence within the settled parts of the United States; and to reunite their people, by joining those who had crossed the Mississippi; and to live in a country beyond the limits of State sovereignties, and where they could establish and enjoy a government of their choice, and perpetuate a state of society, which might be most consonant with their views, habits, and condition, and which might tend to their individual comfort, and their advancement in civilization.’

These were sensible reasons for desiring a removal, and, added to the moneyed consideration, made it immensely desirable to the Indians. The direct consideration was five millions of dollars which, added to stipulations to pay for the improvements on the ceded lands—to defray the expenses of removal to their new homes beyond the Mississippi—to subsist them for one year after their arrival—to commute school funds and annuities—to allow pre-exemptions and pay for reserves—with some liberal grants of money from Congress, for the sake of quieting complaints—and some large departmental allowances, amounted in the whole, to more than twelve millions of dollars! Being almost as much for their single extinction of Indian title in the corner of two States, as the whole province of Louisiana cost! And this in addition to seven millions of acres granted for their new home, *and making a larger and a better home than the one they had left.* Considered as a moneyed transaction, the advantage was altogether, and out of all proportion, on the side of the Indian; but relief to the States, and quiet to the Indians, and the completion of a wise and humane policy, were overruling considerations, which sanctioned the enormity of the amount paid.”

Now as soon as a Marxist hears this he will try to protect himself from falling into complete insanity by screaming, what about the smallpox in the blankets! You people murdered hundreds of millions of people!

Actually, that is another lie. The Cherokee Heritage Documentation Center states,

“In 1738, a major disaster struck the Cherokee when their towns were swept by an epidemic of smallpox. The Cherokee Chief Oconostota, accused the British of deliberately planting smallpox germs in the trade goods, they had shipped to the Cherokees.

The desire of Whites to occupy Indian lands, and the rivalry between French and English for control of the fur trade conducted through Indians, led to the French and Indian War of 1763. In the summer of 1763, attacks by Native Americans against colonists on the western frontier seriously challenged British military control. Lord Jeffery Amherst (who commanded the British military forces stationed in North America during this time), discussed with his troops the advantages of hunting down Indians with dogs, versus infecting them with smallpox.

In a letter to Colonel Henry Bouquet dated July 7, 1763, Amherst writes "Could it not be contrived to send the Small Pox among those disaffected tribes of Indians?" In a later letter to Bouquet Amherst repeats the idea:

"You will do well to try to inoculate the Indians by means of blankets, as well as to try every other method that can serve to extirpate this execrable race."

Bouquet wrote back, "I will try to inoculate [them] with some blankets that may fall in their hands, and take care not to get the disease myself." There is evidence that the Captain at Fort Pitt (outside Pittsburgh, PA -- then the western frontier) did give two infected blankets and one infected handkerchief to Indians in June of 1763. This action happened before Amherst mentioned the idea in his correspondence.

It proved particularly effective because the Ohio tribes had little immunity having missed the 1757-58 epidemic among the French allies contracted during the capture of Fort William Henry (New York). The Shawnee were fighting the Cherokee in Tennessee at the time, and they carried the disease to them, and then the Shawnee living with the Creek Confederacy. From there it spread to the Chickasaw and Choctaw, and finally the entire southeast. Before it had run its course, the epidemic had killed thousands, including British colonists.

There is an often repeated story that the Cherokee were given blankets infected with smallpox from a hospital in Tennessee during the Cherokee removal (Trail of Tears). We have found no historical basis for this story. Though thousands died during the removal west, there is no evidence of a major smallpox outbreak along the trail. In fact, the Cherokee population had been greatly reduced by several epidemics in the previous hundred years.

It is possible that the Trail of Tears story of smallpox blankets was adapted from writings of Ward Churchill, an ethnic studies professor at the University of Colorado. Churchill fabricated a story in which the commander of Fort Clark North Dakota ordered a boatload of blankets

shipped from a military smallpox infirmary in St. Louis. These were supposedly distributed to the Mandan Indians causing the very real high plains epidemic of 1837, the year before the Cherokee removal.

In reality the disease Churchill referred to was carried by a number of sick passengers on board the steamboat "St. Peter's" as it delivered supplies along the Missouri river.

William Fulkerson, an Indian agent onboard, and Francis Chardon, a fur trader, both tell a story about an Indian sneaking aboard the steamboat and stealing an infested blanket from a sick passenger. Chardon relates that he attempted to retrieve the infested blanket by offering to exchange it for a new one. Upon William Fulkerson's return from the steamboat trip, he warned that: "the small pox has broke out in this country and is sweeping all before it—unless it be checked in its mad career I would not be surprised if it wiped the Mandan and Rickaree [Arikara] Tribes of Indians clean from the face of the earth."⁴³⁵

So we see that the smallpox issue was during the French Indian War not the Trail of Tears. Yet again the South has been vindicated. Not only did the South not intend any Genocide of the Indians, the South gave millions of dollars to keep the Indians sustained during this transition.

In Ridpath's *Universal History*, Volume XIV, pages 557-558, we are introduced to the historical backdrop of the Seven Years War otherwise known as the French and Indian War where the Native Americans were allied with the French Catholics and Jesuits in a war against the English Protestant Colonialists. Ridpath states,

"It will be remembered that after the vicissitudes of two centuries of voyage, discovery, and precarious settlement the English succeeded in establishing their colonies and institutions on the Atlantic slope of the present United States. In the same interval the French fixed their settlements in Canada. Partly by chance and partly by design, different policies were adopted by the two peoples respecting their colonial enterprises. England chose to colonize the sea-coast ; France, the interior of the continent. From Maine to Florida the Atlantic shore was spread with English colonies; but there were no inland settlements. The great towns were on the ocean's edge. But the territorial claims of England reached far beyond her colonies. Based on the discoveries of the Cabots, and not limited by actual occupation, those claims extended westward to the Pacific. In making grants of territory the English kings had always proceeded upon the theory that the voyage of Sebastian Cabot had given to England a lawful right to the country from one ocean to the other. Far different, however, were the claims of France ; the French had first colonized the valley of the St. Lawrence. Montreal, one of the earliest

⁴³⁵ http://cherokeeregistry.com/index.php?option=com_content&view=article&id=407&Itemid=617

settlements, is more than five hundred miles from the sea. If the French colonies had been limited to the St. Lawrence and its tributaries, there would have been little danger of a conflict about territorial dominion. But in the latter half of the seventeenth century the French began to push their way westward and southward ; first along the shores of the great lakes, then to the head-waters of the Wabash, the Illinois, the Wisconsin, and the St. Croix; then down these streams to the Mississippi, and then to the Gulf of Mexico. The purpose of the French, as manifested in these movements, was no less than to divide the American continent and to take the larger portion; to possess the land for France and for Catholicism. For it was the work of the Jesuit missionaries.

In 1641 Charies Raymbault, the first of these explorers, passed through the northern straits of Lake Huron and entered Lake Superior. In the thirty years that followed the Jesuits continued their explorations with prodigious activity. Missions were established at various points north of the lakes, and in Michigan, Wisconsin, and Illinois. In 1673 Joliet and Marquette passed from the head-waters of Fox River over the water-shed to the upper tributaries of the Wisconsin, and thence down that river in a seven days' voyage to the Mississippi."

Does this not provide motive for the Jesuits to demonize the White Protestants in the eyes of the Native Americans? Would this not provide serious motive and a Conflict of Interest when Jesuit trained educators and Jesuits themselves teach modern day Americans about the supposed crimes against the Native peoples by the English Colonialists? Today, when I tell people that the Roman Catholics have wanted control of this country for centuries they look very strangely at me as if that was some strange conspiracy theory I thought up in my living room. Ridpath showed how the Jesuit Priests would be-dazzle the Native Americans with their sorcery. The Jesuit Peter De Smet, in his *Life, Letters and Travels*, mocks that the Protestants were making Native converts at a fraction of the rate that the Jesuits were. What he does not tell you is how these Natives were converted and what they were told. As the Roman Church of old these Jesuits sold a Christianized form of Paganism to Natives and used them against the Protestants to further their Counter-Reformation.

John Locke on Land Acquisition and Property Rights

John Locke's *2nd Treatise* is fascinating. I have always wondered about what the precise definition is of property pertaining to acquisition of land; mostly because of what happened here in America with the Native Indians.

Locke states in his *2nd Treatise*, Chapter V,

"Sec. 37. This is certain, that in the beginning, before the desire of having more than man needed had altered the intrinsic value of things, which depends only on their usefulness to the life of man; or had agreed, that a

little piece of yellow metal, which would keep without wasting or decay, should be worth a great piece of flesh, or a whole heap of corn; though men had a right to appropriate, by their labour, each one of himself, as much of the things of nature, as he could use: yet this could not be much, nor to the prejudice of others, where the same plenty was still left to those who would use the same industry. To which let me add, that he who appropriates land to himself by his labour, does not lessen, but increase the common stock of mankind: for the provisions serving to the support of human life, produced by one acre of inclosed and cultivated land, are (to speak much within compass) ten times more than those which are yielded by an acre of land of an equal richness lying waste in common. And therefore he that incloses land, and has a greater plenty of the conveniencies of life from ten acres, than he could have from an hundred left to nature, may truly be said to give ninety acres to mankind: for his labour now supplies him with provisions out of ten acres, which were but the product of an hundred lying in common. I have here rated the improved land very low, in making its product but as ten to one, when it is much nearer an hundred to one: for I ask, whether in the wild woods and uncultivated waste of America, left to nature, without any improvement, tillage or husbandry, a thousand acres yield the needy and wretched inhabitants as many conveniencies of life, as ten acres of equally fertile land do in Devonshire, where they are well cultivated?

Before the appropriation of land, he who gathered as much of the wild fruit, killed, caught, or tamed, as many of the beasts, as he could; he that so employed his pains about any of the spontaneous products of nature, as any way to alter them from the state which nature put them in, by placing any of his labour on them, did thereby acquire a propriety in them: but if they perished, in his possession, without their due use; if the fruits rotted, or the venison putrified, before he could spend it, he offended against the common law of nature, and was liable to be punished; he invaded his neighbour's share, for he had no right, farther than his use called for any of them, and they might serve to afford him conveniencies of life.

