

Religious Bias

The key to Sharpe's own difficulty in understanding Schiller is her persistent effort to portray Schiller as anti-Catholic, despite having correctly identified him as a Christian. This is related to her erroneous portrayal of Schiller as an Enlightenment thinker, despite having correctly identified his rejection of the anti-Christian Enlightenment outlook of Rousseau, Voltaire, and Kant.

In both the *Philosophical Letters* and the *Kallias* correspondence, Schiller explicitly identifies the Christian commandment to love one another as the basis of his concept of beauty and of political freedom. By failing to comprehend this fact, Sharpe for example portrays the vision of the world espoused in *Don Carlos* by Posa as "Rousseauistic" rather than Christian, and argues that "history, viewed from the perspective of the Enlightenment, has vindicated his [Posa's] beliefs."

Although it is undeniable that Schiller, who was raised as a Protestant Christian and in his youth considered becoming a minister, was favorable to certain legitimate features of the Reformation, he was not uncritical of it, nor was he an anti-Catholic zealot. For Schiller, who in the *Kallias* letters bases his entire theory of aesthetics on the Good Samaritan parable of Christian love, the world cannot be reduced to a conflict of Protestantism versus Catholicism. Sharpe, however, would have him do precisely this.

For example, in the play *Mary Stuart*, Mary takes the sacraments of reconciliation and communion before being unjustly executed. Schiller had insisted on the retention of this scene and Sharpe recognizes that through it Schiller portrays the atonement Mary achieves through God's forgiveness. And yet Sharpe's anti-Catholic bias compels her to argue that "in no sense does he seek to glamorize the Catholic faith. Elsewhere in the play the Catholic church is presented as power-hungry and hypocritical...."

Sharpe's bias also leads her to suggest that "the problem" with Schiller's treatment of Joan of Arc in *The Virgin of Orleans*, who is inspired by the Vir-

gin Mary, is that the heroine herself is a "curious mixture of Christian and Pagan."

Nor is she able to fully appreciate the ending of *Wilhelm Tell*. After first wishing that Schiller had devised a way of avoiding Tell's murder of the tyrant Gessler, she reluctantly recognizes that Tell's action is justified by natural law, i.e., "there is a limit to a tyrant's power." She also recognizes that, as Schiller himself wrote, Tell's murder is "resolved morally and poetically" by the contrast of his motives with those of Parricida, who killed the Emperor for personal reasons. But her anti-Catholic bias prevents her from even considering the importance Schiller attributes here, as in *Mary Stuart*, to atonement with God through the repentance and absolution of sins. In response to Parricida's plea to him for help at the end of the play,

Tell says:

Hear, what God grants my heart—
To Italy and to Saint Peter's city,
There cast yourself at the Pope's feet, confess
To him your guilt and thus redeem your soul.

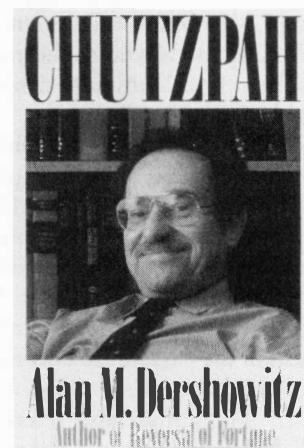
Thus, although less crude than other British academic treatments of Schiller, and offering many isolated insights, this book continues the British tradition of cultural subversion by means of distortion. In light of the positive role played by the Catholic Church in the fight for freedom in Europe and throughout the world today, the attempt to characterize Schiller as anti-Catholic is particularly destructive.

—William F. Wertz, Jr.

The Anti-Defamation League Organizes Jews Against Judaism

Over the last twenty-five years, Edgar Bronfman's World Jewish Congress and the B'nai B'rith's Anti-Defamation League have been on a rampage to eliminate all positive elements of Jewish tradition. For the most part, this campaign has not directly attacked Jewish theology, but has consisted of appeals to defend Jews and the Jewish state against anti-Semitism, terrorism, and former Nazis, or to revive the ethnic, rather than religious, traditions of Judaism. In his 1991 book *Chutzpah*, the Anti-Defamation League's favorite "civil rights" lawyer, Alan Dershowitz, opens a frontal assault against the Jewish religion and the Jewish idea of a universal creator God, which he declares to be enemies of the Jewish people.

Despite the superficiality and glaring inconsistencies of his arguments, Dershowitz ought to be taken as a serious representative of the New World Order's Jewish policy. He was personally a protégé of super-spook Arthur Goldberg, one of the founders



Chutzpah
by Alan M. Dershowitz
Little, Brown and Company,
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378 pages, hardbound, \$22.95.

of what is today called Project Democracy. During World War II, Goldberg headed the Office of Strategic Services espionage organization's effort to set up the international network of Anglo-American-controlled trade unions

which are today at the heart of the Establishment's covert warfare and dirty tricks operations. The network of Communist-turned-anti-Stalinist activists which Goldberg organized, evolved into what is today called the "neo-conservative" grouping. Dershowitz himself has become a media favorite, speaking on Zionist as well as civil rights issues. In addition to being a frequent guest on neo-conservative Ted Koppel's late-night television program, he was the subject of the recent Hollywood movie *Reversal of Fortune*.