Sec. 38. The same measures governed the possession of land too: whatsoever he tilled and reaped, laid up and made use of, before it spoiled, that was his peculiar right; whatsoever he enclosed, and could feed, and make use of, the cattle and product was also his. But if either the grass of his enclosure rotted on the ground, or the fruit of his planting perished without gathering, and laying up, this part of the earth, notwithstanding his enclosure, was still to be looked on as waste, and might be the possession of any other. Thus, at the beginning, Cain might take as much ground as he could till, and make it his own land, and yet leave enough to Abel's sheep to feed on; a few acres would serve for both their possessions.

But as families increased, and industry enlarged their stocks, their possessions enlarged with the need of them; but yet it was commonly without any fixed property in the ground they made use of, till they incorporated, settled themselves together, and built cities; and then, by consent, they came in time, to set out the bounds of their distinct territories, and agree on limits between them and their neighbours; and by laws within themselves, settled the properties of those of the same society: for we see, that in that part of the world which was first inhabited, and therefore like to be best peopled, even as low down as Abraham's time, they wandered with their flocks, and their herds, which was their substance, freely up and down; and this Abraham did, in a country where he was a stranger. Whence it is plain, that at least a great part of the land lay in common; that the inhabitants valued it not, nor claimed property in any more than they made use of. But when there was not room enough in the same place, for their herds to feed together, they by consent, as Abraham and Lot did, Gen. xiii. 5. separated and enlarged their pasture, where it best liked them. And for the same reason Esau went from his father, and his brother, and planted in mount Seir, Gen. xxxvi. 6.

Sec. 39. And thus, without supposing any private dominion, and property in Adam, over all the world, exclusive of all other men, which can no way be proved, nor any one's property be made out from it; but supposing the world given, as it was, to the children of men in common, we see how labour could make men distinct titles to several parcels of it, for their private uses; wherein there could be no doubt of right, no room for quarrel.

Sec. 40. Nor is it so strange, as perhaps before consideration it may appear, that the property of labour should be able to over-balance the community of land: for it is labour indeed that puts the difference of value on every thing; and let any one consider what the difference is between an acre of land planted with tobacco or sugar, sown with wheat or barley, and an acre of the same land lying in common, without any husbandry upon it, and he will find, that the improvement of labour makes the far greater part of the value. I think it will be but a very modest computation to say, that of the products of the earth useful to the life of man nine tenths are the effects of labour: nay, if we will rightly estimate things as they come to our use, and cast up the several expences about them, what in them is purely owing to nature, and what to labour, we shall find, that in most of them ninety-nine hundredths are wholly to be put on the account of labour.

Sec. 41. There cannot be a clearer demonstration of any thing, than several nations of the Americans are of this, who are rich in land, and poor in all the comforts of life; whom nature having furnished as liberally as any other people, with the materials of plenty, i.e. a fruitful soil, apt to produce in abundance, what might serve for food, raiment, and delight; yet for want

of improving it by labour, have not one hundredth part of the conveniencies we enjoy: and a king of a large and fruitful territory there, feeds, lodges, and is clad worse than a day-labourer in England.”⁴³⁶

It appears then that the Native Indians were indeed judged by Yah when they were killed off here for their Paganism and laziness. The supposed majestic way of life of the Native Indians was anything but. It was a life of poverty and constant bloodshed among their own peoples. They wanted to fight the white man who was supposedly dispossessing them of land they had never settled. His laziness turned out to be his downfall.

⁴³⁶ <http://www.constitution.org/jl/2ndtreat.htm>

Addendum
The Industrial Sedition
Divided We Stand by Walter Prescott Webb Reviewed

By Drake Shelton

Louisville, KY
June, 2013

*Wherein
the author proposes to demonstrate that the Industrial Revolution was an insurrection
against the law of God, and a financial con to make all the nations of the world
financially dependent on a small group of people whose ultimate goal is to create a
global empire, with a unified religious belief, a unified race, and the extermination of a
large population of humanity.*

*Gen. 1:27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and **fill the earth...***

*Gen. 2:15 Then the Lord God took the man and put him into the **garden of Eden to cultivate it and keep it.***

*Genesis 4:17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built **a city...***

*Gen. 11: 3 They said to one another, "Come, let us make bricks and burn them thoroughly." [Centralization and Industry-DS] And they used brick for stone, and they used tar for mortar. 4 They said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, **otherwise we will be scattered abroad over the face of the whole earth.**" [Centralization was sought for military protection.-DS] 5 The Lord came down to see the city and the tower which the sons of men had built. 6 The Lord said, "Behold, they are one people, [Integration and Miscegenation.-DS] and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. 7 Come, let Us go down and there confuse their language, so that they will not understand one another's speech." 8 So **the Lord scattered them abroad from there over the face of the whole earth;** and they stopped building the city. 9 Therefore its name was called Babel, because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth.*

Acts 17:26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation

“Cultivators of the earth are the most valuable citizens. They are the most vigorous, the most independent, the most virtuous, and they are tied to their country and wedded to its liberty and interests by the most lasting bands.”

“I think our governments will remain virtuous for many centuries; as long as they are chiefly agricultural.”

“Dependence begets subservience and venality, suffocates the germ of virtue, and prepares fit tools for the designs of ambition.”

Thomas Jefferson

The present brief treatise is my examination of Dr. Walter Prescott Webb's *Divided We Stand*⁴³⁷ as well as a contemporary application and my own interpretation of the events of American History and the Industrial Revolution. Dr. Walter Prescott Webb was a History Professor at the University of Texas and President of the Texas State Historical Association.⁴³⁸ *Divided We Stand* is primarily a history of the United States after the Civil War, and the transition that the United States experienced from a primarily agrarian society, known as the frontier, to an industrialized society dominated by Northern interests. In this book, Webb describes the real, historical and undeniable conspiracy in the United States of America. It is not a nebulous and speculative dream concocted by cunning deceivers. It is all around you, starring you right in the face. As Morpheus stated in the famous movie *The Matrix*⁴³⁹,

“The Matrix is everywhere. It is all around us. Even now, in this very room. You can see it when you look out your window or when you turn on your television. You can feel it when you go to work... when you go to church... when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth... That you are a slave, Neo. Like everyone else you were born into bondage.”

The conspiracy is not abstract and it is not difficult to understand. Simply put, the Industrial Revolution is a scam. The machines that we think enrich our lands and make our lives so easy all come with an endless price-tag, paid to the Yankee Corporations who patented them, and thus monopolized them. As I showed in my *The End of the Antebellum South Part 7*⁴⁴⁰, the Union Army raped, pillaged and murdered the civilian population of the South and pursuant to General Sherman's "Scorched Earth" philosophy, annihilated the industries and livestock of the South that made their Agrarian way of life possible. Thus, the United States Government made it impossible to continue our Agrarian way of life by stealing our slaves and annihilating our industries, and also refused us the right to begin our own industries through their patent laws. We were literally forced to become serfs and tributes of the Yankees.

Our current lifestyle is absolutely dependant on Corporations, the vast majority of them Yankee. These machines destroy demand for labor, and are channels of wealth from the South and the West to the North because of patent laws, and the fact that most Corporations and chains do not give back to the communities that support them but take their money back to their Northern headquarters. They can do this because of a legal category created in the late 19th century known as the legal person. When state governments in the 19th century saw these abuses, they were able to regulate the business of interstate Corporations and protect their local state interests. When Corporations became persons in *Santa Clara County v. Southern Pacific Railroad*⁴⁴¹ and

⁴³⁷ Walter Prescott Webb, *Divided We Stand* (Farrar & Rinehart, Inc.: New York, Toronto, 1937)

⁴³⁸ http://en.wikipedia.org/wiki/Walter_Prescott_Webb

⁴³⁹ <http://www.youtube.com/watch?v=gDadf0ZdBM#t=2m34s>

⁴⁴⁰ <http://drakeshelton.com/2013/02/26/the-end-of-the-antebellum-south-the-mother-of-all-american-conspiracies-part-7-war-crimes-against-southern-civilians/>

⁴⁴¹ http://en.wikipedia.org/wiki/Santa_Clara_County_v._Southern_Pacific_Railroad

Pembina Consolidated Silver Mining Co. v. Pennsylvania – 125 U.S. 181⁴⁴² ⁴⁴³, State Governments were no longer allowed to protect their States. The Granger movement is a very important event to understand the Corporate Conspiracy.⁴⁴⁴ In the late 19th Century, State Governments regulated the prices that Corporations charged in order to protect the public interest. The State Governments did not establish absolute price fixing, but in order to protect the public, businesses that affected the public interest were regulated. It was at this point that Corporations conspired to attain a new legal status to protect their own interests at the expense of the public. The new legal status that the Corporations sought was legal personhood. With the recent establishment of the 14th Amendment after the Civil War, which took from the states the right to define citizenship, the Corporations had a path already blazed before them. The very State governments that were restricting them could, under the 14th Amendment be made powerless, if they could get the Federal Government to recognize them as persons. In specific, the Corporations coveted the benefits recognized in Article IV. Section 2 of the U.S. Constitution which states,

“The Citizens of each State shall be entitled to all *Privileges and Immunities* of Citizens in the several States.”

And re-defined in the 14th Amendment Section 1 which states,

“All *persons* born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. *No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States*; nor shall any State deprive any *person of life, liberty, or property*, without due process of law; nor deny to any *person* within its jurisdiction the equal protection of the laws.”

In essence, the Corporations wanted a new abolitionist movement in America, to emancipate them from the “oppression” of the State. Enter Roscoe Conkling and the immunities that derived from making Corporations legal persons.

The people still complained about Corporate power and thus the Federal Government, established the Interstate Commerce Commission.⁴⁴⁵ To appease the people, while at the same time obeying the letter of the law, the Commission was established but its original legislation was overruled. Professor Webb reveals the scandal of all of this stating,

“The court finally accepted the law, giving the government the power to fix railroad rates, but insisted that such rates must be reasonable, and the question of reasonableness could be finally determined only by the court.

⁴⁴² <http://supreme.justia.com/cases/federal/us/125/181/case.html>

⁴⁴³ See also: https://en.wikipedia.org/wiki/Corporate_personhood

⁴⁴⁴ http://en.wikipedia.org/wiki/Granger_Laws

⁴⁴⁵ http://en.wikipedia.org/wiki/Interstate_Commerce_Commission; See also http://en.wikipedia.org/wiki/Sherman_Antitrust_Act and http://en.wikipedia.org/wiki/Hepburn_Act.

If the rates were not reasonable, then the Corporation would be deprived of property without due process of law. It followed that the rates must be such as to yield a profit, also reasonable. In effect the government, in order to abide by the constitution as interpreted, was placed in the position of having to protect the earnings of a railroad and other public service Corporations before it could lower rates, when exercising the regulatory function. ***In thus guaranteeing profits to Corporations the government has done something that it has not attempted to do for any other class-for any real person.*** The government had moved from the position of not interfering with Corporations, or not permitting the states to interfere, to that of interfering in their behalf and giving them preferential treatment...Having made the Corporations equal to natural persons by definition, it has proceeded to make them superior by logic.”⁴⁴⁶

A recent TV talking-head has actually produced something useful to us. It is *Unequal Protection: The Rise of Corporate Dominance and the Theft of Human Rights* by Thom Hartmann.⁴⁴⁷ This book gives us a guide on how we can begin the process of destroying Yankee Capitalism in the South on a Societal Level. Eric Phelps’ *Seven Transitions of U.S. Citizenship* teaches us how to begin the process of destroying Yankee Capitalism in the South on a Personal Level.

In Lev. 25, Moses promoted economic nationalism by allowing Israel to charge royalties to foreigners for the privilege of conducting business with them. This is supplemented as well in Deut. 23:20 where Moses allows usury to be taken from foreigners but not one’s own racial brethren. This is clear Economic Nationalism. Moses also provided the Jubilee laws, which allowed the Israelites to redeem their property. The Mosaic Law rejected an absolute free market, where bankers could make a profit at the expense of their countrymen’s well being. Naboth refused to commit this exact sin, telling Ahab, “The LORD forbid it me, that I should give the inheritance of my fathers unto thee.” 1 Kings 21:3. Naboth clearly expressed that his loyalty to his land and his ancestors is stronger than his impulse to make a quick buck and this was in keeping with the Mosaic hierarchy of values. Lastly, God proclaimed that he would send foreigners to sap the wealth of Israel if they disobeyed him. Deut. 28:32-36. Therefore, we should see our wealth leaving our lands to enrich the Northern Capitalists that invaded our lands and raped, pillaged and murdered our ancestors as judgment for sin, not fruitful commerce and fiscal responsibility. Corporations are now in complete control of our entire society. Even our Universities have turned into nothing less than the Human Recourses Department of Corporations.

Webb begins by describing the three sections he sees as constituting the United States: the North, the West and the South. These three sections have identifiably different

⁴⁴⁶ Webb, 85

⁴⁴⁷ See also <http://www.projectcensored.org/top-stories/articles/13-corporate-personhood-challenged/> and <http://www.thomhartmann.com/articles/2001/12/restore-democracy-first-abolish-corporate-personhood>

cultures and ways of life. In Chapter 2, Webb describes the advantage that the North took over the South and the West even before the Civil War. First, was the high protective export tariff. The Manchester Union Democrat, in its article, "Let Them Go!", February 19, 1861 states,

"The Southern Confederacy will not employ our ships or buy our goods. What is our shipping without it? Literally nothing. The transportation of cotton and its fabrics employs more ships than all other trade. The first result will be, that Northern ships and ship owners will go to the South. They are doing it even now. It is very clear that the South gains by this process, and we lose... No—we must not "let the South go."⁴⁴⁸

Senator Thomas Benton stated in 1828,

"Under Federal legislation, the exports of the South haven been the basis of the Federal revenue."⁴⁴⁹

From *The Political and Sectional Influence of the Public Lands, 1828-1842* by Raynor Greenleaf Wellington,

"May 7, 1828, Abbott Lawrence wrote Daniel Webster: "The amendments offered by the Committee on Manufactures to the Tariff Bill in the Senate I have examined carefully, and so far as Woolens are concerned the bill is very much improved and is thought by many to be now good enough. I must say I think it would do much good, and that New England would reap a great harvest by having the bill adopted as it now is... If nothing better can be had I am fully of opinion, both as regards the true interests of the country—and the political effects of accepting or rejecting it, that it will be wise to take it. This bill if adopted as amended will keep the South and West in debt to New England the next hundred years."⁴⁵⁰

The next issue pertains to pensions. Web states on page 20,

⁴⁴⁸ http://www.historians.org/projects/SecessionEditorials/Editorials/ManchesterUnionDem_02_19_61.htm

⁴⁴⁹ *The North American Review* Vol. 150: No. 1. January 1890, page 215, et. al.

<http://books.google.com/books?id=-1gCAAAIAAJ&pg=PA215&dq=%22under+federal+legislation,+the+exports+of+the+south+have+been+the+basis%22&hl=en&sa=X&ei=SzEfUbO3BbTo2gX0vYGYDA&ved=0CDMQ6AEwAQ#v=onepage&q&f=false>

⁴⁵⁰ http://books.google.com/books?ei=Wce-UeDLJuOYyAH12YHYCg&dq=the+political+and+sectional+influence+of+the+public+lands&jtp=27&id=9_IsAAAAIAAJ#v=onepage&q&f=false

footnote 5, pg. 27

“Of the nearly \$8 billion sent out of Washington about \$7 billion went to the North and about \$1 billion has been distributed to the South and the West combined.”⁴⁵¹

The Reign of the Corporation

Webb next gives attention to the famous book *The Modern Corporation and Private Property* by Bearle and Means. Webb states,

“The authors show that these 200 Corporations owned (1932) nearly one-fourth of the wealth of America.”⁴⁵²

This problem has only increased. In *Wealth, Income, and Power* by G. William Domhoff, research professor in psychology and sociology at the University of California, Santa Cruz, we find that,

“In the United States, wealth is highly concentrated in a relatively few hands. As of 2010, the top 1% of households (the upper class) owned 35.4% of all privately held wealth, and the next 19% (the managerial, professional, and small business stratum) had 53.5%, which means that just 20% of the people owned a remarkable 89%, leaving only 11% of the wealth for the bottom 80% (wage and salary workers). In terms of financial wealth (total net worth minus the value of one's home), the top 1% of households had an even greater share: 42.1%.”⁴⁵³

The Forbes 400-“The Richest People in America” list catalogues who these people are.⁴⁵⁴ They are clearly the Corporations. Among the Companies listed on the Fortune 500 list⁴⁵⁵, we see the clear subjection of the South and the curious absence of production. Wal-Mart is clearly the odd duck in the South, but again, Wal-Mart does not produce anything. Here is a short list of Fortune 500 Companies in the South:

Bank of America-NC-Not production

Freddie Mac-VA-Not production.

Home Depot-GA-Not production.

General Cable-KY-Production- However, this company was originally out of Delaware.

⁴⁵¹ Webb based his numbers on Lester V. Bearden's *A History of Federal Civil War Pensions*, M.A. Thesis at the University of Texas and J.L. Sellars' "Economic Incidence of the Civil War in the South", *Mississippi Valley Historical Review*, XIV, p. 190.

<http://www.jstor.org/discover/10.2307/1895946?uid=2&uid=4&sid=21102413339177>

⁴⁵² Pg. 30

⁴⁵³ <http://www2.ucsc.edu/whorulesamerica/power/wealth.html>

⁴⁵⁴ <http://www.forbes.com/forbes-400/list/>

⁴⁵⁵ http://money.cnn.com/magazines/fortune/fortune500/2013/full_list/

Eastman Chemical-Tennessee-Production.

Louisiana has no production Fortune 500 companies and Mississippi and South Carolina have no Fortune 500 companies at all. However, we are not totally bereft. The Northrop Grumman Corporation makes airplanes in Virginia. In Georgia AGCO produces agricultural equipment, and NCR Corporation produces computers and electronics. North Carolina does have Nucor-Steel production and Reynolds American-tobacco and the SPX Corporation produces industrial equipment. North Carolina did have Goodrich Aerospace and military production, but it was sold to Safran. Arkansas has Murphy Oil and Virginia is chalked full of production. This is most likely due to their proximity to the Washington District of Catholics.

The Drug Corporations are on the vast majority Yankee.⁴⁵⁶ Most of the major health insurance providers are Yankee.⁴⁵⁷ In my home-town of Kentucky⁴⁵⁸ Anthem Blue Cross and Blue Shield is Headquartered in Illinois.⁴⁵⁹ United Health One is Headquartered in Minnesota. However, Humana, Kentucky's pride and joy (To their shame), is the Fortune 100 company headquartered in the Commonwealth of Kentucky. The major Life Insurance companies: State Farm, Prudential, MetLife, New York Life, Nationwide Mutual Insurance Company, Liberty Mutual, Ohio National, Mass Mutual, and Lincoln Financial are all Yankee Corporations.

Insurance is an affront to both God and Natural Law. We have lost all sense of Community and Family. We have not lost it accidentally. This has been in process for a long time. Thomas Jefferson's ideas about freedom of religion were the beginning of the problem. The next problem came with the invasion of the Yankee Federalism which destroyed our Sovereign Tribal-City-States and dissolved us into an Empire. The next problem came with the "Civil Rights" era. We have lost a sense of Community because we have lost the very foundations of a Community: Race and Religion; Kith and Kin. We now live in a chaotic society where there are so many different ethnicities and religions that the Communal unity is impossible. This has made man dependent on the Government and Insurance Corporations.

We also need to take energy into consideration. In Kentucky, Louisville Gas and Electric is owned by PPL Utility in Pennsylvania. It is time we got our energy from local sources or learned how to make our own Solar Panels. For crying out loud, you can get on Youtube to learn how to make one yourself.⁴⁶⁰ Shouldn't these things be taught in Public Schools?