Ironically, Dershowitz's recommendation to Jews, quoted below, ignores all Jewish tradition, and rather embraces the views expressed, for example, by Freemasonic propagandist Mark Twain in his 1898 article, "Concerning the Jews." In that paper, which the Anti-Defamation League reprinted in 1934, Twain recommended that Jews syndicalize in order to exercise political power. What Dershowitz doesn't report is that Twain compared his "benign" attitude toward Jewry in that article, to his admiration for Satan, and went on to describe Jews as money-grubbing cheats.

Dershowitz appeals to Jews not only to organize, but to renounce monotheism in favor of pagan cultism, including, perhaps, outright satanism:

"The holocaust caused many Jews to question the theological basis of Judaism. . . . [F]ew can doubt that the Holocaust altered the relationship between the Jewish God and his 'chosen people.' What, after all, had we been 'chosen' for? . . .

"If there can be one God, why can't there be many? Indeed, in some respects monotheism is a regression and an invitation to conflict. If there is only one true God, then all people must worship him. . . .

"Even monotheistic religions flirt with the idea of more than one supernatural force, whether it be the Devil or the Son of God or divine prophets."

A yeshiva student like Dershowitz should recognize his arguments, puerile though they be, as those of the Baalists (worshippers of the Golden Calf) against Moses and the Ten Commandments; he is embracing the 3000-year-

old adversary of Jewish thought. His pragmatic evaluation—what's in it for me?—of concepts such as "the chosen people" and "the Son of God," is an indication of the extent to which today's Jewish institutions and leaders have rejected the theological tradition they claim to defend.

The Anti-Defamation League finds it politically acceptable that any false god be worshipped—but not the One True God—regardless of what is true. Dershowitz describes his youthful rejection of the message of the thirty-seventh Psalm ("I was a child and then grew old, but I never saw a righteous person abandoned or his children asking for food"), by saying, "Indeed, the Holocaust, and the world's reaction to it, make it demonstrably clear not only that the observation is factually false, but also that it is morally unacceptable." In fact, the thirty-seventh Psalm is a poetic description of the consequences of turning away from truthfulness in favor of supposed material rewards, precisely as Dershowitz proposes we do now. I quote from the Jewish Publication Society's 1963 translation of the thirty-seventh Psalm, which I urge you to read in full, in this or another translation:

*Fret not thyself because of evil-doers,
Neither be thou envious against them
that work unrighteousness. For they
shall soon wither like the grass, And
fade as the green herb. . . .*

Commit thy way unto the Lord. . . .

*Cease from anger, and forsake wrath;
Fret not thyself, it tendeth only to evil-
doing. . . .*

*And yet a little while, and the wicked is
no more; Yea, thou shalt look well at
his place, and he is not.*

*But the humble shall inherit the land,
And delight themselves in the abun-
dance of peace.*

*The wicked plotteth against the righ-
teous, And gnasheth at him with his
teeth.*

*The Lord doth laugh at him; For He
seeth that his day is coming. . . .*

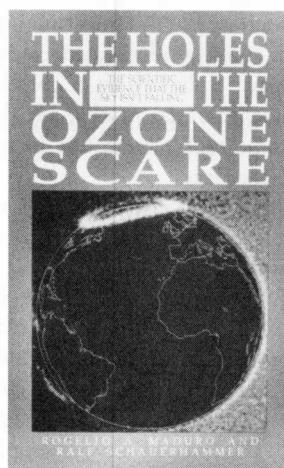
Only the fostering of human creativity, man's service in the image of God the creator, can sustain society. Only in such service does a man's life have lasting value. Those societies which have accepted Dershowitz's opinion, that any opinion but the truth is as good as any other, have become the subjects of archeology. Look in their place and they are not.

—Stanley Ezrol

Exposing the Environmentalist Fraud

How many dozens of times have you heard the media repeat that modern-day variant of Chicken Little's alarm: the Earth's ozone layer is being destroyed by human population growth and increasing industrial activity! Without it, we will all be burned to a crisp by the sun's ultraviolet radiation!

Under cover of this scare story, the radical environmentalists and their backers have accomplished the ban-



**Holes in the Ozone Hoax:
The Scientific Evidence
That the Sky Isn't Falling**

by Rogelio A. Maduro
and Ralf Schauerhammer
21st Century Science Associates,
Washington, D.C., 1992
346 pages, paperbound, \$15.00