⁴⁵⁶ <http://www.drugs.com/pharmaceutical-companies.html>

⁴⁵⁷ <http://health.usnews.com/health-plans/national-insurance-companies>

⁴⁵⁸ <http://www.ehealthinsurance.com/health-insurance-companies/kentucky-carriers/>

⁴⁵⁹ http://en.wikipedia.org/wiki/Blue_Cross_and_Blue_Shield_Association

⁴⁶⁰[http://www.youtube.com/results?search_query=how+to+make+solar+panels&oq=how+to+make+solar+panels&gs_l=youtube.12...0.0.0.26337.0.0.0.0.0.0.0.0..0.0...1ac..11.youtube.](http://www.youtube.com/results?search_query=how+to+make+solar+panels&oq=how+to+make+solar+panels&gs_l=youtube.12...0.0.0.26337.0.0.0.0.0.0.0.0..0.0...1ac..11.youtube)

And of course the dominate Companies that produce Agricultural Machines are in the North. If any southerner wanted to use Industrial equipment to work on his land, he needs to know that John Deere and CNH Company are both Yankee Corporations. There is a Southern Agricultural manufacturer in Georgia, AGCO. All industrialism should be looked upon as slavery, but if in case a Southerner must have his machines he should go through AGCO.

I now wish to draw the attention of the reader to the wealth of the states within the Union.⁴⁶¹ Virginia is #7 due to its proximity to the Capital, but the South is clearly the poorest section of Country. Georgia is 31; North Carolina 39; South Carolina 42; Louisiana 44; Tennessee 45; Alabama 46; Kentucky 47; Arkansas 48 (Obviously Wal-Mart cares nothing for its Community); West Virginia 49; Mississippi dead last.

The University

On pages 124-125 Webb complains that the Universities are becoming the human resource departments of the Corporation, saving the Corporations millions at the expense of the tax payer, teaching men to be good employees at a Corporation instead of critical thinkers. The modern media and entertainment industry demonizes the South and ridicules it as ignorant and backwards. Well, if it is, it is because for so long, the North drained the South of her wealth so it could not afford qualified teachers and to pay for Northern books. If one simply looks at the Universities that have recently received endowments of more than a billion dollars, out of the 70 Schools, the vast majority are in the North, while only 9 are in the South; all which teach gross apostate and atheistic principles: Duke, Emory, Georgia Institute of Technology, Princeton University, University of North Carolina at Chapel Hill, University of Virginia, Vanderbilt University, Wake Forest University and Washington and Lee University.⁴⁶² Schools that actually attempt to preserve traditional Civilization are left out in the cold.

The Shackles of the Machine

In Webb's exposure of the Industrial Revolution in Chapter 5, Webb shows how the Revolution sank Northern fangs into the South and the West through the North's ownership and patents on these supposedly necessary machines. The only way the Corporation rose is by the loss and death of local merchants, firms and other individuals. This has resulted in the concentration of wealth into the hands of a few men. As we saw above from *Wealth, Income, and Power* by G. William Domhoff, this has only increased in that today, over 40% of the wealth in this country is in the hands of only 1% of the population. The Industrial Revolution put Southern men out of work due to the fact that the machines were now doing the work of many men and those who remained employed remained more dependent on Yankees. Webb describes the devastating conspiracy against the South,

⁴⁶¹ http://en.wikipedia.org/wiki/List_of_U.S._states_by_income

⁴⁶² http://en.wikipedia.org/wiki/List_of_colleges_and_universities_in_the_United_States_by_endowment

“Thus far little has been said about the farmer in this study. The farmer is usually associated with the South and the West, despite statistics to show that the North produces more agricultural dollars than the West and about the same number as the South. All the farmers of all sections have been quick to give up their horses and mules for automobiles and tractors. In doing so they have saved themselves physical labor, have produced more goods, but they have added more strands to the bonds that bind them to the industrialists of the North.

I read recently in the *Country Gentleman* that the average age of mules in the United States is eleven years. The age of mules may not seem to be an important historical fact, but it is a significant one. A mule lives for about twenty years, but he begins to slow up perceptibly at twelve or fifteen. The census shows that mules increased in number almost constantly until about 1926. Then a decline began and has continued since, along with the decline in horses and brood mares. The automobile and the tractor have displaced the intelligence of the patient and sarcastic mule.

But how does the death of mules serve to tie the farmer to the northern industrial chariots? Let us take farmer John Smith as an example. He has a farm of 200 acres. Formerly he planted 80 acres. The farm was self-sufficient with two brood mares that had mule colts and there were four mules to pull the plows. In addition there was a combination saddle and buggy horse for light travel. This was the setup on John Smith’s farm twenty, or even fifteen, years ago.

John Smith, a frugal farmer, raised enough feed—corn, oats, and silage—to supply his work stock and brood mares. ***He never bought feed and rarely bought a horse or mule.***

John Smith first bought a Ford, to take the place of his saddle horse and buggy. Next he bought a tractor, and then a trailer for use as a truck. He bought the tractor because the International Harvester Company proved to him that horses have to be fed whether they work or not. The agent showed him striking pictures of horses “eating their heads off” on rainy days when there was nothing to do. The farmer was taught to begrudge the feed for his idle horses and mules. Moreover, the tractor and its gang of plows could turn the 130 acres in half or a third or a fourth of the time that the mules could do it. The *Country Gentleman* published beautiful pictures of tractors at work and wrote simple articles that John Smith could understand.

John Smith finally drove out the tractor and the demonstrator showed him how to use it. John Smith was now using as much horsepower as before, but he was getting it on quite different terms. ***He was buying horsepower***

in Detroit and Chicago and mortgaging the future to pay for it. The tractor came with a thin coat of paint and several coats of protection. *It was protected by a series of patents that made it impossible for more than a few competitors to supply him.* It was protected by a tariff that made it impossible for England or Germany or Canada to get into his field. Moreover, this tractor was never known to have a colt tractor, or even a “mule.” *On top of this the tractor carried a series of profits extending from the steel mills right up to the gates of John Smith’s farm, and John Smith had to pay for the paint, protection, and profits.*

Now, in contrast to the tractor, the mule colt stood in the meadow lot and gazed at the strange contraption in awe and astonishment. Nobody has ever argued that the tractor did not take the mule’s job. *The colt represented horsepower just as the tractor did, but the colt cost practically nothing to begin with. Nobody had a patent on him and he carried no tariff.* He represented nobody’s capital except John Smith’s and no wages or interest were tied up in his skinny skin. He would start paying for himself at the age of three, increase in value for six or seven years, and would continue to give good service for twelve or fifteen years and service only a little less valuable after fifteen. *He was so perfectly constructed that he would never have to have a spare part, not even a spark plug. He was a self-starter and a self-quitter when quitting time came.*

Both the mule and the tractor had to have fuel to go on. The mule’s fuel was corn, hay, cane, straw. John Smith raised these things, had never had to go off the farm to get fuel for his hay-burning horsepower. He raised mule fuel with his own labor, or nature gave it to him from the field and meadow.

John Smith could not raise feed for the tractor. It had to have gasoline and oil, batteries and parts. All these had to be purchased in the town from the northern Corporations. In short, John Smith now buys his horses in Detroit and Chicago; he buys the feed for them from John D. Rockefeller in New York. In the meantime something else has happened. The mule that cost so little has grown up, but there is no work for him to do. When John Smith offers him for sale, he finds that nobody is willing to pay a fair price for him, perfect as he is. The neighbors, too, are no longer buying mules that do not need spare parts. *They are going to Chicago for mules that deteriorate rather than improve, and to New York for the feed which will never be converted into fertilizer.*

Though John Smith is still raising feed, he has little use for it. The brood mares have died; the mules have been sold; there is nothing to eat the corn, cane, and grass except a few cows. When John Smith tries to sell his surplus feed, he finds that there is no buyer for it. The neighbors are not

using that kind of feed. They prefer the feed that comes out of pumps. John Smith no longer raises feed. He is now planting the 130-acre farm in cotton or in wheat, thereby wearing out the soil that supports him.

Something fine has gone out of that farm, and that is the spirit of independence and self-sufficiency that was present when the mules were pulling the plow and the colt that had not yet felt the collar was frolicking in the meadow. [Do we then see the inherit Communism woven into the Industrial Revolution?-DS]

Something fine has gone out of John Smith, something of the spirit of independence. In reality, he has become a retainer, and might well don the uniform of his service. He raises wheat and cotton for a world market, unprotected by tariff or patents, in order that he may buy mechanical mules, feed, shoes, and everything that he needs in a market that has every protection of a beneficent government. Disconsolately he comes from the field, cranks up his old car, puts a few tractor parts in the back to be replaced, and drives to town to see if he can extend his notes and stand off his creditors. As he passes the meadow, where the grass is ankle-high now, the shadow spirit of a sleek mule surveys him insolently. Who can deny that the mule was the best farm friend? The mule carries no patent; the farmer gets no protection.

In the face of this situation the business interests of America have the nerve to talk to farmers of rugged individualism, democracy, freedom, and the merits of thrift.[Do we then see the inherit Communism woven into the Industrial Revolution?-DS] In reality there is a rugged individualism among the farmers, and it is their misfortune. They are rugged, and they are unwilling as a whole to co-operate, either in the conduct of their affairs or in politics. As individualists they stand, unorganized and practically inarticulate, against the greatest organized forces of the world. They furnish the best soil in which these organized forces can grow. They are the manure at the roots of the corporate tree.

When the government steps in on the other side and proposes to bind them together, marshal their ranks, and give them a “tariff” that they may feed their children, a cry is raised to heaven that the government is crushing rugged individualism, shackling business, violating the sacred principles of laissez faire, wrecking the constitution, ruining the country, and most ludicrous of all-regimenting the farmer.”⁴⁶³

My Southern reader, can you now see the hypocrisy and deceit of the so-called Libertarian Free Market Capitalists? When are we going to wake up to the fact that these

⁴⁶³ Webb, 136-142; See also Dabney’s remarks on the downfall of the Farming Interests here: <http://drakeshelton.com/2013/04/11/dabney-on-the-death-of-agriculturalism-and-the-rise-of-the-yankee-industrialist-sin-cities/>

men are nothing but agents for the North? And for all their BS about Competition, Individualism and Entrepreneurship, they refuse other men in the South the right to compete with Northern Industries by their patent laws. When was the last time you heard some Communist talk about abolishing the patent laws and making knowledge attainable to all men in Common? Could it be the Communists also work for the Yankee Capitalists? When will the Communists begin talking about the legal protection of the Corporations via Corporate Personhood? When will the Communists begin to expose that *Laissez Faire* is just a code word for an immunity to retain a monopoly?

One thing that may shock the reader is that originally, the Federal Reserve Bank was “created to break up the private monopoly of the money power and to provide a more elastic currency. One need do no more than scan the magazines of 1912-1913 to learn that the issue was clearly that of the people versus the banking Corporations.”⁴⁶⁴ One such group that was dedicated to the exposure of the Yankee Capitalist Bankers in Wall Street was the Pujo Committee.⁴⁶⁵ You see, Communism, is the Anti-Thesis of the Yankee Thesis; the Synthesis being World Government.⁴⁶⁶ Cut out the thesis, Yankee Capitalism and the Industrial Revolution, via Patriarchal Agrarianism, and the whole Conspiracy comes tumbling down.

From the time of John Cotton and his debates with Roger Williams, Christians in North America have been deceived into believing the idea that Government is an unnecessary evil, while traditionally Government was looked upon as one of the principle means through which the people of God can do good.

Bryan vs. McKinley

Next, Webb draws our attention to the battle between the North and the South during the 1896 Presidential election.⁴⁶⁷ Webb states,

“He [William Jennings Bryan-DS] wanted the government to devalue the dollar and control the Corporations. He wanted it to step between the natural person and the artificial person and stop the fight in the name of humanity, to do what a referee does in a prize fight when one contestant ceases to be able to defend himself.”⁴⁶⁸

Bryan lost and the South has never had a voice since. Southern Presidents are nowhere to be found from Andrew Johnson (1865-1869) to Woodrow Wilson, (1913-1921), and then not again until Jimmy Carter (1977–1981). By this time, the Atheistic Yankee way of life had been so engrained in every aspect of American life, the subsequent Presidents matter little concerning the cultural direction of the United States. With the Industrial Revolution having destroyed employment and the traditional Agrarian Biblical Culture,

⁴⁶⁴ Webb, 179

⁴⁶⁵ http://en.wikipedia.org/wiki/Pujo_Committee

⁴⁶⁶ <http://drakeshelton.com/2013/04/01/communism-the-anti-thesis-of-the-global-synthesis/>

⁴⁶⁷ <http://www.nytimes.com/learning/general/specials/elections/1896/index.html>

⁴⁶⁸ Webb, 182-183

the Yankee Government decided to import a huge population of Irish and Italian Catholics to begin the new age of organized crime. The WASPS panicked and decided to outlaw alcohol to curb the drinking habits of their Catholic immigrants. They were not celebrating religious diversity. Prohibition was enacted in 1919 with the 18th Amendment and this ushered in a “Golden Age” of organized crime and Gang-banging for the new Catholic element and the remaining impoverished Black population that had been utterly failed by the Yankee programs of “emancipation”.

Imminent Application

With the excellent predictive documentaries by Storm Clouds Gathering, concerning the possible future World War⁴⁶⁹, and the predictive messages by Eric Jon Phelps, who predicted a future Sino-Soviet Muslim Invasion⁴⁷⁰, Webb’s remarks are imminently relevant for us when he says,

“If such a power, highly industrialized, should invade America it would need only to take the comparatively small area of the North, the region from Boston to Baltimore and west to Chicago...the rest of the Country would stand about as much of a chance of making a successful resistance as Haile Selassie’s nomadic Ethiopians had against Mussolini’s industrialized Italians.”⁴⁷¹

Though not as bad as it used to be, this still remains generally true. When one examines who produces the hardware for warfare, it is mostly the Yankees.⁴⁷² However, the South still has some serious clout. Lockheed Martin is in Maryland, which said state would have been with the Confederacy if the Union had not stepped in as early as it did. General Dynamics, and Northrop Grumman are located in Virginia; and ATK is in Missouri.

Conclusion

In conclusion, I would like to catalog in brief what I see as America’s problems and the solution.

Problems	Solution
1. Christianity destroys the Torah and thus destroys the revealed Sociology taught by Moses and the Prophets.	1. Reject Christianity for Messianic Judaism because none of this makes sense with the New Testament ONLY-ISM of Christianity.
2. We have lost our sense of Community and Family which is based on Race and	2. The Civil Rights Era legislation should be repealed. Before we do this we must

⁴⁶⁹ <http://www.youtube.com/watch?v=HP7L8bw5QF4>

⁴⁷⁰ <http://drakeshelton.com/2013/03/03/eric-jon-phelps-predictions/>

⁴⁷¹ Webb, 229

⁴⁷² <http://www.businessinsider.com/top-25-us-defense-companies-2012-2?op=1>

Religion. This has resulted in our dependence on the Government, Health Insurance Companies, Life Insurance Companies, Auto Insurance Companies, inhumane Retirement homes and Universities. Our way of life requires too much travel because we have no Community due to Industrialism and the Globalist mentality. It costs too much to use a vehicle day in and day out. The cost of Insurance, Gas, Oil and constant maintenance is unreasonable.	show the white men of our lands the history of the South. The white man needs to learn about what Black people really think about him. The Gangster Rap movement was intended to incite a violent revolution against white people. ⁴⁷³ True history will keep him from glorifying the savage black culture that wants to kill him.
3. The modern American culture glorifies the City-life which is based on centralization, for the purpose of industry, commerce, and war. Industry creates class warfare between labor and capital, and thus drives prices up, which forces Capital to raise costs on his products. This then raises the price of goods on the Union's fellow common laborers outside the factory through their Labor Monopolies. This continues the process of re-distribution of wealth into the hands of a few. ⁴⁷⁴	3. God created man for Agrarian work and dispersed him abroad to avoid centralization.
4. Industry makes man too dependent on society.	4. Agrarianism frees man from too much dependency. The Horse needs no new spark plugs, gasoline or oil. The eggs from the chicken and the milk from the cow need no refrigerator.
5. Industry destroys man's dependence on the Earth and thus destroys the foundation	5. Agrarianism unites man to his Geographical location and thus establishes

⁴⁷³The vast majority of the black rap stars today are either in the Nation of Islam or the 5 Percenters. This is all in preparation for the coming race war. One of the primary philosophers of the Black Rappers is the late Khalid Abdul Muhammad, famous for his "Kill the White Man" speech. He advocated complete genocide of white people. He was supported by Rap Artists such as Public Enemy ("Night of the Living Baseheads"), Ice Cube ("Death", "The Birth", "Cave Bitch"), MC Ren ("Muhammad Speaks") and Tupac Shakur ("White Man's World" around 3:00ish and at the end); Dr. Dre – The Day The Niggaz Took Over (Explicit)

<http://www.youtube.com/watch?v=UyyU6eSR0nc>; 2 CHAINZ - RIOT (Viral Version)

<http://www.youtube.com/watch?v=zFeGpBdv3pk>; One of the top comments read, "iHeartPrincetonx 7 months ago If Mitt Romney wins the election.....I'ma start a riot I'ma start a riot!"

<http://whitegirlbleedalot.com/>; <http://drakeshelton.com/2012/10/10/who-are-the-oppressed/>

⁴⁷⁴<http://drakeshelton.com/2013/03/09/dabney-exposes-the-union-and-free-labor-as-the-cruel-slave-master-it-is/>

for his loyalty to his Geographical location. This aids Imperial Globalism.	a foundation for Nationalism as opposed to Globalist Imperialism.
6. Industry promotes too much consumerism and not enough production. This has devastating affects on the environment and the Economy by distributing the wealth of the common man into the hands of a few Industrialists.	6. Agrarianism keeps man a producer of goods for himself and others in his community. He then has little need to exploit nature.
7. Patent laws do not allow the existence of an independent competitor and necessarily forces those outside of the Corporation, interstate Commerce, to pay tribute to the owner of the patent if they wish to live the industrial way of life.	<p>7. Destroy the Legal Personhood legislation and demonstrate how it gives unequal treatment to Corporations. The 14th Amendment and the creation of this new category of Person, the Government replaced White Supremacy, with Corporate Supremacy. Racial Supremacy then seems to be an inescapable dynamic in human affairs.</p> <p>We need to Boycott all out of state Corporations. Interstate Commerce destroys the Community. The Torah ordains Economic nationalism and tribalism-The Community. To start the transition with what we have, every able bodied person on welfare is going to state-funded wheat and corn fields to make ethanol gas (E85). It will be so cheap we will put all the interstate oil and gas corporations out of business.</p> <p>Finally, the Agrarian farmer uses God's means of production: the horse, the mule, the cow, the chicken, etc. None of these productive machines carries a patent or a duty or a dependence on an oil company. Its fuel is produced on the farm and the farmer rarely needs to buy a new one because these machines reproduce.</p>
8. Absolute free labor has freed the corporations from liability to employees. Capital now has no obligations to his labor and labor is now as dispensable as a coke	8. Biblical slavery, though not intended for all, makes Labor the property of Capital. This stakes Capital's interest in Labor. Slavery also gives security and stability to

can. Labor now has no security and Capital has no interest in its labor because labor is no longer able to be seen as property due to abolition.	Labor.
9. The Welfare expenses of the United States are outrageous. Those who are not employed refuse to perform manual labor and turn to crime for sustenance. ⁴⁷⁵ Manual labor is performed by immigrant workers who are unwelcome and destroy the Community. Moreover, immigrants send money home to their families and help bankrupt our society.	9. Slavery forces the lazy to perform manual labor and thus produces wealth. Absolute free labor opens the door for social parasites to waste money on welfare. Slavery reduces crime and reduces the need for migrant workers thus preserving the Community. ⁴⁷⁶
10. The expansive growth of the population, especially in the cities, adds more to poverty and lowers the wages and raises the taxes as more people are willing to work for less. This increases the poverty and thus the welfare taxes that must be collected.	10. The Plantation is the most efficient use of land for a large population of workers in a single geographic location and provides for all their needs from cradle to grave. Plantation slavery gave to the slave goods direct from the producer at wholesale prices. Free labor introduced the merchant middle man who sold those same goods at much higher prices.
11. The Corporation is paying far less taxes than is needed to maintain a stable middle class ⁴⁷⁷ , and thus the rich are getting richer while everyone else is getting poorer. The spending of the rich is spent on superfluous luxury. ⁴⁷⁸ Thus America is producing less necessary goods while producing more superfluous goods. ⁴⁷⁹ This makes the price of necessary goods higher because they must be brought in from other nations.	11. First, this is the legacy of Corporate personhood which gives Corporations preferential treatment. Second, slavery makes the rich first take care of his slave property before his luxury. This basically takes what money that would be spent in the luxury industry and takes care of what is spent now in Welfare.

⁴⁷⁵<http://www.businessweek.com/magazine/why-americans-wont-do-dirty-jobs-11092011.html>;

<http://www.outsidethebeltway.com/farmers-finding-few-americans-willing-to-do-jobs-immigrants-do/>

⁴⁷⁶ Could this be why the Southern Slave master is so demonized by Black activists? Is it because he is traditionally the one who stands between them and their Welfare check?

⁴⁷⁷<http://business.time.com/2012/02/06/the-corporate-tax-rate-is-at-its-lowest-in-decades-is-big-business-paying-its-fair-share/>

⁴⁷⁸<http://www.foxbusiness.com/news/2013/05/24/insight-luxury-brands-position-for-us-boom/>

⁴⁷⁹<http://www.cnn.com/id/29231567>: "Thirty years ago, U.S. producers made 80 percent of what the country consumed, according to the Manufacturers Alliance/MAPI, an industry trade group. Now it's around 65 percent."

12. Individuals are under a Legal Person account with the Government and the IRS through their all caps name on the Birth Certificate. It is through this account that the Government has imposed an unlawful and oppressive system of taxation.	12. Eric Phelps has made his <i>Seven Transitions of American Citizenship</i> available which instructs you how to break free from this legal contract. He also offers a class on how to remain free from this contract without incriminating yourself. ⁴⁸⁰
13. Religious people are skeptical as are most secular people that Government is an evil in itself, sometimes necessary, and cannot be directed towards good.	13. It is that very presumption that allows Government to go bad. The solution to this is the exposure of the Jesuit roots of Pre-Millennial Dispensationalism. Christianity's rejection of the Torah is also behind this.
14. Atheism is a strong underlining philosophy behind the current system.	14. Darwinism will be refuted beyond any reasonable doubt and Heliocentrism will be exposed for the Jesuit conspiracy it is. ⁴⁸¹
15. Feminism and the Women's Suffrage Movement doubled federal revenue and continues to destroy the family unit.	15. The 19th Amendment and <i>Reynolds v. Sims</i> , 377 U.S. 533 shall be repealed. ⁴⁸²

⁴⁸⁰eric@vaticanassassins.org

⁴⁸¹<http://www.gopetition.com/petitions/end-darwinism-in-the-public-school.html>

⁴⁸²<http://olivianus.thekingsparlor.com/politics/the-curse-of-women-s-rights-and-universal-suffrage>

Appendix

Review of Southern Slavery As It Wasn't

Some professors at the University of Idaho wrote a response to Steve Wilkins and Doug Wilson's *Southern Slavery as it Was*, which a defense of the South was: *Southern Slavery As It Wasn't* By Sean M. Quinlan, Ph.D., and William L. Ramsey, Ph.D.⁴⁸³

They begin with the fatal flaw,

“Against an overwhelming mainstream, conservative historical consensus that has documented the abuses and evils occasioned by southern slavery ”

Evil? What is evil? Most people in the History of Western Civilization and today base their theory of good and evil on the Bible. But wait! The Bible condones the institution of slavery as you know. It condones owning another man as property and using the lash against him for discipline. (Exo. 21:20-21) The Secular philosophy has no way to determine good and evil.

The world is a dark place full of wicked, ignorant and stubborn men who only understand violence. The lash and the chain that they understand. God's law meets that reality face to face and in the proportion required for real justice and order.

Now that is not the norm, and is not necessary for most men. But for the proportion that do, to back away from God's prescription in a hypocritical Disneyland type of mindset, where we try to envision a world full of talking birds and singing trees, who blissfully honor us with a crown of benevolence, is social suicide. We are living in that nightmare right now.

And lets just get real here; after examining the Communist regimes of the 20th Century and the War Crimes against the South led by Communist Generals in the Yankee Army, you men don't have a leg to stand on and when it comes to the humane treatment of human beings, you Communists need to keep your God Damn mouths shut.

Now to their considerations:

“If the authors of *Southern Slavery, As It Was* are not interested in responsible scholarship, why engage them on a scholarly level? First, they have attempted to cloak their agenda in the mantle of academic legitimacy, and, second, the booklet has circulated in that guise unopposed for seven years. It has clearly found an audience outside of academia that is unfamiliar with serious scholarship but still admires the scholarly mystique. ”

⁴⁸³ <http://mutualaffection.blogspot.com/>

This is entertaining. Sean Quinlan, Ph.D. has written (published for public examination) one whole book and about a dozen articles. William L. Ramsey has also written one book and not even a dozen articles. Scholarly? I am a layman and I have written eleven books and over 500 articles. Neither of these men have written anything on the History of Philosophy, Metaphysics or Ethics and yet they think they are qualified to even start talking about this issue. The first quotation above shows how sloppy and clueless these men are. Even John Loftus knows enough to stay away from the paradigm of good and evil.

“Wilkins and Wilson are clearly unaware, however, that in many cases the interviews that depict slavery negatively and those that speak positively about slavery are the products of separate interview sessions with the same individual.”

And to prove this statement they give one example; 17 Volumes of work, thousands of slaves interviewed and they give one counter-example to sweep it all away. What a joke.

“When speaking to a white interviewer, Susan Hamil of Charleston, South Carolina, remembered her former master as a good, Christian man who always treated her kindly. “He sure was a good man,” she emphasized. Yet when speaking to a black interviewer, Susan described the horrors of fatal whippings that “all de other slaves was made to watch.” The same woman who told a white interviewer that her former owner “just git his slaves so he could be good to dem,” nevertheless told a black interviewer that her fellow slaves “hated and detest both of them [master and his wife] and all de fambly.” “People was always dyin,” she explained, “from a broken heart.” The existence of such contradictory testimony is common knowledge to most introductory history majors. In fact, Susan Hamil’s interviews are frequently published in freshman historical methods textbooks.”

Beating a slave and having the company watch is not contradictory to being a good Christian man. I have already shown from Exo. 21 that this practice is perfectly in keeping with God’s law. As for the appeal to slaves hating and detesting him, why are these not then recorded in the narrative? Were they lying to the white interviewers too? You see, the abolitionist apologist merely hopes that these things happened.

“The reasons behind this discrepancy are complicated, stemming from a lifetime of white intimidation, the ever-present reality of Jim Crow segregation in the South in the 1930s ”

You’re kidding right? You do know that Jim Crow was Yankee legislation not Southern, yes? You men are totally incompetent aren’t you? Your Army invades us in the name of righteousness, and the benefit of blacks; then comes down here and rapes the white women and the black women (having a particular taste for raping the black women), utterly annihilates our civilian industries and then has the God Damn nerve to blame us

for having a chaotic civilization thereafter. What? Were they supposed to be happy go lucky after seeing their sisters and their mother gang raped by Yankee soldiers in the name of black interests and then be so supportive of the place that black men then took thereafter? They had every right to be furious about their station and I don't blame them for a single act of violence committed during "Reconstruction". Read the book of Judges, primarily Chapter 15 and you will find a man of faith named Samson reeking absolute havoc and committing mass acts of terrorism against an occupying Philistine regime and getting nothing less than praise for it by God. (Heb 11:32-38)

"Wilson and Wilkins rely on the simple business logic that "happy, contented workers are good workers" and upon a twenty-five year old study of slavery entitled *Time On the Cross* that was thoroughly discredited within two years of its publication."

Giving us a footnote does not make it true guys. From your list of publications I think it safe to assume neither one of you have done any serious work cataloging just how *Time on the Cross* was thoroughly discredited. Moreover, if you had even opened the book you would know that his work is mostly based on the Federal Census records. To discredit *Time on the Cross* is to discredit the entire practice of History.

"For respectable evidence that slave families were not disrupted by the sale of family members, Wilson and Wilkins might again have turned to their favorite document series: the WPA narratives."

When did either of them state "that slave families were not disrupted by the sale of family members"? Are you creating statements to refute now? Are you that desperate? Dabney deals with this on page 231,

"But, it is asked, did not the master possess power to separate this union at his will; and was not this power often exercised? They did. The power, relatively, was not often exercised; and when the separation was not justified by the crimes of the parties, it met the steady and increasing reprobation of public opinion. The instances of tyrannical separation were, at most, far fewer than the harsh tyranny of destitution imposes on poor whites in all other countries; and the pretended philanthropy of the Yankees has, in five years, torn asunder more families than all the slave dealers of the South did in a hundred."

And has this not continued today? How many thousands of black families have been destroyed by the United States' policies on non-violent crimes and its War on Drugs? How many husbands and fathers remain locked up for non-violent crime so that the same Government who allowed the importation of drugs in the Country and started the Crack epidemic among blacks, could profit from their despair? Dabney continues,

"But the power of separating was sometimes abused by masters; and the room for this abuse was just the defect in our laws, which nearly all

Southern Christians deplored, and which they desired to repair. Justice requires the testimony, on the other hand, that the relaxed morals which prevailed among the Africans was not the result of their marital relations, as arranged among us, but the heritage of their paganism; that under our system the evil was decreasing; and that since their emancipation and nominal subjection to the marriage law of the whites, a flood of licentiousness, vagrant concubinage, and infanticide, has broken out again among them. Clear proof this, that our abused system was better adapted to their character than the present.”

So we see that the splitting up of families was not always the cruelty of a Southern Profiteer but sometimes the penalty for crimes committed. Moreover, those separations which were not justified were condemned by the Southern people and Dabney admitted that there was a deficiency in their laws in this respect. He admitted the imperfection. And this just underlines the fact that abolitionists strain out the gnat and swallow the camel.

“When speaking to a white interviewer, Susan Hamil of Charleston recalled that her master, Edward Fuller, “didn’t sell none of us, we stay wid our ma’s till we grown.” When speaking to a black interviewer, she confirmed again that Fuller “aint nebber want to sell his slaves.” One of his slaves, however, a mixed race woman named Clory, who had long “beautiful hair she could sit on,” apparently wanted very much for Fuller to sell her away. In fact, Clory “begged to be sold.” Fuller refused and angrily proceeded to “whip ‘er until dere wasn’t a white spot left on her body.” Seventy years later, Susan stilled remembered Clory’s ordeal as “de worst I ebber see a human bein’ got such a beatin’.” Fuller never sold her.”

There is no argument. You are just filling up space on the paper to deceive the reader into thinking he is reading something significant and meaningful.

“Perhaps Susan’s recollections of life outside the happy, stable Fuller household could lend additional support for the Wilson/Wilkins thesis. When speaking to a white interviewer, she recalled that sometimes chillen was sold away from dey parents. De Mausua would come and say “where Jennie,” tell um to put clothes on dat baby, I want um. He sell de baby and de ma scream and holler, you know how dey carry on. Generally, dey sold it when de ma wasn’t dere.”

Actually all you did there was give me an example of slaves contradicting themselves while they are criticizing southern slave holders. Thanks!

“Maybe Wilson and Wilkins could have done something with the tearful mother of the bride who stood inconsolably in the middle of Charleston’s

main street screaming over and over “dat damn white, pale-faced bastard sell my daughter who jus’ married las night.”

I don’t know of any defender of the South who does not admit that this was going on and that it was a problem though it rarely happened. You are again arguing against your own illusory opponent.

“They claim that Southerners opposed the slave trade “fervently and zealously” and “repeatedly and consistently tried to stop slave traders” after the federal abolition of slave trading in 1808 — totally ignoring the persistence of the internal slave trade in the U.S. South. ”

Ok, let’s look at the two statements quoted from page 8 of *Southern Slavery As it Was*,

“Here, the answer is clearly in the affirmative. R.L. Dabney, in his *Defense of Virginia and the South*, begins his chapter on the slave trade with these words: “This iniquitous traffick . . .The duty of southern Christians was clear — they had to oppose the slave trade. They did so, fervently and zealously. Dabney’s vehement attack on the slave trade was representative of many others...but where the civil leaders had repeatedly and consistently tried to stop the slave traders. One of those places, Virginia, had attempted on no less than twenty-eight occasions to arrest the slave trade, but was stopped by higher (non-Southern) authorities.”

So where in fact are you getting the idea of this happening “after the federal abolition of slave trading in 1808”? They are clearly pointing to Dabney’s treatment of this resistance which I have documented in great detail already. This is all before 1808. You men are either totally incompetent or you are purposefully using stealth. Either way, you need to get out of education. You are not fit for the office.

As for the internal affairs, that is a different issue altogether. We had not kidnapped those people or willfully participated in a trade directly with the kidnappers. That was the Yankees. And now having bought them the contract changed.

“They disingenuously note that African slavery originated first in Africa, totally overlooking how slavery in West African and Islamic communities was a malleable and temporary condition.”

First, on what basis are you making an Ethical value judgment on the moral supremacy of temporary slavery over hereditary?

Secondly, your history is arbitrarily chosen. *The History of Slavery and the Slave Trade*, by William O. Blake, points out on page 94 that Ethiopia did practice hereditary slavery. Second, Muslims used armies to hunt and capture the Africans. (Ibid. 103) The South did not even send vessels to Africa to buy slaves. Secondly, Muslim slavery was still involuntary. Now it is true that the South practiced hereditary slavery, but 1. It was not

absolute and we had hundreds of thousands of free blacks in the South. 2. You can show no Ethical justification for your condemnation of it.

“They claim, contrary to all empirical evidence, that abolitionism wasn’t a major social force in the U.S., and they astonishingly overlook how abolitionism was a unique evangelical movement.”

On the contrary. They state on page 5,

“By the time of the War, the intellectual leadership of the South was conservative, orthodox, and Christian. In contrast, the leadership of the North was radical and Unitarian. This is not to say there were no Christians in the North, or that no believers fought for the North. It is simply the recognition that the drums of war were being beaten by the abolitionists, who were in turn driven by a zealous hatred of the Word of God.”

You are confusing an apostate with an Evangelical. The Second Great Awakening was considered apostate being Arminian. Arminianism was created by the Jesuits. Toplady cataloged all this.

“They even have the temerity to suggest that African-Americans sympathized with the Confederate war effort, overemphasizing black participation in the southern cause and entirely dismissing the enormous groundswell of African-American support for the North.”

I have already dealt with this in the present work.

“Infant and child mortality were extraordinarily high for African American slaves in the South, as much as three times the mortality rate for white southerners, and life expectancy for slaves was much lower than for the average white.”

Infant mortality!? You fucking pieces of shit are seriously going to lecture us about infant mortality as you stand on the pile of tens of millions of murdered and tortured infant corpses in this country’s abortion clinics alone!? That is just precious.....

Time on the Cross page 126,

“For many, statistics on life expectancy are the ultimate measure of physical well-being...Although the life expectation of slaves in 1850 was 12 percent below the average of white Americans, it was well within the range experienced by free men during the nineteenth century. It was, for example, nearly identical with the life expectation of countries as advanced as France and Holland. Moreover, U.S. Slaves had much longer

life expectations than free urban industrial workers in both the United States and Europe.”

The “Jesuits” continue,

“Wilson and Wilkins flippantly assure themselves, however, that “[n]early every slave in the South enjoyed a higher standard of living than the poor whites of the South — and had a much easier existence.” This type of “reverse discrimination” fantasy, it should be noted, is recurrent rhetoric in current-day hate literature.”

I have already dealt with this in great detail in this work.

“Even if their knowledge of southern history (and motives) could be trusted, their assumption that the lack of successful resistance was a sign of voluntary, happy compliance defies both common sense and human pity. ”

You are a snake. Their argument was not the circumstances of revolt (win or lose) but to the substance.

“They might as well argue that the absence of recorded rebellions in Stalinist Russia shows that the majority of the population enjoyed rule by Communist terror, or that the paucity of recorded concentration camp revolts shows that Jews preferred being gassed to enjoying life and liberty.”

This is so ignorant of how the South operated it is amazing. There was no wall keeping the slaves of the South in this country. So the Jews helped the Nazi’s against the Russians, the Americans and the British under the supervision of women and children?

Interesting...

“the Stono Rebellion, Gabriel’s Revolt, Denmark Vesey, Nat Turner, and a hundred smaller instances of attempted insurrection that never outran the overseers’ bullets ”

First, three considerations.

Would you seriously like for me to catalog the labor rebellions of Yankee Industrial free labor? We call that the history of Communism. Would you like a full exposure of the Blood stained Apocalyptic Hegelian Dialectic you God Damn devils unleashed on the world? Would you?

The group of men most historically responsible for rebellions and riots in the world is the Jesuits, especially their great student Adam Weishaupt known as the infamous slave rebel

Spartacus. This is why they have been kicked out of 83 countries at different times in History. Let's see if we can find a connection.

Can the abolitionists show us slave rebellions not led by present or historical white enemies of the peoples of the South?

1. The Stono Rebellion was religiously and politically motivated. It was not the alleged abuses of Southern Slavery. First, as James Oglethorpe states,

“Sometime since there was a Proclamation published at Augustine, in which the King of Spain (then at Peace with Great Britain) promised Protection and Freedom to all Negroes Slaves that would resort thither. Certain Negroes belonging to Captain Davis escaped to Augustine, and were received there. They were demanded by General Oglethorpe who sent Lieutenant Demere to Augustine, and the Governour assured the General of his sincere Friendship, but at the same time showed his Orders from the Court of Spain, by which he was to receive all Run away Negroes. Of this other Negroes having notice, as it is believed, from the Spanish Emissaries, four or five who were Cattel-Hunters, and knew the Woods, some of whom belonged to Captain Macpherson, ran away with His Horses, wounded his Son and killed another Man. These marched f [sic] for Georgia, and were pursued, but the Rangers being then newly reduced [sic] the Countrey people could not overtake them, though they were discovered by the Saltzburghers, as they passed by Ebenezer. They reached Augustine, one only being killed and another wounded by the Indians in their flight. They were received there with great honours, one of them had a Commission given to him, and a Coat faced with Velvet. Amongst the Negroe Salves there are a people brought from the Kingdom of Angola in Africa, many of these speak Portugueze [which Language is as near Spanish as Scotch is to English,] by reason that the Portugueze have considerable Settlement, and the Jesuits have a Mission and School in that Kingdom and many Thousands of the Negroes there profess the Roman Catholic Religion. Several Spaniards upon diverse Pretences have for some time past been strolling about Carolina, two of them, who will give no account of themselves have been taken up and committed to Jayl in Georgia. The good reception of the Negroes at Augustine was spread about, Several attempted to escape to the Spaniards, & were taken, one of them was hanged at Charles Town. In the latter end of July last Don Pedro, Colonel of the Spanish Horse, went in a Launch to Charles Town under pretence of a message to General Oglethorpe and the Lieutenant Governour.”⁴⁸⁴

So here we see the clear political and religious motivations of this rebellion. England and Spain are Historical enemies which was highlighted by the invasion of the Spanish

⁴⁸⁴ http://wps.prenhall.com/wps/media/objects/170/174992/04_stono.HTM

Armada. Yet behind this civil strife is religion. Here we have the Protestant-Catholic dialectic. Here we have Jesuit trained blacks performing the very task the Jesuits have perfected in history and were formally suppressed for in 1773. Thus, this rebellion gives our opponents no ground against the South.

2. Gabriel's Rebellion looks to have been Jesuit motivated as well. The Wikipedia article states,

“Egerton believed that Gabriel had two whiteco-conspirators, at least one of whom was identified as a French national. He found reports that documentary evidence of their identity or involvement was sent to Governor Monroe but never produced in court, and suggests that it was to protect the Republican Party.[citation needed]The internal dynamics of Jefferson's and Monroe's party in the 1800 elections were complex. A significant part of the Republican base were major planters, colleagues of Jefferson and Madison. Egerton believes that any sign that white radicals, and particularly Frenchmen, had supported Gabriel's plan could have cost Jefferson the presidential election of 1800. Slaveholders feared such violent excesses as those related to the French Revolution after 1789 and the rebellion of slaves in Saint-Domingue.”⁴⁸⁵

I have shown that the French Revolution was created by the Jesuits in the present work.

3. Denmark Vesey's Rebellion was a product of the French Revolution. He was influenced by the Haitian Revolution which was based on the Jesuit French Revolution, so obviously we again have too many political and philosophical elements here to blame Southern Slavery for their eruptions. Their eruption was fomented by a white Jesuit movement. Blake speaks to this beginning in page 256.

4. The Nat Turner rebellion is actually the strongest proof of my interpretation of these rebellions. In *The Confessions of Nat Turner*, page 11, Nat states,

“And on the 12th of May, 1828, I heard a loud noise in the heavens, and the Spirit instantly appeared to me and said the Serpent was loosened, and Christ had laid down the yoke he had borne for the sins of men, and that I should take it on and fight against the Serpent, for the time was fast approaching when the first should be last and the last should be first. Ques. Do you not find yourself mistaken now? Ans. Was not Christ crucified. And by signs in the heavens that it would make known to me when I should commence the great work—and until the first sign appeared, I should conceal it from the knowledge of men—And on the appearance of the sign, (the eclipse of the sun last February) I should arise and prepare myself, and slay my enemies with their own weapons. And immediately on the sign appearing in the heavens, the seal was removed from my lips,

⁴⁸⁵ http://en.wikipedia.org/wiki/Gabriel_Prosser

and I communicated the great work laid out for me to do, to four in whom I had the greatest confidence, (Henry, Hark, Nelson, and Sam)—It was intended by us to have begun the work of death on the 4th July last—Many were the plans formed and rejected by us, and it affected my mind to such a degree, that I fell sick, and the time passed without our coming to any determination how to commence—Still forming new schemes and rejecting them, when the sign appeared again, which determined me not to wait longer.

Since the commencement of 1830, I had been living with Mr. Joseph Travis, who was to me a kind master, and placed the greatest confidence in me; in fact, I had no cause to complain of his treatment to me. On Saturday evening, the 20th of August, it was agreed between Henry, Hark and myself, to prepare a dinner the next day for the men we expected, and then to concert a plan, as we had not yet determined on any.”⁴⁸⁶

This is devastating to the abolitionist cause.

Here we see clearly, that Nat’s rebellion was not caused by the cruelties of a Southern Master but arose from an obscure interpretation of the Bible and fanaticism only found within Liberation Theology. And who created Liberation Theology? The Jesuits. One can even see today that the dominant Liberation Theology taught in Liberal seminaries comes from Gustavo Gutiérrez, a Jesuit trained Dominican monk. His Jesuit instructor was a Frenchman named Henri de Lubac.

Turner was doubtless under the influence of W.L. Garrison’s *The Liberator*.

To the runaway slave issue: Paul clearly forbids it in Philemon. What about Moses? Dabney speaks to this in his *Defence of Virginia*, page 128-129,

“Fourth. It is said that Moses himself commanded that a runaway slave should not be surrendered to his master; thereby plainly teaching that slaves had a right to their liberty, if they could escape. This, it is urged, proves that there must be some mistake in our conclusions. Of course, this passage is quoted triumphantly as settling the question against the fugitive slave-law, required by the late Constitution of the United States. It is found in Deuteronomy xxiii. 15, 16: “Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him.”

We need no better answer to this citation, than that given by a Northern divine already named, who is no friend to slavery, Rev. Moses Stuart. He says: “The first ‘inquiry of course is: Where does his master live? Among

⁴⁸⁶ <http://docsouth.unc.edu/neh/turner/turner.html>

the Hebrews or among foreigners? The language of the passage fully develops this, and answers the question. He has ‘escaped from his master unto the Hebrews.’ (The text says, unto thee, i. e., Israel.) ‘He shall dwell with thee, even among you, in one of thy gates.’ Of course then, he is an immigrant, and did not dwell among them before his flight. If he had been a Hebrew servant, belonging to a Hebrew, the whole face of the thing would be changed. Restoration or restitution, if we may judge by the tenour of other property laws among the Hebrews, would have surely been enjoined. But, be that as it may, the language of the text puts it beyond a doubt, that the servant is a foreigner and has fled from a heathen master.” Mr. Stuart then proceeds to assign obvious reasons why a foreign servant escaping from a heathen master was not to be restored: that the bondage from which he escaped was inordinately cruel, including the power of murder for any caprice; and that to force him back was to remand him to the darkness of heathenism, and to rob him of the light of true religion, which shone in the land of the Hebrews alone. He adds: “But if we put now the other case, viz.: that of escape from a Hebrew master, who claimed and enjoyed Hebrew rights, is not the case greatly changed? Who could take from him the property which the Mosaic law gave him a right to hold? Neither the bondsman himself, nor the neighbours of the master to whom the fugitive might come. Reclamation of him could be lawfully made, and therefore must be enforced.” This explanation forces itself upon our common sense. To suppose that Moses could so formally authorize and define slavery among the Hebrews, and then enact that every slave might gain his liberty by merely stepping over the brook or imaginary line which separated the little cantons of the tribes from each other, or even by going to the next house of his master’s neighbours, and claiming protection, whenever petulance, or caprice, or laziness should move him thereto; this is absurd; it is trivial child’s play. It takes away with one hand what it professed to give with the other. The fact that slavery continued to exist from age to age, is proof enough that the Hebrews did not put the Abolitionist construction on the law. To this agree the respectable Hebrew antiquarians, as Home, etc.”

Dr. Edward C. Smith, Professor at American University says in his Blacks in Blue and Gray,

“Throughout the war in Virginia, contrary to what many northerners thought and hoped would happen, there were only a few examples of black efforts to sabotage the confederate cause, yet they had it in their power to wreak wholesale havoc throughout the South. Black uprisings would certainly have forced the confederate government to pull badly needed troops from the lines to provide police protection for farms and families under threat of destruction. Furthermore, at any time during the war, especially after the Emancipation Proclamation went into effect, blacks could, with attendant risks, have escaped to nearby Union lines but

few chose to do so and instead remained at home and became the most essential element in the southern infrastructure of resistance to northern invasion. Over the years I have read the letters of many southern deserters and I have yet to discover a single one from a soldier who said that the reason he left his unit in the field was because he feared that rampaging blacks on the homefront would exploit the chaos and do harm to his farm or family.”⁴⁸⁷

Thus it is clear; these slave rebellions were Counter Reformation.

“Let us not mince words. Wilson and Wilkins want us to believe that racial slavery was okay”

You are misrepresenting the issue by confusing the substance of an action with its modes and circumstances. The party line against the South here in America is that it is immoral to own another person as property as all men are created equal. Whether the race of those slaves is Hamite or Japhethite, etc. is circumstantial. Now to the accusation that black racial slavery is racist or white supremacist: If the South used white supremacy to determine who would be slaves why did they not enslave the Indians?

Dabney, *Defence of Virginia*, page 36,

“In pleasing contrast with these enormities, stands the contemporaneous legislation of the Colony of Virginia touching its Indian neighbours. By three acts, 1655 to 1657, the colonists were strictly forbidden to trespass upon the lands of the Indians, or to dispossess them of their homes even by purchase. Slaying an Indian for his trespass was prohibited. The Indians, provided they were not armed, were authorized to pass freely through the several settlements, for trading, fishing, and gathering wild fruits. It was forbidden to enslave or deport any Indian, no matter under what circumstances he was captured; and Indian apprentices or servants for a term of years could only be held as such by authority of their parents, or if they had none, of the magistrates.* Their careful training in Christianity was enjoined, and at the end of their terms, their discharge, with wages, was secured by law.”

These laws can be read in *Hening's Statutes at Large*, Being a Collection of all the Laws of Virginia from the first session of the Legislature, in the Year 1619, Vol. I, pages 393-396. This can also be read in the Code of Virginia, 1849, Title 30, Chapter CIII, page 456, footnote.

A few more considerations: 1. It was not absolute. We had hundreds of thousands of free blacks in the South. 2. There were millions of black slaves down here which flooded the market. There would be little need for white slavery. For hundreds of years, blacks were

⁴⁸⁷http://www.nps.gov/history/history/online_books/gett/gettysburg_seminars/5/essay3.htm

proved to be the best slaves as they are generally stronger and a more physically durable race. 3. It was obvious to the white peoples of our original colonies that Christianity had raised their culture and peoples far above the other races before them: The Indians, the Blacks and the occasional Moor. They had every reason to see these other peoples as inferior and subject to servitude. They were and in general, they still are. Slavery was meant to civilize them in time, which it did until the abolitionists unleashed the thug life emancipated black man onto American soil.

“and they even want us to believe that slaves themselves supported that evil system ”

We would have to lie order to deny it. *Slavery and Abolitionism, as Viewed by a Georgia Slave* by Harrison Berry documents this as do the works of Jon Jasper along with many others.

In their Conclusion Quinlan and Ramsey accuse our position of racism, which is nothing short of admitting that they are Communists. They go on to categorize the pro-Confederate position as opposition to Secular thinkers since the time of the late Middle-Ages. For myself, I do not fall into any of the categorizations of these men. The Enlightenment was a reaction to the unbiblical and chaotic nature of Roman Catholic Civilization. Divine Monarchy and Roman Hierarchy spawned absolute chaos and moral anarchy during this time and justified the rise of an atheistic movement still very much in debt to the Roman Catholic institution and its thinking and doctrine.

